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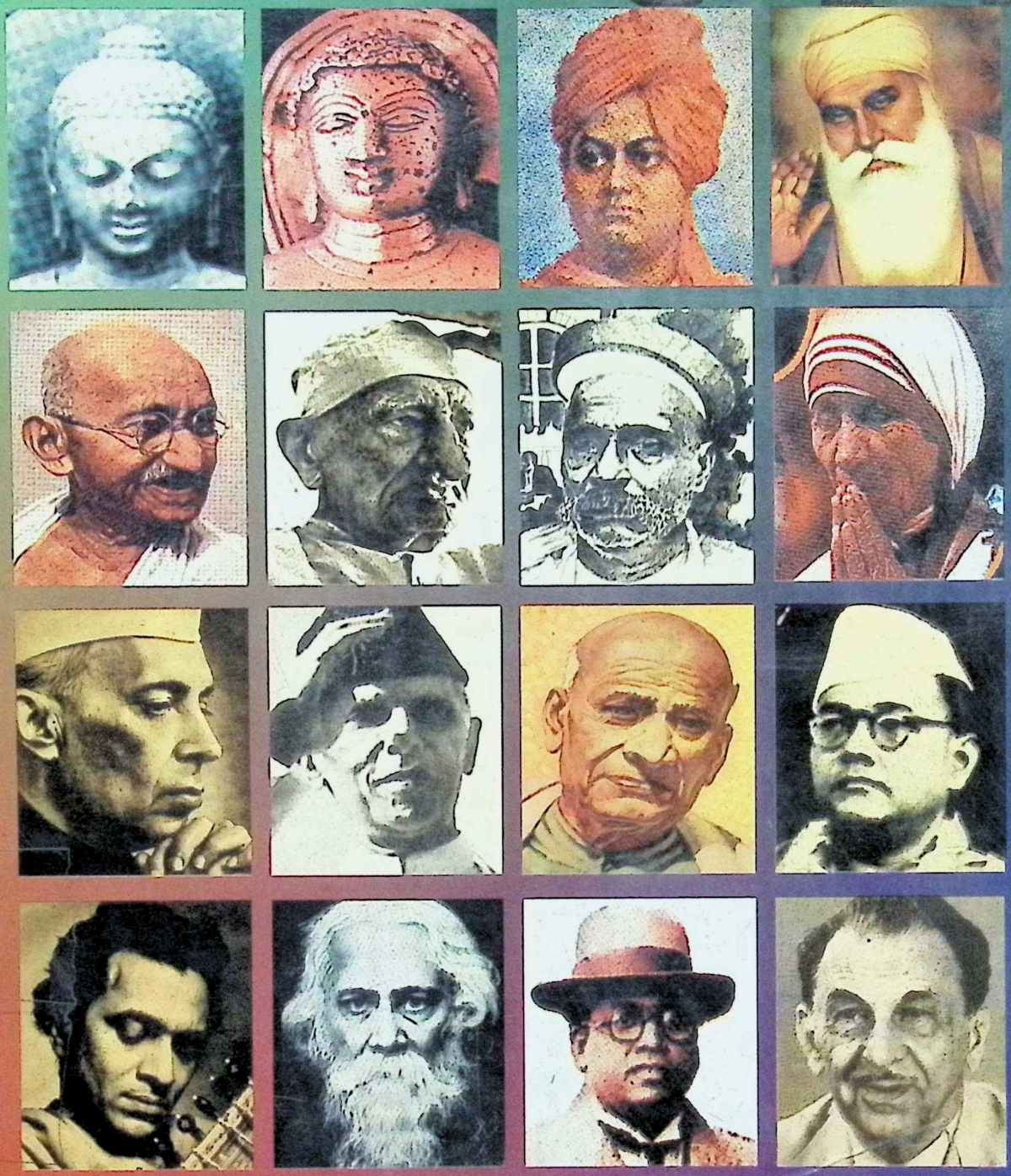
Encyclopaedia of The Indian Biography

VOL I



NAGENDRA Kr. SINGH

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VOL 1

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This multi-volumes "Encyclopaedia of the Indian Biography" is a pioneering attempt of learned scholars to bring together not only the prominent historical and mythical personalities of India but also provide a lavishly illustrated details about the biographical analysis scientists, philosophers, social activists, politicians, artists, writers, poets, novelists, educationists, freedom fighters, spiritual teachers, religious reformers, mystics, and saints, from beginning of civilization to present day in alphabetical order from A to Z. We have tried to bring all leading Indian leading personalities of various dimension in this Encyclopaedia, though several biography of Indian personalities has been published in limited approach. In our opinion, it is the first comprehensive Encyclopaedia of Indian biography.

पुस्तकालय 114154
ांगड़ी विश्वविद्यालय
आगत नं०
NAGENDRA K.
CLOPAEDIA OF
AN Biography
- A - B

स्य ख्या	दिनांक	सदस्य संख्या

वविद्यालय
निशान आदि

ISBN 81-7648-088-6 (for set)
ISBN 81-7648-089-1 (for Vol. 1)

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Vol. I
A -- B

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पुस्तकालय
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गुरुकुल कांगड़ी विश्वविद्यालय

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5, Ansari Road, Darya Ganj
New Delhi - 110002

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Published by
S. B. Nangia
A.P.H. Publishing Corporation
5, Ansari Road, Darya Ganj,
New Delhi-110002
☎ 3274050

ISBN 81-7648-088-6 (For Set)
ISBN 81-7648-089-4 (For Vol. I)

2000

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920.054
SIN-E.1

© Author

Typesetting at
NEW APCON
25/2, Panchsheel Shopping Centre,
New Delhi - 110 017
☎ 6490802
6494336

Printed in India at
Efficient Offset Printers
New Delhi-110 035

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ENCYCLOPAEDIA OF THE INDIAN BIOGRAPHY

Edited by

Nagendra Kr. Singh

Events in recent decades have underscored the need for major reference work that provides immediate access to the great Indian history makers. This multi-volumes "*Encyclopaedia of the Indian Biography*" has been designed to meet that need.

This encyclopaedia is a vast collection and compilation of the biography of more than 4000 leading Indian personalities from the beginning of civilization to present day. Although several biographical works have been published in India and abroad but none of them is able to produce such a vast informative biography of prominent Indian personalities from ancient time to present day.

The entries included in these volumes cover a wide range of competent surveys of biography written by the contributors. It hardly needs to be stressed that a biography is neither a mere exercise in literature nor a branch of history. It is a part of literature as well as a part of history, if only it is based on well-ascertained data and presented in an objective manner, as far as practicable.

It is true that the art of biography writing has undergone radical changes since the days of the classical writers. Understandably enough, the approach and treatment of a biography of today are basically different from those adopted in the ancient and middle ages. A modern biography, unlike the one conforming to the classical pattern, is not didactic in approach and does not aim at "teaching a lesson," magnifying some definite norm of conduct. It is not surprising that a standard biographical work of to-day does not rule out the demands of artistic and imaginative presentation primarily with a view to ensuring its readability.

In the case of India, a survey of the origin and growth of biographical writing in various regions and written in the language prevalent in a particular region, such as has been attempted in a process which is yet to reach its stage of finality. A modern biography, with pretension to be regarded as a work of history, is permitted to be largely subjective in approach and artistic in presentation.

In spite of the basic limitation, it will be improper to brush aside ancient and pre-modern biographies of India as wholly irrelevant for purposes of historical investigation. In more ways than one, they project the age in which these were written, its beliefs, cults, conventions and social concept. It is possible to discern in the entangling mass of conventional jargons and literary flamboyancy the outlines of historical import, however dim, within the limits of a given period. The entries published in these volumes trace with clarity and in alphabetical order from the beginning of civilization to present day with critical and balanced assessment of their merits and limitations. These volumes are a competent reference book for those interested in the development of a significant of Indian biography.

Entries in the encyclopaedia are alphabetically arranged, strictly letter by letter. In order to make use of the specialized expertise of individual scholars while ensuring that all aspects of biography were fully covered. To guide readers from one entry to related discussions elsewhere in the work, there is extensive system of cross references within the entries.

This multi-volume Encyclopaedia is edited under the chief editorship of reputed orientalist Nagendra Kr. Singh.

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PREFACE

Events in recent decades have underscored the need for major reference work that provides immediate access to the great Indian history makers. This multi-volumes "*Encyclopaedia of the Indian Biography*" has been designed to meet that need.

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The entries included in these volumes cover a wide range of competent surveys of biography written by the contributors. It hardly needs to be stressed that a biography is neither a mere exercise in literature nor a branch of history. Biography is a part of literature as it is a part of history, if only it is based on well-ascertained data and presented in an objective manner, as far as practicable. In other words, a biographical work may be categorized, for practical purposes, as a historical biography if it meets the demands and fulfils the attributes of history.

Biography, which focuses on a single person, is a form of history from the historian's point of view, while history which deals with nations or groups of people, is a compound of numerous biographies when viewed by the biographer. Biography is as much a part of literature, as it is of history -- it is literature in so far as it recreates the life of the person it is concerned with; it is history when it purveys details of his life. Sir Winston Churchil's biography of his ancestor, First Duke of Marlborough, is an excellent literary creation; at the same time it is a valuable history of Britain as well as of Europe during the War of Spanish Succession (1701--1714). In any case both biography and history are closely related with each other.

The genesis of biography is as old as that of history. The story of Noah or of Joseph in particular on account of its length is the prototype of modern biography. Same is our '*Ramopakhyana*,' the nucleus of the Ramayana. Though such old examples belong more to the realm of literature than to history. The historians rarely brush them aside in view of the fact that they contain materials relating to a given time and space.

An early attempt of writing biography may be found in the sketches of the contemporaries such as Pericles and Sophocles by Ion of Chios (fifth century B.C.). A later and more mature example in this regard has been left by the Chinese historian, Ssu-ma Chi'en (145B.C. -- 85 B.C.) in his *Shih-chi,* which contains life-sketches, animated by anecdotes and dialogues, and arranged according to character-occupation types, such as 'maligned statesmen',' rash generals' and 'assassins'.

A further development of the art of biography took place in Greece and Rome in the first and second centuries of the Christian era. The *Lives of the Noble Grecians and Romans* by the Greek Plutarch (50A.D.--125A.D.) and the *Annals*and the *Life of Agricola* by the Roman Tacitus (55A.D.--120A.D.) can be regarded as the best specimens of historical biography that the ancient world produced. Of a lesser stature is the Roman historian, Seutonius Tanquillus

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(75A.D.--160A.D.), but his work, *The Lives of the Caesars*, covering the period from Augustus to the Flavians presents an admixture of character-sketch and chronological narrative and is, thus, an early precursor of modern biography.

The most famous historical biography of the early mediaeval Europe came from the pen of Einhard (770A.D.--840A.D.), a clerical, a friend and an official of the greatest monarch of his times, Charlemagne. His *Vita Karoli Imperatoris* ('Life of Charlemagne'), based on a living relationship, is valuable for the wealth of details and is indispensable for the reconstruction of the history of the reign of Charlemagne.

It is true that the art of biography writing has undergone radical changes since the days of the classical writers. Understandably enough, the approach and treatment of a biography of today are basically different from those adopted in the ancient and middle ages. A modern biography, unlike the one conforming to the classical pattern, is not didactic in approach and does not aim at "teaching a lesson", magnifying some definite norm of conduct.

It is not surprising that a standard biographical work of to-day, while broad-based on the research and integrity of orthodox scholarship does not rule out the demands of artistic and imaginative presentation primarily with a view to ensuring its readability. But then one cannot get away from the maxim that there is always a larger place for chronicle in a biography than creation.

A biography is not worth its name if it does not attempt first to reconstruct the life of an individual it chooses as its subject on the basis of unimpeachable evidence, and second to interpret and assess the impact of the personality on the age to which it belongs, or for that matter, the influence of the age and environs on the making of the individual whose life-style it delineates. It is an exacting task by any standard.

Like any other branch of literature, biography has passed through a long process of evolution. Such a process has necessarily varied from country to country, and from age to age. Its forms have been many and varied to suit the changing concepts of the age and the source of patronage behind the literary-cum-historical venture. The nomenclature of biography is, thus, found to have been applied indiscriminately to extensive objects--mythological, religious and even legendary, presented in a pronouncedly didactic or panegyric manner. It took many years for the proper attributes of biography to emerge and develop.

In the case of India, a survey of the origin and growth of biographical writing in various regions and written in the language prevalent in a particular region, such as has been attempted in a process which is yet to reach its stage of finality. A modern biography with pretension to be regarded as a work of history, is permitted to be largely subjective in approach and artistic in presentation.

It is only to be expected each entry records the obstacles that stand in the way of categorizing the earlier works of biography in any Indian language as strictly historical. In spite of the basic limitation it will be improper to brush aside ancient and pre-modern biographies of India as wholly irrelevant for purposes of historical investigation. In more ways than one, they project the age in which these were written, its beliefs, cults, conventions and social concept. It is possible to discern in the entangling mass of conventional jargons and literary flamboyancy the outlines of historical import, however dim, within the limits of a given period. The entries published in these volumes trace with clarity and in alphabetical order from the beginning of civilization to present day with critical and balanced assessment of their merits and limitations. These volumes are a competent reference book for those interested in the development of a significant of Indian biography.

It is inevitable in a treatise like the present one that biographical literature of a particular region or written in a particular language is

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marked by peculiarities of its own which often impart to it a distinctive character in some respects. The technique and expression too differ and for more than one valid reasons. But at the same time, one cannot fail to detect some commonness in the general approach, conformity to some general standard of presentation of approach. The advent of the Muslim rule led to some basic changes. Under the impact of Semitic outlook, even though the accounts continued to be largely panegyric, the chronicle element began to dominate the writings of the modern age that historical biography could free itself from the shackles of convention, traditionalism, proneness to exaggeration, personal prejudice and took on the character of serious history.

Entries in the encyclopaedia are alphabetically arranged, strictly letter by letter. In order to make use of the specialized expertise of individual scholars while ensuring that all aspects of biography were fully covered. To guide readers from one entry to related discussions elsewhere in the work, there is extensive system of cross references within the entries.

For the collection and compilation of this monumental project, I have taken support from the various sources like monographs, biographical notes, personal interviews, books and journals. I am thankful to all those scholars who have contributed valuable articles or information for this encyclopaedia. My sincere thanks are offered to the publisher who has kindly accept my manuscript and has generously allowed me to exceed the volume to treat the whole subject.

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A

Abbas, Khwaja Ahmad (1914 -- 1987)

Khwaja Ahmad Abbas is a novelist, short-story writer, journalist and film maker. In over thirty years of rigorous social probe and protest, he has shown his deep humanism and abiding social concern.

Khwaja Ahmad Abbas, was born on 7 June, 1914 at Panipat, Haryana. His father, Gulam-Us-Sibtain was an agriculturist. His mother, Masroora Khatoon, was the grand-daughter of Altaf Hussain Ali (1837-!914), the eminent Urdu poet whose "*Musuddus Hali*" *or the 'Ebb and Flow of Islam'* is regarded as one of the land-marks in Urdu literature. Abbas is a widower (he was married to Mujattai Khatun) and has no children. He is widely travelled and recipient of the *Padmashree* award in 1968.

He had his early education at Panipat and higher education at Aligarh. He graduated in History and Politics (1933) and Law (1935). In his childhood, he was deeply influenced by his maternal grandfather, Khwaja Sajjad Hussain and Gandhiji, whom he had met at Panipat at the age of five. At the age of 19, he met Pandit Jawaharlal Nehru at Aligarh and was greatly inspired by his socialistic and humanistic idealism.

Abbas had a fair for writing even during his undergraduate days at Aligarh. He published a weekly paper, *Aligarh Opinion.* By the time, he completed his B.A., he had read all the works of Dickens and Hardy, Shakespeare and Glasworthy, and the novels of Gorky. Tolstoy's '*War and Peace*' and Anna Karenina left a deep impression on his mind. Among American writers, Upton Sinclair influenced him the most. Sinclair's *Lanny Budd* became a model for his own *'Inquilab,'* a novel (1955) in which he "combined fictitious character of Aligarh students and the real ones of Jawaharlal Nehru, Gandhi, Muhammad Ali and Shaukat Ali." Abbas is a prolific writer and has over sixty novels, short-stories, biographies, etc. in English, Urdu and Hindi to his credit. Besides, *Inquilab, Outside India: The Adventure of a Roving Reporter* (1940), *An Indian Looks at America* (1943), *Report to Gandhi* (1944), *Blood & Stones* (1947), *Kashmir Fights for Freedom* (1948), *Main Kaun Hoon* (Urdu, 1949), *Mera Beta Mera Dushman* (Urdu, 1953), *One Thousand Nights on a Bed of Stones and other stories* (1957), *Face to Face with Khruschev* (1960), *Indira Gandhi: Return of the Red Rose* (1966), *I am not an Island: an Experiment in Autobiography* (1977), *The Walls of Glass*, a novel (1977) are some important of his important works.

His short-stories *Sparrows* has been included in a West German anthology of the world's best stories. Only two other Indian writers - Rabindranath Tagore and Mulk Raj Anand find a place in the anthology.

In his writings, Abbas shows deep concern and compassion for the suffering masses. "Whether doing my weekly column, writing short-stories and novels, scripting screen - plays for other producers or writing, directing and producing my own films, I have been involved with the themes of social transformation and social justice," says Abbas.

The Progressive Writer's Movement (PWM), which began in India in 1936, had a significant influence on his development as a writer. It brought him in contact with Communism and Marxism. Later, he became the Secretary of PWM. Yet, he has never been "a dogmatic Communist."

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His journalistic career began with *the Bombay Chronicle,* a daily with a strong nationalistic fervour. He served the paper from 1935 to 1947 as a reporter, columnist, sub-editor and editor of its Sunday edition. He caught the imagination of Bombay's students and intelligentsia by his unorthodox and outspoken film reviews in *the Bombay Chronicle.* In 1947, he resumed his free-lance writing and shifted his weekly column "last Page to *Blitz* Bombay, which is a popular feature of the Weekly even to this day.

Abbas describes himself not as journalist but as a 'communicator'. He says, "I want to communicate my ideologies to other people. That is my basic interest in writing, in films, and in drama. It is all part of communication." As a film critic, script-writer and film-maker, Abbas has communicated his views on the socio-economic problems of the rural and urban poor, and suggested progressive solutions. Right from his first film *Dharti ke Lal* (1946) to his latest film *The Naxalites*, Abbas has tried to live up to his commitment. In fact, he has made films a magnificent form of mass communication instead of time killing.

Though Abbas has no artistic pretensions, all his major films have won critical acclaim in film festivals at Karlovy Vary (Czechoslovakia), Gijon (Spain) and elsewhere in Europe. His *Shehar aur Sapana* won him the President's gold medal and his *Do Boond Pani* was awarded a prize in the national integration category of the National Awards. He has written, produced and directed 13 feature films form his own production unit "Naya Sansar". Besides, he has written and directed short films for the Film Division and for National Education and Information films.

In over thirty years of rigorous social probe and protest, he has shown, through his writings and films, shown his deep humanism and abiding social concern. His work as writer and film-maker projects his own vision, the distillation of an individual philosophy evolved over some 40 years of intense involvement in the country's social, political, cultural and literary life. He passed away on 1st June 1987.

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Abd al-Kadir *Al-Djilani* (1365 A.D. -- 1428 A.D.)

Abd al-Kadir *Al-Djilani,* born in 1365 and died about 1428, was a Muslim mystic. He wrote about thirty books and treatises, of which *al-Insan al-Kamil fi Ma'rifat al-Awakhir wa 'l-Awa'il* is the best known.

A Muslim mystic, descendant of the famous Sufi 'Abd al-Kadir *Al-Djilani,* was born in 1365 and died about 1428. Little is known about his life, as the biographical works do not mention about him. According to some of his own statements in *al-Insan al-Kamil* he lived from 1393 until 1402-03 in Zabid in Yaman together with his Shaykh Sharaf al-Din Isma'il al-Djabarti. In 1387, he was in India. He wrote about thirty books and treatises, of which *al-Insan al-Kamil fi Ma'rifat al-Awakhir wa 'l-Awa'il* is the best known.

Al-Djilani is an adherent of the well-known pantheistic mystic Ibn 'Arabi, to whose *Futuhat* he wrote a commentary and whose doctrines he developed and modified. According to his on to logical doctrine exposed in his *tr-Islam al-Kamil* and his *Maratib al-Wudjud,* nothing really exists but the Divine Essence with its creative (*hakki*) and creaturely (*Khalki*) modes of being. Absolute Being develops in a scale (*Maratib*) of individualisations or "descents" (*tanazzulat*).

The most important of these are the following: '*Ama* the simple hidden pure Essence before its manifestation (*tadujalli); Ahadiyya,* the first descent from the darkness of 'Ama to the light of the manifestation, the first manifestation of Pure Essence (*dhat*), exclusive of Divine attributes, qualities or relations; *wahidiyya*, the manifestation of the Essence with the attributes and qualities and their effects under the aspect of unity. It is plurality in unity. On this scale there is no distinction between the attributes, they are identical with each other and with the One. Opposites

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coincide--Mercy and Vengeance are the same. *Ilahiyya* is higher than the above-mentioned manifestations. It comprehends both Being and Non-being in all degrees, the "places of manifestation and the manifested" (*al-mazahir wa 'l-zahir*) i.e., the Creator and the Creature *(al-hack wa 'l-khalk)*.

At the same time, it is the principle of order for the whole series of individualisations and maintains each of them in its proper place. All opposites exhibit their relativity in the greatest possible-perfection, they do not coincide any longer, *Rahmaniyya* manifests the creative attributes (*al-sifat al-Khalkiyya*) exclusively, whereas *ilahiyya* comprehends both the creative and the creaturely.

The first Mercy (*rahma*) of God was His bringing the Universe into existence from Himself. God is the substance (*Hayula) of* the Universe. The Universe is like ice, and God is the water of which the ice is made. *Rububiyya* comprehends those attributes that require an object and are heated by man, as knowing, hearing, seeing. The differentiation of the phenomena of the Universe is caused by their mutual relations to the respective divine attribute through which god manifests Himself. In his *al-Insan al-Kamil* al-Djili deals with most of the cosmic, metaphysical, religious and psychological notions current in his time. He establishes their place in his system and explains their relations to the respective divine attribute.

In doing so, he has succeeded in giving many new, unexpected and highly interesting interpretations of well-known theologoumena. Thus, he builds a phantasmal cosmology which differs widely from orthodox views; e.g. Adam ate the forbidden fruit because he should manifested a certain aspects of Lordship (*Rububiyya*), for it is not in the nature of Lordship to submit to a prohibition; for the people in Hell God creates a natural pleasure of which their bodies become enamored; Hell at last will be extinguished and replaced by a tree named Dirdjir; Iblis will return to the presence and grace of God; all infidels worship God according to the necessity to their essential natures and all will be saved, etc. Al-Djili's doctrine of the Perfect Man (*al-Insan al-Kamil*) the Logos, is almost the same as that of Ibn'Arabi. He is Muhammad the Prophet who may, however, assume the form of any holy man.

Soal-Djili met him in 796 in Zabid in the form of his Shaykh. He is a copy of God, who becomes visible in him, and at the same time, he is a copy of the Universe which is brought into executive delight and contemplates the emanation of all that exists from himself, etc. Al-Djili had many auditions and visions. He talked with angels and cosmic beings. When in 800 he stayed in Zabid, he met all the prophets and saints; he wandered through Heaven and Hell, in which he met Plato. In the *Marati al-Wudjud* forty degrees of Being are enumerated, the first being *al-dhat al-itahiyya or al-ghayb al-mutlak,* the last *al-insan.* The other books and treatises of al-Djili have not yet been studied by European scholars.

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Abdul Aleem (1906 -- 1976)

Abdul Aleem was born on 25th August, 1906 at Ghazipur. He was an educationist, scholar, patriot and lover of Urdu.

Professor Abdul Aleem was born on 25th August, 1906 at Ghazipur. His father Maulvi Abdul Azeem was a Vakilat Ghazipur and was a well-to-do Zamindar of village Pahitya, Dist Ghazipur. He got his early education upto High School at Ghazipur. Then he was sent to Aligarh Muslim University. During the Non-Cooperation Movement when the Jamia Millia was founded he left the Muslim University and joined the Jamia. He passed B.A Hons. examination in 1926 with Arabic as Main. His academic career was very brilliant throughout. He married in 1927. He had four daughters and one son (Dr. Abdul Haleem) who is a Lecturer in Aligarh Muslim University.

Aleem Sahib was interested in higher studies but as the degrees of the Jamia were not recognised he could not get admission in any University -- Indian

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or foreign. Germany was, however, an exception, so he decided to go to Germany and got admission to the Ph.D. class of the Berlin University in 1928. The subject of his thesis was 'I'jazul Quran' (The miracle of the Quran). He completed his thesis in 1931 and was awarded the Ph.D. degree. After his return to India he came to Jamia where he was assigned teaching work. He served the Jamia in an honorary capacity. In 1934, he joined the Aligarh Muslim University as lecturer in Arabic in a leave vacancy. Before the expiry of his term he got an appointment in the Lucknow University as lecturer in Arabic. He served there for about sixteen years. In 1951, he was appointed Reader and Head of the Arabic Department of the Aligarh Muslim University. His work as the Head of the Department was very significant as he introduced courses in Islamic Studies and later on established the Institute of Islamic Studies. In 1955, he was appointed Professor of Arabic. He was Dean of the Faculty of Arts during 1958-60 and acted as Registrar of the University for some time . He was appointed Vice-Chancellor of Aligarh Muslim University on 4th January,1968.

This was a very gloomy period in the history of the University as it was governed by an Ordinance which greatly curtailed its minority character and democratic functioning. There was a lot of agitation among the Muslims in general and the students of the University in particular. In 1972, the Ordinance was replaced by an Act of Parliament which retained many of the provisions which were the source of trouble.It goes to the credit of Professor Aleem that he initially got the support of the teachers and the students of the University and academic work did not suffer. It was, however, by the end of his tenure of office that the students resorted to agitational methods for achieving their objective of the restoration of the minority character of the University. Under these circumstances he had to resort to stringent measures for the maintenance of law and order in the campus. In the meantime his term expires on 3rd January, 1974 and the next day he was appointed Chairman of the Taraqqui Urdu Board, Government of India. He worked in that capacity till his death i.e 18th February,1976.

Professor Aleem, during his student days was a religious minded person and subscribed to the Indian National Congress ideology but by the close of his student life he came under the spell of Marxism and the Russian Revolution. The rise of Nazism in Germany and the repression of the Indians under the British colonial rule further strengthened his socialistic ideas. He joined the Socialist group of the Congress party in 1936 but soon left it and associated himself wholly with the Communist party of India. His life at Lucknow was marked by close association with the Progressive Writer's Movement spearheaded by Sajjad Zaheer, Dr. Ashraf, Dr. Mahmuduzzafar and others of Communist leanings. Their aim in founding the Progressive Writes' Association was to popularise the Marxist view of literature i.e. to prepare the ground for socialist revolution in India as against the traditional view of literature which according to them aimed at providing mere enjoyment to the opulent class.

Dr. Aleem took a leading part in the deliberations of the Association and was among the top theorists and wrote a number of articles in Urdu in suport of it. After the outbreak of World War II the British Government arrested many Communist party leaders and other freedom fighters. Dr. Aleem was among those arrested.

Dr. Aleem combined in his person many qualities of head and heart. He was an educationist, scholar, patriot and lover of Urdu. His successful tenure as Vice-Chancellor of Aligarh Muslim University is a testimony to his administrative capabilities. As a scholar and writer, though his works were few in number,he was respected in the literary circle. He edited two Araboic MSS which was part of his research work carried on in Germany (one of these was published by Urdu Academy Jamia in 1935 and the other by the Aligarh Muslim University in 1955). His monograph on the *History of the Doctrine of I'jazul Quran,* also related to his thesis, (pub-

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lished by Urdu Academy Jamia 1935) shows that he made and objective study of the subject. However, too much objectivity and detached approach on matters of belief irked the orthodox school of thought.

Professor Aleem was simple in manners and dress. He always used *sherwani, payjama* and cap, generally of khadi. He talked very little and was soft spoken. He made no secret of his communistic ideas but never tried to impose his view on others. He was very regular in spending his evenings in University Staff Club playing bridge and gossiping. There he was always a free, frank and talkative person. In Luknow, he used to spend his evenings in Indian Coffee House with close friends.

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Abdul-Bari, Maulana Muhammad (1878 -- 1926)

Maulana Abdul Bari was born in 1878 at Lucknow. He preached Hindu-Muslim unity and contributed his mite to prevent Hindu-Muslim conflicts.

Maulana Abdul Bari, son of Maulana Abdul Bahar, was born in 1878 at Lucknow. His ancestors claimed descent from Prophet Muhammad. His father was known as '*Pir*' (a term of respect used for a religious and spiritual Muslim). He received his entire education at the hands of the Maulvis and Maulanas, and it was confined only to Islamic studies. He hated Western system of education and himself never had the benefit of it. In his dislike for Western education, he went so far as to say that it was responsible for the continued sufferings of India. However, towards the end of his life, he sent his children and near relations to get the benefit of Western education at the Muslim University, Aligarh.

He married twice. Like his father he also came to be known as a *Pir* with a large following. He lived the life of an orthodox Muslim and regularly attended the 'Urs' at Ajmer. He went to Haj after 1918. He was convinced that the poverty of the Muslims in West Asia was the result of British influence and administration.

He was the founder-president of Jamiat-Ulema-i-Hind. In 1912-13, he had supported the move for sending help to the Muslim victims of the Balkan War. He also organised the Anjuman-i-Khuddam-i-Kabba, a purely religious society founded in May 1914, for the purpose of preserving the sanctity of Kabba and other holy places from being destroyed at the hands of the British. The Anjuman also sought to make the muslims better Mussalmans. He founded the Madrasa-i-Nizamia at Feringhi Mahal Lucknow, to impart free Islamic education to the Muslims. He wrote through the medium of Urdu and Arabic and contributed articles to the various newspapers published in Urdu.

As a religious leader, he preached Hindu-Muslim unity and contributed his mite to prevent Hindu-Muslim conflicts. In 1913, a dispute had arisen at Kanpur regarding a Mosque which put considerable strain on the mutual relations of the two communities. He tackled the matter with patience, wrote to the Governor and the Governor-General and tried to help in maintaining communal harmony.

After World War I, he issued directions to the Muslims not to celebrate the British victory. It was natural for him to play a prominent role in organising the Khilafat movement. He was a member of the Khilafat deputation waiting on the Viceroy. He was opposed to the Rowlatt Act and was a staunch supporter of the non-violent agitation of Mahatma Gandhi. Though, he was one of the bitterest critics of the British Government in India, he escaped arrest at the hands of the British Government because of his profound hold over the Muslim community.

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Abdu'l Fath, Shaikh Ruknu'd-Din (D. 1334/35)

Shaikh Ruknud'd-Din was the son and successor of Shaikh Sadru'd- Din. Accordina to him, purification of the self in the final analysis depended on divine grace.

Shaikh Ruknud'd-Din Abdul's Faith (d. 1334-35), a leading sufi saint, was the successor and son of Shaikh Sadru'd- Din. His mother was a most pious lady. And Shaikh Baha'u'd-Din Zakariyya prophesied his prominence while he was still in his mother's womb, his grandfather's favourite. At the age of four, Ruknu'd-Din done Shaikh Baha'u'd-Din Sturban, and although his father objected strongly, Shaikh Baha'u'd-Din approved of the child's action. After Shaikh Ruknu'd-Din succeeded his father, he wore the same turban and Shaikh Sadru'd-Din's *Khirqa.* Shaikh Ruknu'd-Din visited Delhi twice in court of Ala'u'd-Din Khalji. The Sultan himself went to welcome him and rode back with him to the city. During each visit, he paid 2,00,000 *tanks* at the Shaikh's arrival and 50,00,000 *tanks* at his departure. The Shaikh always distributed the entire amount among Delhi's populations and naturally his visits were a source of great jubilation to the people.

Saikh Ruknu'd-Din had great affection and respect for Shaikh Nizamu'd-Din Auliya' and often said that he visited Delhi mainly to sheet the Shaikh. His three visits to the capital during Sultan Qutbu'd-Din's reign were, however, sponsored by the Sultan who wished that Shaikh Ruknu'd-Din's presence might eclipse that of Shaikh Nizamu'd-Din Auliya'. But the close friendship between the two great Shaikhs frustrated the Sultan's hopes and he could not arouse the tiniest jealousy between them. During these three visits, Shaikh Ruknu'd-din "Regularly called upon Shaikh Nizamu'd-Din Auliya.'

On his first visit to Delhi, during the reign of Qutbu'd-Din, Shaikh Nizamu'd-Din received him in advance. Later, they met after morning prayers in an inn near Hauz-i' Ala i. The Sultan asked Shaikh Ruknu'd-Din who, amongst the dignitaries of Delhi had met him first. Unhesitatingly the Shaikh replied that the leading figure amongst the Elite was the one who had met his first, that is, Shaikh Nizamu'd-Din.

During his second visit, Shaikh Ruknu'd-Din met Shaikh Nizamu'd-Din in the Killukhari mosque where the later always went for Friday prarers. He then, went to Ghiyspur to see the Shaikh at the *Jama'at khana.* Although, Shaikh Ruknu'd-Din had a serious problem with the ledge he ordered his men to life him from his plan quin so he could show his respect for Shaikh Nizamu'd-Din. But the latter prevented him from doing so. Shaikh Nazamu'd-Din sat by the palanquin and they began to talk. Shaikh Maulana ''Ilmu'd-Din, a brother of Ruknu'd-Din, initiated a discussion by asking why the Prophet Muhammad had emigrated from Mecca to Medina. Shaikh Ruknu'd-Din award that some of the achievements of Muhammad's prophethood had depended mainly on this migration. Shaikh Nizamu'd-Din added that he believed the Prophet had been ordered to migrate so that some Medina Saints who were unable to travel to Mecca, should have been blessed with his presence.

On the palanquin, there was a pile of papers. Shaikh Ruknu'd-Din mentioned that they were mentioned for thinned and had been given to him so that he could recommend them to the Sultan. The petitioners did not realize that he was in face planning to visit Shaikh Nizamu'd-Din, the Sultanu'l-Masha'ikh (the Sultan of the Sufis). Shaikh Nizamu'd-Din's servant, Iqbal, presented Shaikh Ruknu'd-Din with several pieces of fine cloth and purse of gold coins from his master, but the latter would not accept them and asked

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his brother, Maulana 'Ilmu'd-Din to accept them instead.

According to Jamali, whenever Shaikh Ruknu'd-Din, the people of Delhi would place petitions inside the Shaikh's *takht-ir rawan* (a type of palanquin similar to a movable throne). The court was entered after passing through three vestibules' the Shaikh would travel through the first two on his palanquin, and would then be greeted by the Sultan in the third. He would be taken inside where then be brought in and, after having read them, the Sultan would write sympathetic replies. According to a Sufi tradition, the Shaikh would remain at court until all the requests had been granted.

A visit to Delhi by Shaikh Ruknu'd-Din described as his fourth, seems to have taken place in the reign of Sultan Ghiyasu'd-Din Tughluq. It was the tenth Zu'lhijja, the day when pilgrimages to Mecca were performed. Shikh Nizamu's-Din Auliya was ill. Shaikh Ruknud'd-Din decided instead to visit the Shaikh in order to gain from him the blessings of a *hajj*. He also visited the Shaikh during his final illness and urged him to parry for his own recovery so that the people of Delhi might continue to reap the spiritual benefits amounting from his spareness. But the Sultanu'l-Masha'ikh replied he had seen the Prophet Muhammad in a vision and had been summoned by him. Deeply distressed, Shaikh Ruknu'd-Din farewelled him for the last time.

After the Shaikh's death, Shaikh Ruknu'd-Din remained in Delhi and went to receive Sultan Ghiyasu'd-Din Tughluq at the village of Afghanpur, about five miles from the city. He lunched with the Sultan in a specially constructed place and left to perform afternoon prayers at the suggestion of Muhammad Bin Tughluq. the Sultan's son. After the Shaikh left, the place collapsed and Sultan Ghiyasu'd-Din was crushed to death under its roof.

Unlike his relations with the Chisthi sufis of Delhi, those between Sultan Muhammad Bin Tughluq and Shaikh Ruknu'd-Din were most cordial. In 1927-28, Bahram Aiba Kishlu Khan, the Governor of Multan, headed a revolt against Sultan Muhammed Bin Tughluq. The Sultan rushed to Delhi from Degir where he had been crushing another revelation. Marching towards Multan he was met by Shaikh Ruknu'd-Din. The Sultan kissed the Shaikh's feet and he in turn prophesied victory. The battle took place near Abuhar. In a rus to confuse the enemy, the Sultan placed Shaikh Suknu'd-Din's brother, Shaikh 'Imadu'd-Din, who closely resembled himself, under the royal copy, 'Imadu'd-din was killed and the rebel army began to plunder the royal camp bulging the Sultan to be dead. Muhammad Bin Tughluq's forces ambushed the rebels, killed Bahram, and easily defeated the rest of his troops.

The Sultan awarded Shaikh Ruknu'd-din one hundred villages for the upkeep target of his fury. He flay the Qazi alive and ordered a general massacre of the population. According to 'Islami, Shaikh Ruknu'd-Din retreated into mediation for seven days, while the inhabitants were massacred; and emerging from isolation, he then indeed weigh the Sultan. Paul Brain says the Shaikh approached the Sultan soon after he learnt of his intentions to massacre the population. And that the Sultan related on his request for clemency.

Shaikh Rukun'd-Din fame reached as far as Alexandria, being spread by merchants who visited Multan, and Ibn Battuta was recommended to see him. In 1933, after reaching Multan, Ibn Battuta stayed with one of the Shaikh's disciples, and it is recorded that he had an interesting conversation with Shaikh Ruknu'd-Din, which extended even to political matters. Following the tradition set by his father and grandfather, the Shaikh's Khanqah was busy rendezvous for distinguished visitors from many countries west of the Indus.

Shaikh 'Abdu'l-Haqq mentions a number of works containing the teaching of Shaikh Ruknu'd-Din. Including his Malfzzat; none of these however still exist. Shaikh Ruknu'd-Din exhorted his disciples to abandon curtly, oppression, avarice and reed, as he believed such vice rendered human beings to the level of beasts. Self-purification came only through humility and prayer. He reminded his followers of the following Qur'anic verse: ''I do not exculpate myself, Lo! the (human) soul enjoyment unto evil, save

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where on my Lord heath mercy. Lo! My Lord is Forgiving and Merciful.''

According to Shaikh Ruknu'd-Din, purification of the self in the final analysis depended on divine grace, and he used the following verse to support his view: 'Had it not been for the grace of Allah and His mercy unto you, not one of you would ever have grown pure.'

Moreover to him the mark of divine grace and mercy emended from an insight into one's faults. An anecdote related by Shaikh Nasiru'd-Din Chiragh Dhihawi expressively depicts the ideological differences between Shaikh Rukhnu'd-Din and his Chisti counterparts. 'When Shaikhu'l-Islam Rukunu'l Haqq Wa'd-Din visited Delhi, *qalandars* and *Jawalqis* would make demands of him, the former requesting sherbet and the latter, money. The Shaikhu'l-Islam would satisfy them and remark: ''The leaders of the community should possess three things. Firstly, they should have property in order to satisfy their demands.

If a dervish did not possess money how could he satisfy a qalandar when he asked for sherbet. These people would abuse him and he punished on the day of resurrection. Secondly, the leaders should have knowledge in order that they might have scholarly discussion with 'Ulama. Thirty, they should be endowed with *half (Mystical* enlightenment) so that they might impress dervishes.'' Shaikh Nasiru'd-Din added that money was not necessary-only knowledge and *hal* were essential.

Shaikh Ruknu'd-Din died in 735/1334-35. According to Jamali, his nephew, Shaikh Ism'il succeeded him. Ibn Battuta says that Shaikh Ruknu'd-Din nominated his grandson, Shaikh Hud as his successor, but his nephew challenged the Coaim. The dispute was laid before Muhammad Bin Tughluq who gave his verdict in favour of Shaikh Hud. After sometime, the governor of Sind accused Shaikh Hud of misappropriating the income of Shaikh Ruknu'd-Din' Khanqah for his own and the Shaikh was reduced to a miserable condition. He planned to flee to Transoxiana. When the Sultan discovered the plan he had Shaikh Hud executed on a trumped-up charge of attempting to mastering a mongal invasion of India. Using as a war-cry the ill-treatment of Shaikh Baha'u'd-Din Zakariyya's descendants by the Sultan.

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Abdul Halim Zafar Khan, Ustad (1929 --)

The chief contributions of Abdul Halim Zafar Khan to Hindustani music are his innovation and introduction of Zaferkhani Baj of Sitar and simultaneous use of two strings of Sitar to produce harmonic notes and different types of echoes.

The rulers of former princely states employed expert, versatile musicians as their court musicians, both for the love of music and the grandeur of their state's status symbol. Jaora was such one small state near Indore, in Madhya Pradesh. The Nawab of Jaora maintained many musicians in his court, which included both vocalists and instrumentalists. Among the instrumentalists was Ustad Zafar Khan, an accomplished sitar player.

Abdul Halim Zafar Khan was born at Jaora in 1929. His father Zafar Khan was a sitar player attached to the court of Jaora. He had two elder brothers. His uncles were also vocalists and instrumentalists. He had a large number of relatives who were spread all over Madhya Pradesh, chiefly at Bhopal Indore, Ratlam, Ujjain etc. Abdul Halim's father Zafar Khan was a very religious minded person and insisted upon his children to be open and religious minded. Abdul Halim is a happily married person.

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Abdul Halim Zafar Khan was brought up in an atmosphere of music from his childhood,. The strains of Sitar and Been and the notes of *ragas* were in his ears and mind. As he had a very melodious voice, he received training in vocal and sitar playing from his father, the late Ustad Zafar Khan, who was a famous vocalist , beenkar and sitarist of Bande Ali Khan Beenkar Gharana of Indore. Besides he received guidance in music from the other court musicians. He was very studious and alongwith music lessons he continued his school education and passed matriculation examination . Due to the sudden death of his father he could not pursue college education but kept on his studies.

Once he listened to the magical, melodious and enchanting sitar performance of the famous sitarist, Ustad Babukhan of Indore and decided to become his disciple. Ustad Babukhan realising the eagerness and keen interest in sitar of Abdul Halim trained him thoroughly, rigorously and under strict discipline for 2 years. After the demise of Ustad Babukhan, he become a disciple of Ustad Mahboob Khan, a renowned sitarist of Indore and descendent of Bandeali Khan. About the age of sixteen years, due to the hard training and long hours of practice he became a skilled and talented sitar player. At the same time, he also learnt to play on *jaltarang* instrument (porcelain china cups filled with estimated quantity of water and stroked with both hands with two thin flexible sticks to produce notes).

Due to his melodious voice and proficiency in singing ghazals he was invited to broadcast *gazals* by the All India Radio when he was about 12 years of age in 1941 . As he knew the art of playing *sitar* and also *Jaltarang* skilfully and melodiously, he got an appointment in Asiatic Pictures Company as an accompanist player of *sitar* and *jaltarang* in the department of orchestra. He gave *sitar* and *jaltarang* music for famous films like *Mahatma Vidur, Anarkali, Shabab, Zhanak Zhanak Payal Baje* and *Goonj Uthee Shahanai* and many other films. But being a traditional and classicist, he soon severed his connections with the film companies.

He began his public performances in all the big cities and all India *Sangeet Sammelans* and conferences, All India Radio programmes, National Music Broadcasts and Musical concerts. His popularity, virtuosity and his deep knowledge of science of music and research work enabled him to be invited by some Universities as a visiting Professor, examiner and paper-setter. He has done much research work on the life of Ameer Khusrau, the erudite scholar and musicologist of the court of Allauddin Khilji (1296-1316 AD), on origin of sitar, science of sound production and harmonics. His articles are published in reputed music journals. He has visited many foreign countries with the Indian delegations, and taken part in cultural programmes. He has given concerts in Africa, U.K., China, Nepal, Afghanistan, Romania, Hungary and Czechoslovakia.

In recognition of his great contribution to the art of music he was honoured by the President of India with the national award of Padmashree in 1970. He has received *Sangeet Natak Academy* Award. He has created new compositions namely *Madhyami, Chakradhum, Kalpana Khusrovani* and *Sitar Panchak* (*Sitar Quintet*) in which he has successfully introduced the Western concept of polyphony into the art of sitar playing. He has brought into public light the ragas like Vasantmukhari, Champakali, Rajeshwari, Shyamkedar and Rupmanjari Malhar. He has also attempted to popularise some Karnataka (South Indian) ragas like Kirvani, Latangi, Hemvati, Sammukhpriya and Chalanati among Hindustani music lovers of North India. The Gramophone Company has recorded discs of his many sitar recitals. The long play discs of his *raga* Chandanikedar, Khusrovani, Shravati, Kalpana, Miyaki Malhar, Sitar Quintet, Bhimpalas, Zilakafi, Fargana and Soofiana Rang are popular . He plays Thumri songs very sweetly.

Abdul Halim Zafar Khan learnt the art of sitar playing under sitar maestroes of Indore *Beenkar Gharana,* but with his talents and creative imagination he evolved his own individual style which is intermediate between the slow tempo Maseet Khani style and fast tempo Raza Khani style . This innovation with some changes in syllables (bols), his simultaneous use of two strings, the technique of producing harmonic notes and the creation of different types of echoes have added to his music an amazing clarity

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and speed in all the three octaves combined with correct melodious notes, skilful, judicious measured strokes and speedy finger movements.

Harmonious combination of meed, backmeed, *murki, khatka jamjana* and other artful devices to weave sweet melodious patterns of melody are his other unique assests which have made him one of the most popular sitar players. Tall, fair complexioned, well nourished, neatly dressed with curly well brushed hair-do, Abdul Halim Zafar Khan has an attractive and handsome personality. Good conversationalist, social, fond of good delicious food, he is always hospitable and entertaining guests and friends heartily. He has a happy comfortable mode of life. He is a good student of Indian history, musicology, philosophy and religion. He is an open minded person and does not like politics.

The chief contributions of Abdul Halim Zafar Khan to Hindustani music are his innovation and introduction of Zaferkhani Baj of Sitar and simultaneous use of two strings of sitar to produce harmonic notes and different types of echoes. He has made North Indian Music lovers familiar with some Karnataki ragas. He has also composed few ragas. He is popularising sitar playing. He has established Halim Academy of Sitar in 1979 to impart training in sitar playing. He has written many informative articles on music which are published in journals.

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Abdul Haqq (1551 A.D -- 1663 A.D.)

Abdu'l-Haqq, born in January 1551, was a melancholous and meditative child who was also precious. He wrote some sixty treatises, as well as a collection of sixty-eight letters.

Abdu'l-Haqq was born in January 1551 when Shaikh Saifu'd-din was about thirty-seven years old. `Abdu'l-Haqq was a melancholous and meditative child who was also precious. His father's unique method of teaching further increased his learning. Although, intensely mystical, Shaikh Saifu'd-Din proved an enthusiastic and encouraging teacher, urging his pupil to spread his interests to cover various classics and grammatical texts.

From his earliest years Abdu'l-Haqq refused to behave like a child playing games and idly amusing himself, a tireless student, he would arrive at school before day-break and begin studying. Besides daily reading, memorizing and discussing his lessons, he would prepare written notes on them, and during the evening continue his study. His parents became distressed by the extent of his seriousness and lack of exercise. When forced to go to bed, he would pretend to sleep, then quietly resume his studies. On several occasions `Abdu'l-Haqq's turban caught alight, yet he remained oblivious until his scalp itself began burning. As well, he pursued a rigorous schedule of prayer and fasting. Completing his education at the age of twenty-two, the Shaikh began to teach advanced theological scholars.

His father had awakened in his son a passionate interest in both the Unity of Being and the Qadiriyya order. Shaikh`s devotion to Shaikh `Abdu'l-Qadir Jilani, who in the minds of his followers in the Islamic world was a fascimile of the Prophet Muhammad and a compendium of religious knowledge and piety, was without limit. In order to satisfy his son's mystical urge, Shaikh Saifu'd-Din initiated him as a Qadiriyya. Later he advised him to become a disciple of the most illustrious living Qadiriyya pir, Shaikh Musa.

On 17 Dec., 1577, Abdu'l-Haqq was given sufi initiation into the Qadiriyya order by Shaikh Musa, who by that time was living permanently at Akbar's court in Fatehpur-Sikri his younger brother Shaikh 'Abdu'l-Qadir

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having retired to Multan after the dispute. It would seem that this initiation occurred at Fathpur-Sikri or, if it did take place in Delhi, Shaikh 'Abdu'l Haqq must have accompanied his *Pir* to Fathpur- Sikri and stayed there for perhaps a year, making frequent visits to Delhi to see his, by then ailing father.

In September 1578, Akbar returned to Fatehpur-Sikri after an expedition against the Rajputs and the second round of religious debates in the *`Ibadat-Khana* and Anup Tala'o (tank) was resumed. In these discussions Shaikh `Abdu'n-Nabi and Makdumu'l-Mulk emerged as leading rivals to each other. During this period also, the `ulama' signed the *Mahzar*. Naturally, Shaikh `Abdu'l-Haqq came in touch with his *pir's* friends, Shaikh `Abu'l-Fazl and Faizi. He also became friendly with other dignitaries of the court. However, the electric trend in the new religious developments disgusted him, as did the parties of Makdumu'l Mulk and `Abdu'n-Nabi as well as their opponents. He was reminded of his father's disappointment over greed and status conscious *`ulama'* and he decided to withdraw to Delhi. Although, his *pir* Shaikh Musa remained a close associate of Abu'l-Fazl and Faizi, Shaikh `Abdu'l -Haqq's enthusiastic devotion to his *pir* never waned. In both prose and poetry, he eulogized Shaikh Musa. Shaikh `Abdu'l-Haqq refused to take part in the war which was waged by `ulama' leaders, however, and was therefore regarded as being neutral to the new imperial policies.

After his father's death in 1582, Shaikh remained in Delhi looking after his widowed mother. By that time, the thrust of the Emperor's opposition had also abated, but the death of the emperor's half-brother, Mizra Hakim (at the end of July 1585) in Kabul caused the emperor to leave for Kabul the following month, and he did not return to Agra until 1598. Therefore as has been claimed, there was nothing political to prompt Shaikh Abdu'l-Haqq to leave India and he only did so for he felt in himself the awakening of a compelling urge to go on pilgrimage. As his mother loathed to let him go, he promised he would return after only visiting Mecca and Medina.

After leaving Delhi early in 1586/87, he travelled through Malwa and Gujarat. In Ujjain, he stayed with Mirza `Aziz Koka, the governor of Malwa, and at Mandu was the guest of Shaikh Ghausi Shattari, the author of the *Gulazar-i Abrar*. When he reached Ahmedabad it was the wrong season for sea travel, so, he spent some months with Shaikh Nizamu'd-Din Ahmad Bakhshi. There, Abdu'l-Haqq also called on the celebrated Shattari, Shaikh Wajihu'd-Din; Shaikh 'Abdu'l-Haqq showed no interest in the Shattari's teachings, but sat instead at the feet of Shaikh Wajihu'd-Din to learn the Qadiriyya *zikrs*. By the time, the sailing season arrived, his host had made provision for his passage to the Arabian peninsula. Shaikh `Abdu'l-Haqq finally reached Mecca sometime before Ramazan 996/July-August 1588.

Shaikh `Abdu'l-Haqq soon became proficient in such outstanding *Hadis* works as the *Sahih Muslim* and *Sahih Bukhari* and studied under Shaikh `Abdu'l-Wahhab Muttaqi al-Qadiri al-Shazili, formerly of India. He also spent sometime in retreat in a cell near the Ka'ba. On 21 Oct. 1590 Shaikh Abdu'l-Haqq claimed to have seen the Prophet Muhammad in a dream, delivering a sermon on *Hadis*. This marked the high point of his religious aspirations and he decided to settle permanently in the Holy Land.

Under the influence of Shaikh `Abdu'l-Wahhab, Shaikh Abdu'l-Haqq was to retain an attachment to the Hanafi school of Jurisprudence which had begun to wane because of the impact of the Shafi'i`ulama' of Mecca. Shaikh Abdu'l Wahab Muttaqi not only initiated his disciple into the Chishtiyya, Qadiriyya, Madayniyya and Shaziliyya *silsilas*, but also imbued him with a moderate attitude towards the controversies which concerned the different sufi orders and the various schools of `ulama'. The serenity of the intellectual and spiritual life of Mecca appealed greatly to Shaikh `Abdu'l-Haqq, but his *Pir*, Shaikh Abdu'l-Wahhab, himself an emigrant from India reminded him of his obligations to his family and urged him to return home speedily.

Shaikh Abdu'l-Wahhab ably parried Shaikh Abdu'l-Haqq's arguments against returning to India, by encouraging him to believe that from the Islamic point of view the situation there was not as gloomy as his pupil had imagined. His instructions to Shaikh `Abdu,l-Haqq included the following points. The

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most sacred duty of Muslims was to strengthen (both internally and externally) their beliefs within the framework of Sunni law and then to study dispassionately the sufi works of scholars of the *Wahdat al-Wujud*. Subtle mystical secrets contained in sufic works which appeared unintelligible should be passed over and not be allowed to interfere with the religious beliefs of the sufis. Neither gullibility nor resistance to new ideas were useful to the sagacious.

"Should you see anyone who recites *Kalima* and performs obligatory prayers and keeps the fast, while uttering such remarks (as to violate the principle of *Shari'a*) you should consider him needy of help rather than hastening to declare him an infidel or a heretic."

Abdu'l-Haqq was finally persuaded to return to India. Leaving the Holy Land in July-August 1591, he reached the sub-continent by sea in 1582. By that time, active opposition to the `*Ulama* had died and Kashmir had been annexed to the Mughal empire and the Emperor's presence near the western frontiers had curbed the expansionist designs of Abdu'llah Khan Uzbek. A scheme for strengthening the friendship of orthodox Sunnis who supported the court had been launched. Without abounding in religious and philosophical enthusiasm, some of Akbar's countries had started commentaries on the Qur'an and were compiling biographical accounts of the Prophet Muhammad. One Shaikh Ya`qab Sarfi of Kashmir (d. 1003/1595), was working on a large commentary on the Qur'an and had completed a biography of Muhammad in verse entitled the *Maghazi'l-Nabi*. He, however, stood by his decision to dissociate himself from the Court, turning to teaching and compiling works on Hadis.

Soon after Khwaja Baqi Billah's establishment of the Naqshbandiyya *khanqah* at Delhi in 1008/1599, he and Shaikh Abdu'l-Haqq became firm friends. An authority suggests that Shaikh Abdu'l-Haqq became the Khawaja's disciple. Following the example of Khwaja Baqi Bi'llah Shaikh `Abdu'l-Haqq corresponded with such members of the nobility as Murtaza Khan and the Khan-i Khanan. After Akbar's sudden death on 16 October 1605, Shaikh `Abdu'l-Huqq hoped that the powerful dignitaries friendly to him might succeed in replacing Akbar's policy of `peace with all' by strict Sunni rule as envisaged by Ghazali. He wrote a letter to Murtaza Khan suggesting that in the discharge of his worldly duties he should never neglect the path of the *Shari'a*.

He also wrote a short political treatise, the *Nuriyya-i Sultaniyya*. However, the Shaikh's main concern remained teaching, writing and sufism, and in general he maintained detachment from the world. His *Khanqah* in Delhi which he built some time before 1611 and where most of his time was spent, was known as the *Khanqah-i Qadiriyya*.

After the death of Khawaja Baqi Bi'llah, his disciple, Khawaja Husamu'd-Din, remained in close contact with Shaikh `Abdu' L-Haqq. Another intimate friend and guide was the Qadiriyya *Pir*, Shah Abu'l-Ma`ali Qadiri.

In the 14th year of Jahangir's reign (1619-20), the emperor Jahangir invited Shaikh `Abdu'l-Haqq to pay him his respects and to present him with the Akhbaru'l-akhyar. Apart from this, Jahangir took no interest whatsoever in the Shaikh's monumental contributions to the study of *Hadis* which by this time had made him a prominent figure, but he rewarded Shaikh `Abdu'l-Haqq with lavish honours and gifts.

Just prior to his death, however, Jahangir became alienated from Shaikh Abdu'l-Haqq and his son Shaikh Nuru'l-Haqq. He exiled Nuru'l-Haqq to Kabul and ordered Shaikh 'Abdu'l-Haqq travelled to Lahore where he visited Miyan Mir. The Miyan predicated that before he saw the emperor he would return safely to Delhi. Four days later Jahangir died. The reasons for the change in Jahangir's attitude towards the aged Shaikh remain obscure. According to Dara-Shukoh, people made unjust allegations against him and his son. It would seem that Shaikh Nuru'l-Haqq who was *Qazi* of Agra, was accused of friendship with Prince Khurram who later ascended the throne as Shahjahan. The Prince had rebelled against his father in 1622 waging war against him until his surrender in March 1626. His young sons (Dara, then aged ten and Aurangzib aged eight) were sent as hostages to the Emperor's court. Nevertheless he remained a potential treat to the throne. Jahangir's rapidly declined health precipitated traditional Mughal war of succession.

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Shaikh Nuru'l-Haqq's interest in Prince Khurram prompted the retribution meted out to those whom Jahangir considered a threat to his throne, and caused Shaikh Nuru'l-Huqq's exile to Kabul. After the accession of Shahjahan to the throne not only were Shaikh `Abdu'l-Haqq and Shaikh Nuru'l-Haqq allowed to return to Delhi, but the latter was re-appointed *qazi* in Agra.

On 19 June 1642 Shaikh Abdu'l-Haqq died at the age of ninety-four. In accordance with his will he was buried at the *Hauzi-i- Shamsi*, a prestigious cemetery, which had the reputation of being a place of rest for the pious. On his grave stone a lengthy account of his life and activities was inscribed.

According to his tablet, Shaikh had written a total of one hundred books, both long and short. In a list of his works which the Shaikh himself compiled, there were forty-nine titles to which were added another eleven. Therefore, the Shaikh wrote some sixty treatises, as well as a collection of sixty-eight letters. All these works were designed to propagate orthodox interpretations of the Sunni Shari'a and way of life.

What made Shaikh `Abdu'l-Haqq a celebrity both in his own life-time and after was his works on *Hadis*. Of these the most important was the Persian commentary on the *Mishkat al-masabih* entitled the *Ashi'at al-lama'at* which he started on 26 February 1611 and completed on 11 May 1616. When the first half had been completed, it occurred to Shaikh `Abdu'l-Haqq to write an Arabic commentary on certain subtle points of the *Mishkat,* which he had not found it expedient to explain to the less educated Muslims. The progress of the Arabic commentary was more rapid and both works were finished at the same time. The Arabic commentary, the *Lama'at al tanqih*, was completed on 7 August 1616, it also aimed to reconcile the Hanafi *Fiqh* with *Hadits*. Then there was a summary of his own Persian commentary entitled *Jama' al-barakat,* and he complied a book on *Asma' al-Rijal* as well.

Abdu'l-Haqq also wrote a Persian commentary on the *Sufar al-sa`ada* or *al-Sirat al mustaqim* by Majdu'd-Din Muhammad bin Ya`qub al-Firuzabadi (b. 729/1329, d. 817/1414) who was also the author of an Arabic dictionary, *al-Qamus*. The *Sufar al-sa`ada* contains many traditions relating to the Prophet Muhammad's practices of (1) *wuzu* (ablutions), *namaz* and *ad`iya* (prayer) *siyam* (fasting,) (2) Friday services, (3) pilgrimages, (4) *azkar* (invocations) and (5) his way of life in general, Shaikh `Abdu'l-Haqq chose to write this in Persian even though the original was also in that language, partly because of the great popularity of the work and partly to defend the views of some authorities on the Hanafi law which Firuzabadi's work tended to undermine. The critical sections of Firuzabadi offered a basis for the opponents of the Hanafi law and the schismatics to mislead the simple-minded Sunnis. He entitled the work *al-Tariq al-qawim fi sharh al-Sirat al-Mustaqim and* the *Madariju'n- nubuwwa* a

Shaikh `Abdu'l-Haqq wrote the *Ma Sabata Bi's-Sunna* as a rejection of the superstitious beliefs and practices of Muslims regarding different lunar months, particularly those relating to the 10th day of Muharram on which Imam Husain was martyred at Karbala (61H/ 10 October 680). The work shows the author's deep concern over the penetration of Shi'i ideas amongst Sunnis. This also led to a book by him about the twelve Shi'i Imams, called the *Faza'il-A`imma Isna' Ashr*, which was an attempt to counter mis-conceptions Sunnis might develop from reading Shi`i works eulogizing their leading Imams. It was also intended to discourage some of the hostilities of extremist Sunnis towards the family and descendants of `Ali.

A Persian treatise, the Takmilu'l-Iman, by Shaikh `Abdul'l-Haqq gives details in controversial matters of the fundamental aspects of Sunni beliefs and advocates the adoption of a moderate path. He stressed that sinfulness and villainy did not make a *mu'min* (faithful) an infidel, adding that the companions of the Prophet Muhammad had joined in funeral prayers of sinners and wicked people.

Shaikh `Abdu'l-Haqq's writings on sufism are generally an attempt to reconcile the *Shari'a* with the *Tariqa;* nevertheless they also assert the superiority of Shaikh `Abdu'l-Qadir Jilani and the *Wahdat al-Wujud*. His celebrated *Akhbaru'l-akhyar,* relating to Indian sufis, is prefaced by a long biography of Shaikh `Abdu'l-Qadir Jilani, giving a reasonable section of the great Qadiri's miracles. It emphasizes the belief that

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Shaikh `Abdu'l-Qadir was superior to all his predecessors and that his precedence over all future generations of saints of God was also guaranteed. To Shaikh `Abdu'l-Haqq, the Ghausul-A`zam's claim, `My foot is on the neck of every saint of God' was a well-considered statement.

Shaikh `Abdu'l-Haqq also wrote a treatise in Arabic supporting this assertion, and saying that Shaikh Shihabu'd-Din Suhrawardi's contention that Shaikh Abdu'l-Qadir had made this statement in a state of mystical intoxication was incorrect, for according to Shaikh `Abdu'l-Haqq, the Ghausu'l-Azam had uttered these words in a state of complete sobriety and with full understanding of their implications.

The most significant contribution in Shaikh Abdu'l-Haqq's efforts to popularize the teachings of Shaikh `Abdu'l-Qadir Jilani is his Persian translation of a collection of seventy-eight of Ghausu'l-A1zam's sermons called the *Futuh al-Ghayb*. Compelling in style, the sermons show a marked religious sensitivity and avoid the complexities of mystical terminology. Shaikh `Abdu'l-Haqq himself considered Shaikh `Abdu'l-Qadir's sermons to the a true fascimile of the Prophet Muhammad's eloquent expressions. He had first read the *Futuh al-Ghayb* with his *pir*, Shaikh `Abdu'l-Wahhab Muttaqi, who had suggested that he should propagate the ideas in it. In India, he acquired a copy and commenced its translation into Persian. During a short stay in Lahore in 1023./1614-15 in Shah Abu'l-Ma'ali's *Khanqah* he completed it, giving his own work, the title *Miftah-i Futuh* (Key to the *Futuh*). Shaikh `Abdu'l-Haqq later added a ruba'i saying that the total number of Arabic letters in the title of the book also gave the year of its completion.

Another treatise, the *Marj al-bahrain fi'l-jama' bain al-Tariqain* was written by Shaikh `Abdu'l-Haqq to place the *Tariqa* within the framework of the *Shari'*wf. It was also an attempt to remind Sunnis that the pursuit of philosophy was the principal reason for the deviation of Sunnis from the path of orthodoxy and sanctity.

The Shaikh's letter to the Mujaddid, and a treatise entitled the *Wujudiyya*, show his own unshakable faith in the *Wahdat al-Wujud*. Extremely informative, his letters give a clear explanation of his own views of sufism and the mystical life. He also summarized the Masnawi of Maulana Jalulu'd-Din Rumi.

Shaikh `Abdu'l-Haqq's sufism was impregnated with an unceasing desire to reconcile the `exoteric' with the `esoteric', the *Shari'a* with the Tariqa and Fiqh with Tasawwuf. In his mystical writings he strove to cut across differences in sufic ideologies and practices and set himself the arduous task of reminding sufis that dogmatism was alien to mysticism. However, he himself believed that there was nothing in the world of greater worth than a judicious combination of scholarship, sufic ecstasy and *ma`rifa*, although he did admit that this ideal was rarely achieved. Only such sufis as Baghdad's Junaid had succeeded in a perfect reconciliation of scholarship with sufism. What generally occurred was that one either became overpowered with mystic ecstasy, love and introspection, or became dedicated to the pursuit of knowledge, therefore to bridge the gap was arduous. The Qadiri ideal of a perfect life in the world, according to the Shaikh, was firstly to adhere to the laws of the *Shari'a* and the teachings of the *Faqihs* (Jurists) and then to follow the sufi path. Those who chose to become mystics without obtaining mastery over *Fiqh* had strayed from the safe path. It was impossible for a scholar and an `*alim* to obtain initiation into sufism and to achieve perfection in that realm. However, after ecstasy and mystic illumination had filled a student mystic, a return to scholarship was impossible. To Shaikh `Abdu'l-Haqq this was an explanation of the saying `be a Faqih-sufi and not a sufi-Faqih.

Shaikh `Abdu'l-Haqq was himself initiated into many *silsilas* of the eastern an western Islamic world and after his return to Delhi became the disciple of the *Naqshbandiyya*, Khawaja Biqi Bi'llah. His Qadiriyya spiritual affiliations however, remained the major influence in his life. He introduced among Indian sufis and thinkers the teachings and practices of Abu' `Abdu'llah Muhammad bin Harazim (d. 633/1236), a disciple of Abu Madyan, and those of Abu'l-Hasan `Ali ash-Shazili.

The corner-stone of Shaikh `Abdu'l-Haqq's teachings was the maxim of the Ghausu'l-A`zam that

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those aspects of the *Haqiqa* which the *Shari'a* rejected were heresy.

If one's spiritual revelations were incompatible with the *Shari'a* one instantly became a heretic and an infidel. There was no intrinsic difference between the teachings and practices of the many sufi orders, for all were founded on the *Shari'a* and pious practices. The controversy over the religious superiority of super-erogatory prayers and *Zikr* was meaningless, and even occasional financial assistance offered to some truly pious Muslims was of greater benefit than super-erogatory prayers. The prophets had prescribed numerous forms of worship designed to lead the seeker to Allah but the Muhammad's path was infallible. Shaikh `Abdu'l-Haqq also asserted that men were instinctively prompted to embrace Islam. He advised Muslims to ignore the dialectics of the philosophers regarding the nature of God and the forms of pire-existent images, urging them instead to believe in the Names and Attributes of God, the Most High according to orthodox Muslim belief.

There were two ways of seeking favour from God. Firstly, there was the traditional, formal way of praying in the hour of need. Those chosen among the spiritualists and gnostics did not seek from Him anything but His satisfaction *(riza)* and absolute good. Unselfishly they did not ask for anything for themselves. According to gnostics, the Divine invitation `to ask' contained in the Qur'an did not refer to personal favours, but only to supplications from the `absolute good' and His satisfaction.

To Shaikh `Abdu'l-Haqq both the Jabriyya and Qadariyya were extremists; the former believed that men were helpless and God was responsible for all their actions, thus men were reduced to inanimate objects like stone; while the Qadariyya maintained that men were responsible for their own actions, ignoring the Divine Will. Both, asserted the Shaikh, had strayed from the middle path.

Rejecting the views of philosophers and materialists about the properties of fire, Shaikh `Abdu'l-Haqq argued that God had endowed fire with the power to burn and that He could destroy and save whoever He liked.

Shaikh `Abdu'l-Haqq strongly rejected the idea put forward by some sufis that rules of worship, prayer and obedience of the laws of the *Shari'a* were meant only for externalities and widows and that dervishes were naturally exempt. He asserted that these misguided sufis failed to remember that the laws relating to prayer and fasting had been laid down initially by the prophets; and in their final form they emanated from Muhammad who by God's Will was perfecting human ethics. Shaikh Shaibu'd-Din Suhrawardi's statement in the `*Awarif al-ma'arif* that an apprentice sufi should avoid the company of dervishes who ignored their traditional duties and whom he believed to be worse than the worldly and therefore infinitely more detrimental to spritual advancement, was also supported by Shaikh `Abdu'l-Haqq.

According to the Shaikh, *Mujahada* (mortification) and *riyazat* (ascetic exercises) were instruments for precipitating obedience to God and the *Shari'a*. As an example of this he specified the Hindu yogis and sooth-sayers who obtained supernatural powers by strict forms of asceticism and were able to perform miracles by the temporary gift of Divine favour (*istidraj*). Many Muslims, misled by such miraculous power, most undesirably became favourably disposed to the faith of their enemies.

Shaikh Abdu'l Haqq gave considerable publicity to a book entitled the *Faqr al-Muhammadi* by Ahmad bin Ibrahim al-Wasiti al-Harazimi, a famous Arab dervish. Shaikh Abdu'l-Haqq considered the *Muham-Madiyya Tariqa* a matchless sufi path. The work was modelled on the ascetic aspects of the prophet Muhammad's life and that of some of his companions. The followers of this path considered the Prophet Muhammad to be their *Murshid* (guide). The first step in initiation into this path was to repent of one's sins to God and to pledge control of the senses, eyes, ears, tongue, stomach, sexual organs, hands and feet. The tongue should not indulge in slander, calumny of lying; no evil should be heard; the eyes should not fall on the women of others or young boys and the heart should not be involved in anything illicit. Basically, the *Faqr al-Muhammadi* advocated strict observance of the ethical traditions of the Prophet.

The second duty of the followers of the *Faqr al-Muhammadi* was a *namaz* featuring absolute concen-

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tration of Allah. In *Faqr al-Muhammadi* the most essential duty for sufis was to bind the heart mystically to the Prophet, loving him and considering him to be their Shaikh and Imam. A recitation of the Qur'an, believed Shaikh `Abdu'l-l-Haqq, moved the followers of the *Faqr al-Muhammadi* to ecstasy and the words aroused perception of the `theophany ' and illumination of the heart. They believed that the words of the *Qur'an* as spoken by the Beloved united them in love for Him.

Adherents to this path were to be distinguished from sufi impostors who unlawfully ate rich food, craved for the sight of a pretty face, yearned to savour sweet melodies and exhibited feigned ecstasy, chatting constantly about gnosis. Prompted by material motives alone, these charlatans sought followers only to receive their gifts. Entire evenings would be spent in listening to music and dancing, after which they would faint when they stood for prayer. They could not be called Muslims, said the Shaikh; only those who followed the rules of the *Faqr al-Muhammadi* were among the truly faithful.

Shaikh `Abdu'l-Haqq endorsed his father's interpretation of the phrases, *Hama Ust* and *Hama az Ust* which he considered essentially identical. Only the true sense of Tawhid *(Wahdat al-Wujud)* explained the significance of the many in the One, and as long as a man became entangled in linguistic gymnastics he was unable truly to understand *Tawhid*. Shaikh `Abdu'l-Haqq invited sufis to ignore the liguistic complexities and to believe in the *Wahdat al-Wujud. Tawhid*, he contended, amounted to perceiving the Divine incomparability through speech, knowledge and sight. There were four categories of *Tawhid*; that of speech, knowledge, faith and of mystic experience and Essence. Whatever the division was, the conception of Tawhid bred the concept of duality and for these reasons sufis could say that the *Tawhid of Haqq* (Reality) could not be perceived except by God himself. The *Tawhid* or *Haqq -in* the Unity of His Own Being was inconceivable. Knowledge (`*ilm*), perception *(Shu'ur)* and experience *(shuhud)* were attributes. Although, in a true perception of the Being, attributes, were Essence *perse*, the stage of the Unity of Essence was higher than that of attributes. The Shaikh illustrated this with the saying that both the existence of the One and the non-existence of the One were facts, the existence of Two being a misguided notion.

After the death of Shaikh Nuru'l-Haqq on 17 May 1663 his only son, Shaikh Nuru'llah had little impact in Delhi as an `*alim*. Two of the latter's four sons, however, Shaikh Saifu'llah and Shaikh Muhibbu'llah were well-known scholars. After more than two centuries of dedication to Shaikh Abdu'l-Haqq and his descendants, their disciples were scattered throughout India. A modern scholar gives an account of twenty disciples of Shaikh `Abdu'l-Haqq and Shaikh Nuru'l-Haqq. Among these Khwaja Mu`inu'd-Din (the son of the Khwaja Khwand Mahmud) and Khwaja Khwurd (the Shaikh `Abdu'l and Shaikh Nuru'l- Haqq. Among these Khwaja Mu`inu'd-Din (the son of Khwaja Baqi Bi'llah) were leading Naqshbandiyya *Pirs* and Shaikh Abdu'l-Jalil of Allahabad was a famous Chishtiyya.

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Abdu'l-Haqq, Shaikh Ahmad (D. 1434 A.D.)

Abdu'l-Haqq, born in Delhi, was the most perfect sufi of the many names and attributes of Allah.

Shaikh Ahmad `Abdu'l-Haqq was born in Delhi and that his father died during his childhood. His elder brother Shaikh Taqiu'd-Din tried to give him the formal religious education but Ahmad `Abdu'l-Haqq showed a great desire to discover the secrets of mysticism. He then went to Panipat and became a disciple of Shaikh Jalal Panipati, who in turn traced his spiritual genealogy from Shaikh Shamsu'd-Din Turk also from Panipat, a *Khalifa* of Shaikh `Ala'u'd-Din `Ali Ahmad Sabir. Therefore, Shaikh Ahmad `Abdu'l-Haqq could trace his own spritual descent through the Sabiri branch of the Chishtis.

From Panipat, Shaikh Ahmad `Abdu'l-Haqq went to Sunam but Timur's invasion in 1398--99 devastated both the Punjab and Delhi. The Shaikh left for Bengal and stayed in Pandua with a *Kotwal* (police officer). This was when Ghiyasu'd-Din A`zam Shah was the Sultan of Bengal and had embarked on a scheme to expel all *qalandars* and dervishes from the town. Possibly this was part of an attempt to purge non-Bengalis from the administration. The following ancedote by Shaikh Ahmad `Abdu'l-Haqq, although, it gives an insight into the social ethics of contemporary *qalandars* and yogis, fails to throw light one the political motivation of such a scheme.

One night the king visited a camp of *qalandars* disguised as a beggar. They were just about to start eating and rudely ordered him to leave. Then the king visited a camp of yogis. They were also taking food together and gave him an equal share. To his question why had they fed a mere stranger they replied, that this was in accordance with their custom of sharing all food equally even with dogs. Next morning the king ordered the Muslim mystics to leave Pandua. All were arrested and escorted to boats which took them to exile. This action led to a great unrest in the town. So, Shaikh Ahmad `Abdu'l-Haqq, accompanied by a dervish (*Majzub*) friend went to the Palace to test the king's reaction to their presence. They remained unnoticed for quite sometime, then left, returning to the house of their host. The Shaikh declared that the king did not expel dervishes and *qalandars*, only ignorant mystics.

Frequently Shaikh Ahmad Abdu'l-Haqq visited Shaikh Nur Qutb-i `Alam. The former left Bengal before its domination by Raja Ganesa when he was about fifty. Initially, he stayed in Bihar and Awadh, finally settling in Rudauli. Twice he visited Jaunpur but Qazi Shihabu'd-Din conspired to prevent him from being granted an audience with Sultan Ibrahim Sharqi.

At Rudauli, the Shaikh led the traditional ascetic existence of a mystic. This took the form of constant refusals of land grants for either his *khanqah* or for his family.Once a son-in-law acepted a *farman* from the *muqta'* of Rudauli. So, incensed was the Shaikh when he discovered the gift, he tore the paper into shreds and ordered that not a single piece remain in his *Khanqah*. On another occasion of qazi of Sultan Ibrahmin presented another *farman* of a number of villages from his ruler. Firmly, the Shaikh refused the offer, saying that as God provided food for Sultan Ibrahim, his elephants and horses, he felt he could also be trusted to feed himself and his descendants.

In order to illustrate the hardships perfect sufis were required to endure, the Shaikh gave the following practical demonstration. He asked a disciple to dig a hole in the ground and fill it with water. Then he asked him to fill the hole with pebbles and remove them one by one and the disciple followed his request. Taking some mud, the Shaikh then poured it into the hole. The

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disciple was asked to take out the mud as he had the pebbles, but by that time it had all been dissolved. He was expected to lose himself in the Divine, the Shaikh told his pupil, like the mud in the water, and also to simultaneously efface himself in order to become a sufi.

Often Shaikh Ahmad Abdu'l-Haqq remarked that Hallaj had been a child to disclose divine secrets and that there were some sufis who were so mature they could drink an ocean of divine secrets and reveal nothing.

Haqq was the most perfect of the many names and attributes of Allah', believed Shaikh Ahmad' Abdu'l-Hiqq. With his disciples in the *khanqah* he showed great devotion to *pas-i anfas* (breath control) and the key word before and after prayer was Haqq. Whether, they were talking or buying and selling in the bazaar, the Shaikh's disciples would cry `Haqq. When the Shaikh visited the mosque his disciple walked in front of him crying `Haqq'. Many people were critical of such a custom, calling it *pir* worship, but the Shaikh justified it by quoting from the *Futuhat al-Makkiyya* of Ibn al`Arabi.

Abdu'l-Haqq died on 27 January 1434. Among his many disciples the most prominent was Shaikh Bakhtiyar. Formerly, the slave of a jewel merchant, after enrolling himself as a disciple of the Shaikh he became his *pir's* constant and obedient companion. Even after his initiation as a mystic, Shaikh Bakhtiyar continued to trade, but took great care to stay within the boundaries climed by Shaikh Ahmad as his particular domain of spiritual influence. This story tends to indicate that Shaikh Ahmad was not opposed to sufi earning an adequate income while simultaneously living as an ascetic.

Shaikh Arif, Shaikh Ahmad's son, was his spiritual successor. Arif was also a poet and a man of great tolerance to different ideas. His son, Shaikh Muhammad. was *pir* to the great sixteenth century sufi, Shaikh `Abdu'l-Quddus Gangohi.

Abdu'l-Haqq's contemporary in Awadh (Ayodhya) was Shaikh Jamal, a Muslim Gujar. According to Shaikh Ahmad his disciple was the only real Muslim he had found between Pandua and Awadh. Here is one story about the teacher and his disciple. A bitch, owned by Shaikh Ahmad, had puppies and her owner celebrated by giving a large feast for all the dignitaries and common people in Awadh, but excluded Shaikh Jamal. The following day the forgotten disciple complained he had been ignored. Shaikh Ahmad however replied that as the feast had been given only for dogs, that is the worldly, how could humans have been invited.

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Abdul-Haye, Mian (1889 -- 1946)

Mian Abdul-Haye belonged to the Awan Community. In his long political career he showed himself as a liberal and progressive minded leader. Although he came of an orthodox Muslim family, he was quite modern in his outlook. He advocated social reforms and Hindu-Muslim communal harmony.

Mian Abdul-Haye was born in December 1889 and died on December 20, 1946. He came of a prominent and rich family of Ludhiana, belonging to the Awan Community. The family was well-known for its martial traditions. Abdul-Haye took his B.A Degree in 1908 from the Foreman Christian College, Lahore, and L.L.B, in 1910 from the College Lahore.

Mian Abdul-Haye started his career as a lawyer at Ludhiana in 1910. Shortly after he was elected to the Ludhiana Municipality unopposed and became its Vice President. He was elected the First non-official President in 1923. His association with the Ludhiana Municipality continued till 1933 when he shifted his

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residence from Ludhiana to Lahore. It was from 1919 that his career as a political leader started, when he took a prominent part in the anti-Rowlatt Bill meetings at Ludhiana. He also took a leading part in the Khilafat Movement and in 1921 he renounced the title of M.B.E. given to him by the Government for his services during the War in helping recruitment to the army.

Mian Abdul-Haye was elected to the Central Legislative Assembly in 1923 from the East Punjab Muslim Constituency, as a candidate of the moderate Party. He was again returned unopposed from that constituency in 1926. He quickly made his mark in the legislative Assembly as an outspoken nationalist and was highly esteemed by political stalwarts at the time like Pandit Moti Lal Nehru and M.A.Jinnah. In 1933, after shifting from Ludhiana to Lahore, he joined the Unionist Party of the Punjab. He soon achieved prominence in Punjab politics and became Minister of Education in the Punjab Government in 1937. He remained in this office till 1946. During World War II he again helped recruitment to the army and raising war loan.

In his long political career Mian Abdul-Haye showed himself as a liberal and progressive minded leader. Although, he came of an orthodox Muslim family, he was quite modern in his outlook. He advocated social reforms and Hindu-Muslim communal harmony. He was, however, a staunch upholder of the rights of the Muslim community and even opposed any changes in the personal laws of the Muslims proposed in the name of social reform. Perhaps his principal contribution was in the field of education. He was intimately connected with many educational institutions like the Islamia School, Ludhiana, Islamia College, Lahore, Anjuman Tarriqui-i-Talik, Amritsar, etc. As Minister of Education he did much for the expansion and reform of education. He was in favour of free and compulsory primary education and also wanted to give a nationalist bias to the system of education.

In his earlier days Mian Abdul-Haye worked for Hindu-Muslim unity and advocated emancipation of India from the British yoke. But later his attitude changed. By 1942, he felt convinced that there could not be any understanding between the Hindus and Muslims and the only political solution was to partition India. He became a staunch advocate of the demand for Pakistan and supported the Direct Action Movement launched by the Muslim League in 1946.

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Abdul Jalal Faridi (1912 -- 1974)

Dr. Faridi was a prominent Socio-political reformer and a staunch advocate of Hindu-Muslim unity.

Dr. Faridi was not only a great doctor but also a great social and political reformer, and a staunch advocate of Hindu-Muslim unity. He belonged to a family connected with the great Sufi saint, Fariduddin Ganjshakar who settled at Multan. His children and disciples spread all over India. Faridi was descended from one such family settled at Sandila near Lucknow. His grandfather was a calligraphist and his father Abdul Haque was a Judge in the service of the State of Hyderabad, respected for his integrity and spirit of public service.

Abdul Jalil Faridi was born in 1912 and got his early education in Lucknow. After passing the Intermediate Examination from the Amiruddaula Islamia Inter College he went to the King George Medical College for M.B.B.S. and did M.D. also from the same college. He went to England and U.S.A. and added much to his qualifications and professional skill. The foreign qualifications that he achieved are D.T.M.& H. (London), T.D.A. (Wales) and F.C.C.P., F.A.A.T.P. (U.S.A.) With the best of qualifications and a very sympathetic heart, he sat in his clinic in the Faridi Buildings, Hazratganj, Lucknow where his very sight was a great relief to the patients. Dr. Faridi was a tuberculosis expert and examined over ten lakh patients. He used to examine sixty-one patients free every day.

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After the partition of the country, Dr. Faridi entered in active politics. He felt that Muslim leadership had suffered a great jolt and the Muslims in general had lost confidence as a result of the communal clashes which took place in the wake of partition.

His main endeavour as a politician was to put self confidence in the Muslim community and bring about an atmosphere of communal harmony in the country. He put all his energies for the reconstruction of the Indian society on the socialistic pattern. He fought election only once and got a seat in the Legislative Council of Uttar Pradesh but resigned in 1964 on the issue of Urdu language. He went to jail once in 1965 and it was for the cause of Aligarh Muslim University. Henceforth Dr. Faridi emerged as a great Muslim leader on the political map of the country. Till then he was known only as a reputed doctor and a M.L.C. of the Opposition in Uttar Pradesh.

He was the Founder-President of the *Muslim Majlis*, a political party in Uttar Pradesh. He had already worked as president of the U.P. *Muslim Majlis-e-Mushawarat*, a branch of the All India Muslim *Majlis-e-Mushawarat*. *Muslim Majlis* fought elections in 1969 and won two seats. Dr. Faridi visited Kerala on the invitation of the Indian Union Muslim League, met the Ministers of the League and agreed with some of his friends to establish a similar body in northern India but he thought better of it. In 1971, he entered into an electoral compromise with Mrs. Indira Gandhi. The venture did not prove fruitful.

Dr. Faridi had a handsome personality, always wore neat and clean dress and, indeed, led a luxurious life. He was quite fastidious in his tastes. He was a father of three children - two daughters and a son. Ironically he himself suffered from some incurable lung trouble and breathed his last in 1974.

"*Qaed*," a daily news paper, was published under the supervision of Dr. Faridi. He frequently wrote articles for the paper and published about a dozen booklets and pamphlets with a view to propagate his views on socialism, Hindu-Muslim unity, Urdu language and the Aligarh Muslim University. He published "*Communalism: Its Causes and Cure*" *(1961) and* "*Communal Riots and National Integration*" (1962). He traces the causes of communalism to economic, educational and political factors and notes that the riots spread and become unmanageable because of the negligence of the district authorities, the connivance of the police and inaction of the government. For the purpose of national integration he suggested the formation of cultural institutions where people may spend their leisure hours and meet persons of all classes on an equal footing.

Dr. Faridi did not believe in violence and agitation. He was a Gandhian in seeking justice from the erring government of the day. In his pamphlet on *Democracy and Direct Action* (1965) he clearly maintained, "Before devising ways and means of extracting justice from the present government we should look for guidance to the movements launched by Mahatma Gandhi against tyranny and imperialistic exploitation, which were simple, peaceful and non-violent."

In his *Practical Socialism* (1972) he condemned the sectarian Muslim organisations and maintained that the religion which is closest to socialism is Islam. He made an analytical study of socialism and noted that a Socialist State should provide an equality of opportunity to all its citizens, guarantee clothes and shelter to all and aim at the elimination of poverty. Moreover, waste of human energy, of time and food should be avoided. Dr. Abdul Jalil Faridi worked and lived upto these ideals.

Apart from his professional skill and achievements in the field, Dr. Faridi will always be remembered as a champion of the minorities and the down-trodden classes. He was a staunch supporter of the Hindu-Muslim unity and lived upto the high ideal of dedication to the service of man.

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Abdul Qadir (1874 -- 1950)

Abdul Qadir was born in 1874 at Kasur, Panjab. He is remembered in the Punjab as a man of letters, with liberal and progressive outlook and vitally interested in education and social reforms.

Abdul Qadir was born in 1874 at Kasur, Punjab and died in Pakistan in February 1950. His father's name was Sheikh Fatehaddin, The family was fairly well-off. Abdul Qadir graduated from the Foreman Christian College, Lahore, and later went to England to qualify for the Bar (1904-07). He travelled widely, and having literary tastes he came in close contact with many prominent literary figures. He married Mohammad Umar, daughter of Sheikh Mohammad Umar, Bar-at-Law, Lahore.

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On returning to India he took up the legal profession and served as Public Prosecutor at Lyallpur (1912-20), a Judge of the Punjab High Court (1930-34) and Chief Justice of the Bahawalpur State (1940-43). His main interests were, however, in the fields of journalism and literature. He played a prominent part in the literary and cultural life of the Punjab from 1898 onwards. In that year he started the Urdu magazine, the Makhzan, which provided a forum for outstanding literary figures of the day and became a nursery of the writers of the next generation. In its impact on Muslim intelligentsia, the Makhzan ranked next after Syed Ahmad Khan's Tab zib-ul-Akhlaq. Abdul Qadir also edited during his early years the Punjab observer, a weekly which mainly dealt with social and educational reforms. He soon made his mark as a great literary figure with extensive knowledge of Indian and foreign literature. In his magazine the Makhzan he often wrote about foreign authors and their books. Among his well-known publications were: 'The New School of Urdu Literature' (English); 'Maqam-i-Khilafat' (Urdu); 'Famous Urdu Poets and Writers' (Lahore 1947).

Abdul Qadir was also greatly interested in education. Much of his educational work was done in connection with the Anjuman-i-Himayat-i-Islam of which he was the Chairman for a number of years. He closely watched and zealously administered the education side of the Anjuman. He stood for extension of educational facilities for all and particularly for the Muslims. He was an advocate of Western education. As minister of Education, Punjab Government, in 1925-26 he did much for the expansion and reform of education.

Abdul Qadir started his political career rather late, with his election to the Punjab Legislative Council in 1924. He was a prominent member of the Unionist Party, but later joined the Muslim League, becoming its President in 1926. He was, however, not a communalist but strove hard to maintain communal harmony. He often presided over inter-communal public meetings in pre-partition days. As a political leader he belonged essentially to the moderate school. In 1925, he was the first elected President of the Punjab Legislative Council. He resigned that post a few months when he was appointed Minister of Education in the Punjab government.

In 1927, he was appointed as a member of the Governor's Executive Council. He served as a member of the Council of the Secretary of State for India in 1934-37, and in 1939 he was appointed for a brief period as a member of the Governor-General's Executive Council.

In spite of his later connection with the Muslim League and his support for the demand for Pakistan, Abdul Qadir will be remembered in the Punjab as a man of letters, with liberal and progressive outlook and vitally interested in education and social reforms.

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Abdul-Aziz, Mian (1881 -- ?)

Abdul Aziz represented a progressive and enlightened class of the Muslim leadership in the Punjab who was opposed to fanaticism and division of the country, till event took place.

Mian Abdul Aziz , free from any tinge of fanaticism, was born in Lahore in January 1881. He was the fourth son of Haji Shaikh Muhammad Gaus, a prominent Ulema of Lahore. Aziz was a traditional Indian who started his education under a Maulvi in a small *Muktab* and then entered a school in Lahore. He passed the Entrance Examination at the age of thirteen, and in 1899 passed the B.A. examination from the Punjab University, Lahore, topping the list of the successful candidates. He took his M.A. in 1901 from the Government college, Lahore.

In public life, Mian Abdul Aziz held a very prominent position in the Punjab. He started his career as a lecturer in the Islamia College, Lahore. But after a short time, he entered the Punjab Civil Service in 1903. He served the Punjab Government in various capacities and retired as Financial Commissioner in 1936. In spite of his long service under the Government, he was a nationalist, as was clear from his speeches in the Legislative Assembly. Although a prominent member of the Muslim League after his retirement from Government service, he worked for Hindu - Muslim unity. He was given titles of Khan Sahib in 1917, Khan Bahadur in 1925 and the Order of the British Empire in 1930 for his services to the Government. He was Secretary of the Youn Men's Muhammedan Association.

He travelled widely in Europe and America in 1926 and again went to England in 1930 during the Round Table Conference. He was an advocate of social- reforms like widow-remarriage and removal of untouchability. Though a devout Muslim, he was free from any tinge of fanaticism. For his religion a personal affair and had nothing to do with public life. He was very much in favour of extension of education in India, especially he wanted that people from the villages should be provided with more facilities for education.

The period of his greatest contribution to nationalism was from 1936 to 1947. He started taking active interest in the nationalist movement after his retirement from the Government service. He wanted the nationalist movement to be carried out by the constitutional means, and was against any type of violence and revolutionary activities.

He had great admiration for the Indian peasantry, and did much to publicize their cause. He pleaded in the Legislative Assembly that "one had to live with them, work with them and work for them to realise the real greatness of the men. What has really happened is that, on account of the very complex social and religious system, the peasant has been ground down to a kind of obedience to certain conventions which are very difficult to get out of him. He is not given an opportunity to cultivate his intellectual capacity and latent faculties. He is not given an opportunity by the leaders of public opinion to improve himself in social matters."

Abdul Aziz genuinely endeavoured to preserve communal harmony in the province. During the critical Communal War of 1946-47, he tried his utmost to bring about a compromise between the Congress and the League and urged the League to join the Interim Government and give it a fair trial. His effort proved fruitless and the partition came in August 1947. He, thus, represented that progressive and enlightened class of the Muslim leadership in the Punjab who was opposed to fanaticism and division of the country till event took place.

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Abdul Ali, Din Muhammad (1929 -- 1946)

Abdul Ali was a freedom fighter who died of bullet wound in Bombay while he was participating in the demonstration of the Royal Indian Navy.

Din Muhammad Abdul Ali was born in 1929. Died of bullet wound he received in firing by the police at Nagpada, Bombay, on February 23, 1946, while he was participating in the demonstration in support of the revolt by ratings of the Royal Indian Navy.

Abdul Rehiman Saheb, Muhammad (1898 -- 1945)

Abdul Rehiman, a member of the Mopla community, was born in 1898. He emphasised the importance of spreading national education and considered economic self-sufficiency most important to the country.

Muhammad Abdul Rehiman Saheb was born in 1898 to Abdul Rehiman Saheb of Punnakkachal and Aisumma (mother) of Karukkapadam, both belonging to well-to-do Muslim families in Azhikode near Cranganore (Kodungallur) in Kerala. He had two brothers and three sisters.

A prominent member of the Mopla (Muslim) community, he was a devout Muslim, very strict in the observance of religious customs and practices. His father was a religious leader and a landlord. In May 1926, he married Munji Beevathu, of an aristocratic Muslim family of Eriyad in Cranganore. But she died in April 1929, childless. Ever since, Abdul Rehiman remained a widower.

After primary education in his village school, he was in the Government High School, Cranganore. Next he was in the Madrasa Islamia of Vaniyambadi in the North Arcot District of Madras Presidency. He abruptly left it and joined the Basel German Mission College, Calicut. Not sticking there too, he went to the Muhammadan College, Madras, from where he took his Intermediate in Arts. Then he joined the Presidency College, Madras, in the B.A. (Hons.) Class, but soon after shifted to the National Muslim College (Jamia Millia Islamia) at Aligarh. He discontinued his studies in 1921 at the call of Gandhiji and Maulana Muhammad Ali and left for Malabar to join the Khilafat and Congress movements.

The Maulana Brothers and other nationalist Muslim leaders influenced his political and social outlook.

He was General Secretary of the Kerala Khilafat Committee, Calicut, and worked for Hindu-Muslim amity during the Mopla rebellion (1921). He tried to prevent the members of his community from committing atrocities on the Hindus. While he was carrying on this work, together with relief and rehabilitation activities, he was arrested on October 21,1922, under the Martial Law Ordinance for treason, for publishing an article in the Hindu. He was imprisoned for two years in the Central Jail, Vellore. After serving his full term, he heroically fought against the "Mopla outrages Act", the "Inland Emigration Act," etc.

He was the founder-editor of the Al-Amin, a Malayalam tri-weekly which came out on October 12, 1928. From June 25, 1930, it was converted into a daily paper to promote nationalism among his community, the majority of whom, then, were averse to the national activities of the Congress. Not able to stand the repressive policy of the Government, the Al-Amin was forced to cease publication from September 29, 1939.

When the Kerala Provincial Congress Committee decided to launch Salt Satyagraha in 1930, at first a strong section of the Muslims in Malabar, backed by the Government, vehemently opposed the move and disturbed Congress meetings all over Malabar. Muslim leaders like Abdul Rehiman and Moidu Moulvi came out and stoutly resisted the disturbing elements and appealed to the Muslim community to join the national movement. It had the desired result.

In the Salt Satyagraha at the Calicut beach, after being brutally attacked and kicked by high police officers, he was arrested on May 12, 1930, and he was imprisoned for 9 months. After release from jail, he

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continued his national work. His towering personality and oratory inspired people, especially the younger generation and students.

Gradually, he moved towards the left wing of the Congress and became its leader. He was President of the Kerala Provincial Congress Committee in 1939 and a member of the All India Congress Committee. After the Tripuri session of the Congress he left the Congress and became President of the Kerala Forward Bloc from 1939. In 1940, he was arrested and detained in the Central Jail, Vellore, till September 4,1945.

He was an elected member of the Calicut Municipal Council (1931-34) and also of the Malabar district Board (from 1932). He was elected a member of the Madras Legislative Assembly in 1937.

After release from detention in 1945, he plunged himself into an electioneering campaign throughout Malabar in favour of the Congress candidates. But suddenly he died in harness on November 22,1945, dealing a heavy blow to the Congress cause in Malabar.

Though a Muslim, he was a great supporter of the Harijan and Temple Entry movements. A real Muslim, he was for cleansing away the evils in his own community. He had gone on a pilgrimage to Mecca. Visiting Ceylon in 1938, he appealed for fostering fraternity among the people of India and Ceylon. He emphasised the importance of spreading national education and considered economic self-sufficiency most important to the country.

A towering personality, dressed in the manner of the Muslims of North India, he was heroic in spirit and restless in nature. He was a revolutionary. He had a hold on the Muslim masses in Malabar, and he was a hero to the younger generation during the Civil Disobedience movement. He had sacrificed a lot for the cause of the country. And to his own community (the Moplas) he was a tower of strength.

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Abdullah was a freedom fighter who died of bullet wound while participating in demonstration of the Royal Indian Navy.

Abdul Kadar Abdullah was born in 1921. His death was due to bullet wound, he received in firing by the police at Bombay on February 22, 1946, while participating in demonstration in support of the revolt by ratings of the Royal Indian Navy.

Abdullah, Shah (? -- 1485)

Shah Abdullah, an eminent Sufi, was the founder of the *Shattari Silsilah* which continued in India for about two centuries and produced several eminent saints and scholars.

Shah Abdullah was said to be rich in both worldly and spiritual possessions. After receiving his *Khilafatnamah* he visited Nishapur, Khurasan, Iraq and Azarbaijan and met some eminent sufis. He then came to India and made an extensive tour of northern India. He went about like a monarch clothed in royal garments. His followers who carried banners and drums with them were dressed in military uniform.

Unlike the founders of the previous *silsilahs*, Shaikh Abdullah did not first settle at a place. He spent several years moving from place to place. Wherever he went, he made a declaration: "Is there anyone who wants to be shown the path of Allah? If any one has better understanding of *Kalima* (formula of faith) than I have, he should come and teach me, otherwise he should learn it from me." When Shaikh Abdullah reached Bengal he repeated this claim there also. Shaikh Muhammad Ala heard of it. He first ignored him but later himself visited his *Khanqah* and became his disciple. Shah Abdullah Shattari died at Mandu in 890 A.H./ 1485 A.D. and was buried there.

The *Shattari Silsilah* continued in India for about two centuries and produced several saints and scholars of eminence. Shaikh Qazin, Shaikh Hafiz Jaunpuri, Shaikh

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Rizqullah, Shaikh Bahauddin and Saiyad Muhammad Ghaus of Gwalior were some of the important saints of the *Shattari* order.

The *Shattari* mystics believed in the theory of *Wahdat-ul Wajud* (unity of phenomena and noumena), and their spiritual discipline revolved round this basic concept. This also provided to them an ideological meeting-ground with Hindu mystic thought. The works of Saiyad Muhammad Ghaus of Gwalior, *Bahr-ul Hayat* and *Jawahir-i Khamsa*, are based on a pantheistic approach to religion. The idea about pantheistic monism and sufi practices expressed in *Jawahir-i Khamsa* explicitly show the extent to which Saiyad Muhammad Ghaus was influenced by the Hindu mystics and their practices. Through his Bahr-ul Hayat, a Persian version of *Amrit Kund*, a Sanskrit work on the yogic system, Saiyad Ghaus tried to integrate Hindu mystical ideas and their practices with sufi discipline. Further to bring about a synthesis of the two lines of thought, he established a correspondence between various terms used by the "Yogis" and the Sufis.

The main teachings of the *Shattaris* are based on the cultivation of cosmic emotions, and they laid great emphasis on the purification of the inner self rather than on mere adherence to formal aspects of religion.

The *Shattaris* emphasised the following principles as the basis of their spiritual effort: *Tauba* (repentance), *Zuhd* (piety), *Tawakkul* (contentment), *Qana'at* (resignation), *Uzlat* (seclusion), *Tawaj-juhba-su-i-Haq* (concentration upon God), *Sabr* (Patience), *Raza* (Submission to the Divine will) *Zikr* (remembrance of God,) *Muraqba* (meditation.).

But in practical life, the *Shattari* saints took part in worldly affairs. Like the *Suhrawardis* they mixed with the rulers and justified this on the ground that their association with the rich was for the welfare of the people.

The *Shattari Silsillah* was organised in Bengal by Muhammad Qazin (Shaikh Ala). It is said that when Shah Abdullah Shattari visited Bengal at the beginning of the 15th century A.D., he invited Shaikh Qazin to have a discussion with him on the importance of *Kalima* (formula of faith), but Shaikh Qazin ignored his invitation and remarked: "Such an idle talker usually happened to come from Khursan, Iraq, and Persia." Being obviously irritated at his remark, Abdullah commented: "Shaikh Qazin's success lies in this idle talker," and left Bengal for Mandu.

It is said that after this incident, Shaikh Qazin's spiritual development suddenly stopped. One night his father appeared to him in a dream and instructed him to go and seek guidance from Shaikh Abdullah Shattari. Thereupon he set out for Mandu. On reaching there he waited for three days at the door of Shah Abdullah's Khanqah, but was not give an audience. On the fourth day Shah Abdullah allowed him to enter his Khanqah. He was told to given up his family customs and traditions and adopt the customs and practices of the Shattari order. He became the disciple of Shah Abdullah. After a short period of training at Mandu, he was granted *Khilafatnamah* and directed to return to Bengal.

Shaikh Qazin worked for a long time in Bengal, but the paucity of material makes it difficult to assess his contribution or to prepare a list of his *khalifahs*. The *Shattari silsillah* was developed and spread after him by his khalifah, Shaikh Haji Hamid Husur, and Shaikh Ala's own son and successor Shaikh Abu'l Fath Hidayatullah Sarmast.

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Saiyad Ghaus had identified the following terms of the Yogis; the *Hom, the Om, the Sarin and Tarin, the Barzina and the Hans* with that of *Ya Rab-Ya, Hafiz, Ya Qahir-Ya Qadir, Ya, `Alim `O-Ya Khaliqo, Ya Rahman-Ya Rahim, Ya`Azim'o-Alim'o Ya Hakim' o and Ya Hayyo of the Sufis.* See *Bahar-ul Hayat,* pp. 38 46.

Bhar--ul Hayat,,p. 20 See also *Medieval India Quarterly,* Vol. I, No. 2 1950, p.60.

Shaikh Bahauddin *Risalah-i Shat Tdria* (cited in *Akhbar-ul Akhydur*, pp. 204-205).

Medieval India Quarterly, Vol I No. 2 1950. p. 60

Abdullah, Safi (1933 -- 1946)

Safi Abdullah was a freedom fighter who died of bullet wound while participating in demonstration of the Royal Indian Navy.

Safi Abdullah was born in 1933. He died of bullet wound received in firing by the police at Fort, Bombay, on February 22, 1946, while participating in the demonstration in support of the revolt by ratings of the Royal Indian Navy.

Abdur Rahim (1867 -- 1947)

Abdur Rahim was born in 1867 in the district of Midnapore. He struggled hard for the betterment of Indians in educational, social, cultural and political spheres of life.

Abdur Rahim was born in 1867 in the district of Midnapore (West Bengal). He belonged to a respectable family. His father, Maulvi Abdur Rub, was the owner of a zamindari in his district; his grandfather was a Deputy Collector. He received his early education at the Government High School Midnapore . He graduated with Honours and subsequently secured the degree of M.A in English Literature from the Presidency College, Calcutta. He went to England and was called to the Bar from the Middle Temple in 1890.

Abdur Rahim started his career as an advocate in the Calcutta High Court in 1890. He was subsequently promoted as Deputy Legal Remembrancer. In 1907, Abdur Rahim was appointed Tagore Law Lecturer on Muhammadan Jurisprudence where he made a valuable contribution to legal literature by writing a book dealing with laws regulating relations of the Muslims and non-Muslims and pointing out the duties of Muslims in a non-Muslim country. In 1908, he was appointed a Judge of the Madras High Court where he earned a name for impartiality and maintaining its high tradition. Outside the domain of law he took an abiding interest in educational matters, and for many years he was a member of the Senate and Syndicate of the Madras University. He emphasized the importance of education at levels.

As a member of the Royal Commission on Public Service in 1913-15, Abdur Rahim did a singular service to the people of India by advocating employment of Indians to high posts. He put up a strenuous and vigorous fight against the influence of the bureaucracy and advocated simultaneous Civil Service examinations in India and England.

Sir Abdur Rahim represented India in the Round Table Conference where he vigorously pleaded the cause of Indian independence. He argued, "What we have asked for and what we insist upon is that India should have a form of government which will not be inferior in status to that of any Dominion in the British Commonwealth."

Sir Abdur Rahim was against the repressive policy of the British Government. Speaking in the Central Legislative Assembly against ordinances issued by the Government, he said in 1932," No doubt they have got the power, they can devastate the whole of India, but by devastating India they not only ruin India but at the same time they ruin England."

Like a practical statesman Sir Abdur Rahim realised that the real problem of India was not communalism but poverty and illiteracy. Referring to the Communal Award he said, " I do hope and trust that time would make the necessary change and time would bring about the genuine nationalism which would throw into background the communal differences."

Abdur Rahim served as a Judge of the Madras High Court till 1920, when he was appointed a member of the Executive Council of the Governor of Bengal. He resigned in 1927 as a protest against the Governor's

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action regarding the Barisal shooting affair. In 1931, he was elected to the Central Legislative Assembly as an Independent. In 1935, he was elevated to the office of the President of the Central Legislative Assembly which he held for one full decade, from 1935 to 1945. This was a unique honour given to him on account of his distinguished services to the people. He had been fighting for a quarter century for the rights of Indians. Although a nationalist, he felt a special obligation to secure justice for the Muslims in particular. Being one of the organisers of the Muslim League in 1906, he was a member of the Simla Deputation which met the Viceroy, Minto, to demand separate electorates for the Muslims. The memorial presented to the Viceroy was considered "the best document presented by the Indian Muslims", and it had been drawn up under his presidentship. Abdur Rahim presided over the League session in 1925.

Though he was not much in favour of the policy of the Indian National Congress, he did not at the same time subscribe to the demand for Pakistan put forward by the Muslim League. In 1947, he expressed the hope that the Congress by accepting without reservation the grouping provision in the Cabinet Mission Plan would come to an understanding with the Muslim League on all outstanding issues. However, when in 1947 Pakistan came into existence he left for Pakistan where he died soon after.

Sir Abdur Rahim would be remembered as one of the most enlightened leaders of India. He struggled hard for the betterment of Indians in educational, social, cultural and political spheres of life.

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Abdur Rahim, Hafiz (1854 – 1926)

Hafiz Abdur Rahim was born at Jaunpur in 1854. He possessed the qualities of perseverance, toleration and sympathy, alongwith an unbounded love for his countrymen irrespective of colour, caste or creed.

Hafiz Abdur Rahim was a descendant of Hazrat Makhdum Shah Nasirul Haq (15th Century A.D.), a famous saint of Qasba Nego, District Azamgarh. He was the eldest son of Moulvi Sakhawat Ali Munsif). He was born on 25th June 1854 at Kheta Sarai, District Jaunpur (U.P.).

He received his early education at Jaunpur and Mirzapur. His teachers included renowned scholars like Moulvi Amjad Ali of Allahabad and Moulvi Mohammad Farooq of Chiryakot. After finishing his education he passed the examination of Mukhtearship and started practising at Benares; but shortly afterwards he passed the examination of Pleadership and established himself at Jaunpur. Later on he shifted to Aligarh.

It was at Aligarh that Hafiz Sahib established his reputation as a lawyer. This was the time when the Indian National Congress was just founded. He was so much impressed by its ideology that he became its active member as early as in 1887 and continued his association with the organisation till his death. He was elected President of the Fourth Provincial Conference of the Indian National Congress held in 1910 at Benares and later on of the Divisional Conference at Agra. In 1920, he left the Bar in response to the call of Gandhiji for joining the Non-Cooperation Movement.

Hafiz Sahib was fearless and bold and did not care for anyone on matters of principle. He possessed the qualities of perseverance, toleration and sympathy, alongwith an unbounded love for his countrymen irrespective of colour, caste or creed. He led a quiet and austere life. Even his adversaries appreciated his sterling qualities. He fought all his life for the democratic rights of the people and for ameliorating the conditions of the masses. He raised his voice for free and compulsory primary education, popularisation of Indian languages and representation of Indians in the executive. He was a

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staunch opponent of special rights for the Muslims. He thought it to be a device invented by the British to drive a wedge between the Muslims and the Hindus. It was for these views that he was not liked by officials, zamindars, landlords and some of his coreligionists. But he did not budge an inch from what he thought to be the just and honourable approach to political problems.

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Abdur Rahman, Muhammad (1888 -- ?)

Abdur Rahman was born in Delhi on 5th October 1888. He avoided active politics and concentrated more on constructive work for the welfare of the country.

Abdur Rahman was born on 5th October 1888 in a highly respectable family in Delhi. He was educated at St.Stephen's College, Delhi, from where he graduated in Arts in 1907. He then went to Lahore and passed the LL.B. Examination at the Panjab University in 1910. He married quite early in life, in 1905. His wife's name was Jamia-un-Nisa Begum.

Abdur Rahman started his career as an Advocate at the Lahore High Court in 1910 and soon made his mark as a lawyer. Later he shifted to Delhi where his real public career began. He became senior Vice-President, Delhi Municipal Committee in 1924 and continued in that office till 1928. He did much in that capacity not only to improve the municipal administration, but also to reduce communal tension in that body. For his services in the Delhi Municipal Committee he was awarded the title of 'Khan Bahadur'.

His principal field of interest was education. He served as the Dean of the Faculty of Law, Delhi University, from 1927 to 1934 and as Vice-Chancellor of Delhi University from 1930 to 1934. His educational ideas were ably expressed in the convocation addresses of the University of Delhi from 1931 to 1934. He was opposed to the stereotyped University education with its undue emphasis on the study of humanities and advocated the need for a more practical type of education, specially greater training facilities in applied sciences. This was particularly needed to help the industrial development of the country. It was mainly due to his efforts that the University of Delhi was able to have a permanent seat in the old Viceregal Lodge. In his convocation address in 1934 he visualised a bright future for the University and he first conceived the idea of establishing a federal type of University.

Abdur Rahman's political ideas were of the enlightened moderate school. He, however, did not engage himself in active politics. His political ideas also were best expressed in his University convocation addresses, in which he exhorted the youth to devote themselves to the spread of literacy, to rural improvement, to industrial development and to promoting communal harmony.

In 1937, he was appointed a Judge of the Madras High Court. In 1943, his field of activity was shifted to Lahore when he became a Judge of the Punjab High Court. He was simultaneously appointed Vice-Chancellor of the Punjab University, in which capacity he served till 1947. After partition he continued to be a Judge of the Punjab High Court and Vice-Chancellor of the Punjab University. In 1950, he was appointed as a Judge of the Pakistan Federal Court. In 1947, before partition, he was appointed as India's delegate to the U.N. Special Committee on Palestine, where he wrote the leading minority report dissenting from the majority recommendation for the partition of Palestine.

Abdur Rahman will be long remembered for his valuable services to the cause of education. He belonged to that category of enlightened moderate Indians who avoided active politics and concentrated more on constructive work for the welfare of the country.

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Abdullah, Dr. Sheikh (1874 -- 1965)

Sheikh Abdullah, born in a village in the Poonch district of Kashmir, combined in himself the qualities of a man of action, philosopher and humanitarian. He fought all his life for a good cause, viz, the emancipation of Muslim women.

Sheikh Abdullah was born in a village in the Poonch district of Kashmir. His grandfather Mehta Mast Ram was the *Numberdar* of the village. His father's name was Mehta Gurmukh Singh and his own name before conversion was Thakurdas. He embraced Islam in 1891 while at Lahore. He was married to Waheed Jahan, the youngest daughter of Mirza Mohammad Ibrahim of Delhi, in 1902 at Aligarh. He was survived by five daughters and one son. One of his daughters, Mumtaz Jahan (Mrs. Haider), has been serving for 30 years as the Principal of the Women's College at Aligarh, of which he was the founder.

He received his early education at the village school. He had to leave his home for English education. He first went to Jammu and then to Lahore. After passing the Matriculation Examination in 1891 from Lahore he proceeded to Aligarh for higher education. While at Aligarh he attracted the attention of Sir Syed Ahmad Khan who was always very kind to him. It was under his influence that Sheikh Abdullah began to take interest in the social resurgence of the Muslims. After taking the degrees of B.A. and LL.B., he established himself at Aligarh permanently and started his career as a lawyer but at the same time he nurtured in his heart the desire to improve the lot of the womenfolk.

Because of his interest in women's welfare, Sheikh Abdullah was made the Secretary of the Women's Section of the Muslim Educational Conference in 1902. He organised the work of the Conference very ably. In 1904, he started a monthly journal for women, the *Khatoon*, which aimed at creating a suitable atmosphere for women's education. Through the columns of this journal he pleaded for better facilities for women's education and for the improvement of their lot. The journal served the cause of women's education for a decade. He stopped its publication only when he was convinced that the cause for which he had fought single-handed had been taken up by others in different parts of the country and there was no need of a journal under his editorship.

He next devoted himself whole-heartedly to the development of the Girl School which he had started as far back as 1906. He succeeded in getting financial assistance from Begum Sultan Jahan, the ruler of Bhopal. This was followed by a grant from the Government. In 1914, the opening ceremony of the School Boarding House was performed by the Begum of Bhopal and a Ladies' Conference was also held in the school premises which was a grand success.

In a short time, Sheikh Abdullah succeeded in creating an awakening among the people regarding women's education. His success was due largely to the cooperation and help which he received from his wife in running the school. She served the school as Honorary Superintendent of the Boarding House for 25 years from 1914 to 1939. All through her life she nursed the institution with care and patience, and hundreds of girls from all over India found in her a true guide and mother. Thus, it was through their joint care and supervision that the small institution expanded into a degree college (now known as Muslim University Women's College).

Sheikh Abdullah served the Muslim University in various capacities. He was a member of the University Court from 1920 till his death and a member of the Executive Council from 1920 to 1928 and also served as Honorary Treasurer of the University for many terms. He was a leading Advocate of the Civil Court, Aligarh, and was the President of the Bar Association. The Aligarh Muslim University awarded him the degree of LL.B. in 1950. He was awarded Padma Bhushan in 1964, and earlier, he was given the title of Khan Bahadur by the British.

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Sheikh Abdullah's principal interest was in the fields of education and social reform. But he did not keep himself completely aloof from politics, although he did not take any active and partisan role. He pleaded for modernising the system of Government so as to suit the changing needs of the time, but he did not demand full democracy or self-government. In the twenties, he served for some time as a member of the U.P. Legislative Council. He was sympathetic towards the Khilafat agitation. At the same time, he was critical of the work of the Central Khilafat Committee in trying to rouse the emotions of the Muslims on the question of the dismemberment of the Turkish Empire. He was a supporter of the policies of the All-India Muslim League, although not very actively associated with that body. At the Aligarh session of the League in 1925, he was elected Chairman of the Reception Committee. In the late thirties and early forties, he was distressed by the growing alienation between the two major communities in India. He urged the leaders of the two communities to work for a political understanding and communal harmony.

Sheikh Abdullah combined in himself the qualities of a man of action, philosopher and humanitarian. He fought all his life for a good cause, viz, the emancipation of Muslim women. The task bristled with great difficulties because of the conservatism of the Muslims and their hatred for everything associated with the name of the British. He faced the opposition of the orthodox section of his community and bore their vilification campaign calmly and in the long run overcame all opposition.

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Abdullah, Sheikh Muhammad (1905 -- 1982)

Shaikh Muhammad Abdullah was born at Soura, a suburb of Srinagar in 1905. As a hero of Kashmir nationalism, he resisted any attempts to submerge Kashmiri identity in the name of Islam. But as a Muslim, his affinities transcend geographical boundaries.

Sheikh Muhammad Abdullah was born on December 5, 1905, at Soura, a suburb of Srinagar. His father Sheikh Muhammad Ibrahim died a fortnight before his birth, leaving behind a widow, six sons and two daughters. The family was engaged in a modest Pashmina and Shawl trade.

Sheikh Abdullah did his Matriculation from the Government High School at Srinagar; F.Sc. from the Prince of Wales College, Jammu; B.Sc. from the Islamia College, Lahore; and finally M.Sc. in Physics from Aligarh Muslim University in 1930.

He was married in 1932 to Akbar Jahan, daughter of a former Christian, Harry Nedou, converted to Islam. He has three sons and two daughters. On a few occasions of crisis, when he was in jail, his wife, called Madre Mehrban (kind mother) by Kashmiris, filled in the vacuum and helped in maintaining peace in the valley and unity in the ranks of his followers.

The earliest influence on the Sheikh's mind was of Islamic teachings and history mainly through his devoutly religious mother and elder brother. Poet Iqbal also had a deep impact on him. As he entered politics, he was impressed by the ideas of Gandhi, Azad, Nehru and Ali brothers. Mustafa Pasha of Turkey also inspired him.

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In 1930, Sheikh Abdullah organised the Youngmen's Muslim Association to campaign for better representation of Muslims in Government service. Later he accepted a job in the Government High School, Srinagar, as a Science teacher on Rs. 80 per month. As he persisted in his political activities, he was dismissed after a few months.

His first political recognition was his inclusion in a committee of seven prominent Kashmiri Muslims, formed to protest against police firing on a mob outside the court that tried one Abdul Qadir on July 18,1931.

Sheikh Abdullah was first arrested on September 21, 1931. Since then he has been imprisoned nine times for a total period of 15 years 7 months and 5 days. He was elected president of the Muslim Conference formed in October 1932. In early 1939, it was converted into the National Conference, of which he remained President till 1953, excepting for the years of 1942 and 1944. In May 1946, he was sentenced to nine years' imprisonment, for launching the Quit Kashmir movement, challenging the Maharaja's right to rule over Kashmir. In the same year he was elected President of the All India States People's Conference.

On his release on September 29, 1947, he declared that the people, and not the ruler, could decide the future of the State. While Indian leaders respected this position, Pakistan abetted and organized a tribal raid to annex Kashmir. Sheikh Abdullah mobilised popular resistance against the raiders and support for accession of the State to India. On October 31, he was appointed Head of the Emergency Administration and on March 5,1948, the Prime Minister of the State. In June 1949, he joined the Constituent Assembly of India and was a signatory to the Constitution.

Discontent in Jammu region -- where his influence and about which his knowledge were extremely limited -- found expression in a movement for the "full integration of the State with the Indian Union", led by the Praja Parishad and supported by the Bharatiya Jan Sangh. In view of the threats posed by the Parishad and the Sangh to the autonomy of the State, Sheikh Abdullah felt that the offer of the Government of India to declare the special status of the State permanent "would not suffice to dispel the fears that have arisen in the minds of the people of Kashmir" (Letter to Maulana Azad dated July 16,1953).

Growing distrust between Sheikh Abdullah and Indian leaders culminated in his dismissal and arrest on August 9, 1953, on a charge of secret and prejudicial contacts with foreign powers aimed at Kashmir's separation from India. He was released on January 10, 1958, but re-arrested on April 29. After his next release six years later, he had a series of meetings with Prime Minister Nehru in New Delhi and President Ayub Khan in Pakistan. He assumed the role of a mediator between India and Pakistan in their dispute over Kashmir, but his attitude regarding Kashmir's association with India was enigmatic and his confused and contradictory pronouncements naturally made him a suspect in Indian political circles as also among a large section in Kashmir. With Nehru's death on May 26,1964, the process of negotiation came to an abrupt end.

Sheikh Abdullah was again arrested after his return to Delhi from Haj and foreign tour on May 8, 1965, for his activities abroad and specially his contacts with powers not friendly to India. He was released on January 2, 1968.

Under his leadership, the Jammu and Kashmir State People's Convention, attended by men of various schools of thought, resolved in June 1970, after deliberations of two years, that the solution of the Kashmir problem should keep in view the interests of all its regions, strengthen secular and democratic forces and be in conformity with the values of the freedom movement. But the Sheikh was soon restive again. His increasing attacks on the Kashmir Government and Kashmir's association with India posed a serious political threat. As a result he, alongwith his two principal colleagues, was externed from the State in January 1971.

"To millions in the sub-continent and all over the world, I have become a paradox", admitted Sheikh Abdullah in his statement before the court at Jammu on August 8, 1960. On the one hand, he was the architect of Kashmir's accession to India. He swears by Gandhi and rejects two nations theory. He favours

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reforms in the Muslims' personal law and family planning programme. On the other hand, he is not reconciled to Kashmir's status within India. His pleas for unity of Indian Muslims and approval of the role of and association with Muslim Majlis Mushawarat also somewhat discount his emphasis on culture and economics-based political identities.

Sheikh Abdullah perhaps summed up his position when he described himself in his passport application as a "Kashmiri Muslim". As a hero of Kashmir nationalism he would resist any attempts to submerge Kashmiri identity in the name of Islam. But as a Muslim his affinities transcend geographical boundaries.

With a charismatic personality, father figure image, halo of martyrdom due to long periods of incarceration, dare-devil dash and courage, unusual rhetorical skill and 6'-1" towering figure, Sheikh Abdullah is the tallest political personality of Kashmir. His identification with the people of Kashmir, who call him the Lion of Kashmir, is a result of two-way traffic. For he as much moulds them as is moulded by their urges and sentiments. Shaikh Abdullah left this world for ever on 8th June, 1982.

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Abdali, Ahmad Shah (1722 -- 1773)

Ahmad Shah Abdali, known as *Baba-i-Afghan*, was the ideal of the Afghan genius-hardy, enterprising and successful in founding an Afghan monarchy.

Ahmad Khan, popularly known as Ahmad Shah Durrani and *Baba-i-Afghan* (literally, 'father of the Afghan [Nation]') was the son of Malik Muhammad Zaman Khan, who lived in the vicinity of the city of Herat. He was among the prisoners taken by Nadir Shah (q.v.), the Persian ruler (notorious for his 1739 sack of Delhi) when the latter captured Kandahar a year earlier. Starting as a mace-bearer Ahmad Khan was, by degrees, promoted to a considerable command in the army and was later part of the *corps d'elite* of Afghan mercenaries which constituted the Persian ruler's most trusted bodyguard.

The preference shown by the Persian ruler for his Afghan hirelings led to a great deal of jealousy among his own Turkmen, the *Qizilbash* (literally, 'red heads'), and was to be the principal cause of his assassination (1747) by Muhammad Khan Qajar, founder of the new dynasty in Persia that succeeded him.

Earlier, the close affinity between Malik Saddo and Persia's Safavi dynasty over the struggle for Kandahar had laid the foundation for the employment of the Abdalis as the spearhead of Nadir Shah's army. And when the latter died, Ahmad Khan Abdali, Malik Saddo's lineal descendant, was able to build, for the first time, an Afghan kingdom with a Persian bias. It rose on the ruins of his master's conquests.

On the morrow of Nadir Shah's assassination, Ahmad Khan made an unsuccessful attack on the Persian troops, waylaid a large convoy of their treasure and returned by forced marches to his patrimony. He was chosen ruler by Sabir Shah, a holy man, at the shrine of Sher Surkh, near Kandahar. Later he took for himself the title of '*Durr-i-Durrani*' (literally 'pearl of pearls') whence his tribe, the Abdalis, came also to be known as Durranis.

The Afghan chief not only subdued Kandahar and Kabul but also took Peshawar and Lahore and emboldened by the weakness of Mughals, resolved upon the conquest of Delhi.

In his reign of 26 years (1746-73) Ahmad Shah swept eight times across the Indus; his first two expeditions (1748-9) were designed to obtain in his own name the Mughal emperor's confirmation of the

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cession of Peshawar and such other trans-Indus districts as had been made over to Nadir.

His expedition in 1752 led to the annexation of Lahore and Multan, thereby incorporating nearly the whole of West Punjab into his empire and fixing a boundary at Sirhind beyond the eastern limits of what is now Pakistan. Later in the year the Durranis overran Kashmir which they conquered, and held, largely with the aid of Yusufzais and other tribesmen around Peshawar.

In 1756 Ahmad Shah marched up to Delhi and would have proceeded against Oudh (q.v.) and Bengal but for an outbreak of cholera in his own camp that compelled him to beat a hasty retreat. Each time he came, the returning Afghan hordes were harassed by the Sikhs, their acerbity and fierceness growing every successive year.

While Sikh power was gradually gaining in importance and political strength, by 1758 the Marathas had extended their influence right up to Peshawar, largely in the wake of the Afghan invasions. As a result, the fury of the Durrani and his erstwhile Indian allies (who also included, apart from Muslim rulers, some Hindu and Jat chiefs) was not directed principally against the Marathas, in 1761 the latter were badly routed at the Third Battle of Panipat.

In a larger perspective, the Afghan ruler's campaigns led not so much to the downfall of the Marathas as the completion of the process of disintegration of the Mughal empire begun by Nadir Shah. Additionally, the Afghans threw the Panjab into a state of anarchy which, as noticed before, made possible the emergence of a new power, the Sikhs. The Abdali also gave to Lahore and Multan, and to Peshawar and Derajat 'that contradiction in terms, a new orientation towards the west.'

The last three invasions of the Afghan ruler were directed against the Sikhs. He declared *jihad* against what he regarded an unruly, if irresponsible foe, yet failed to extirpate them, mainly because of the Sikh refusal to face him in pitched battles. Additionally, his own not always successful efforts to unite Afghanistan and suppress its internal dissensions prevented him from consolidating his hold over the Punjab. He did not return to India after 1769 and died four years later at Mirgha in the Achakzai Toba hills, where he had gone to escape the summer heat. His tomb at Kandahar is still respected as a sanctuary.

Sir Olaf Caroe, a well-known authority on the Pathans, rates Sher Shah as 'the most illustrious Afghan in history' who was 'greater even' than Ahmad Shah. All the same, he contends that although the former left a record more memorable in the sphere of effective governance and power, he 'failed to display those human and endearing qualities' for which the first of the Saddozai monarchs is 'so well-known.'

J.D. Cunningham, historian of the Sikhs, has compared Ahmad Shah to the Roman emperor Galba-- 'fitted for conquest, yet incapable of empire'. He has called him the very ideal of the Afghan genius -- hardy, enterprising and successful in founding an Afghan monarchy that endured. With a bold and commanding turn of natural genius, he was an adept in the difficult art of management of men and tribes. Never losing the common touch, he kept up the same equal and popular demeanour with his Durrani and Ghalji counsellors. Himself a divine, he wrote poetry not only in Persian but also in Pushtu.

Ganda Singh, a percipient biographer, maintains that the Shah's genius found its fullest expression in his remarkable military exploits and in having knit together a large number of heterogeneous warring tribes into a homogeneous Afghan nation.

In the political map of northern India, Ahmad Shah's invasions were responsible for many momentous changes -- the sharp decline of Mughal authority, the extension of Maratha influence to the north, the rise of the Sikhs as a political power in the Punjab and, indirectly, the emergence and consolidation of the East India Company (q.v.) in and around Bengal.

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Abhinnay Hari, Pandit (1905 -- ?)

Pandit Abhinnay Hari, born near Mangrol in village Singhania, has been the guiding spirit behind the national movement in Kota. Later he devoted himself to constructive programme especially for the removal of the social evil of untouchability.

Pandit Abhinnay Hari was born on 27th September, 1905 near Mangrol in village Singhania. He has been the guiding spirit behind the national movement in the former State of Kota. The burden of leading the struggle in the whole of the Havanti region fell upon his shoulders after the sad demise of Pt. Nainu Ram. Thus Shri Abhinnay Hari was one of the founders and pioneers of the Praja Mandal movement in Kota State. He organised the people's movement for setting up a popular, representative government in Kota State in a spirit of dedication and was thus the torch-bearer of the freedom movement in the Havanti region.

He was sent twice behind the bars and was imprisoned for a long time but it did not damp his spirit and he marched undeterred towards his goal. When the United Rajasthan was founded in 1948 at Udaipur, Shri Abhinnay Hari became the Information Minister for a year in the Congress Ministry of the popular government.

'Shri Abhinnay Hari was brought up by his maternal relatives in Mangrol. Here, he passed his matriculation, had normal training and was successful in Sahitya Rattan, the special examination of Hindi. He not only had first-rate academic qualifications to his credit but had professional training in journalism too in addition to the study of Sanskrit and English. He thus equipped himself well to face the rather grim struggle of life.

Pt. Abhinnay Hari started his career as the Head Master of the Middle School of Kota State in 1921 and was in service upto 1927. Next, he edited the *Kalap Varaksh* of Ujjain, a Hindi magazine from 1927 to 1929. He secured special proficiency in Mental Psychology during this period. He joined Shri Makhan Lal Chaturvedi in editing the Hindi Magazine *Karan Veer* from Khandeva.

When Mahatma Gandhi started the Salt Satyagraha in 1930. Shri Abhinnay Hari did not lag behind but proceeded to Ajmer to offer Satyagraha leading the volunteers from Kota. Here, Shri Hari Bahu Upadhaya selected him to shoulder the responsibility of issuing out a daily cyclostyled bulletin under the name of *Ranbheri* dealing with the activities of the Satyagrahis. He devoted himself ardently to the new job entrusted to take out the bulletin secretly and regularly. The daily issue of the *Ranbheri* was distributed among the people efficiently. The police, in spite of its best efforts, failed to trace out the editor and the publishing place of the paper till the last moment. He was consequently arrested in 1931 in connection with the Satyagraha. On release he joined Shri Vijay Singh Pathik in his *Rajasthan Sandesh* as the editor of the paper. The police tried to entangle Shri Abhinnay Hari in 1932 in the shooting of Gilabson by Shri R.C. Bapat, but he had already escaped to Madhaya Pradesh.

Pt. Abhinnay Hari reached the climax of his public life when he established the Havanti Praja Mandal in 1934 alongwith Pt. Nainu Ram on the auspicious day of the *Vijaya Dashami*. Pt. Nainu Ram, Pt. Abhinnay Hari and Shri Tamsukhalal Mittal were the original members of the *Praja Mandal*. He devoted himself for two years fully with Pt. Nainu Ram to carry the message and programme of the Praja Mandal in the Havanti region. He next worked as an assistant editor of the daily Hindi *Hindustan* from Delhi from 1936 to 1938. He published a weekly too from Delhi as a joint venture with Shri Mohan Singh Sengar and Shri Arvind Kumar Vidyalankar. He utilised the opportunity to establish the Northern India

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State people's Praja Mandal at Delhi and constantly organised the State People's popular movements from there. Pt. Abhinnay Hari returned to Kota in 1939 and began to assert for the popular government under the banner of the Praja Mandal. He undertook the tour of the towns of Kota State explaining the programme to the masses so as to arouse political awakening among them. It was due to his efforts that the first session of the Kota Rajya Praja Mandal was held at Mangrol in 1939 under the chairmanship of Pt. Nainu Ram Sharma who gave a clarion call for the popular government throughout the entire State of Kota. Pt. Abhinnay Hari was elected the President of Kota Rajya Praja Mandal in 1941 when the second session of the Praja Mandal was organised at Kota itself to mark the awakening.

Pt. Abhinnay Hari was arrested at Kota on 13 August, 1942 when he returned after attending the meeting of the All India Congress Committee. The police fired at the mob on 14 August due to which the public pushed them out and unfurled the tricolour over the Kotwali building. Shri Abhinnay Hari was kept behind the bar for two months and released only after the agreement with the government . But he was again arrested as he led the movement against clause 37 of the Police Act. Pt. Abhinnay Hari did not rest on his oars but brought out a weekly magazine *Lok Sewak* from Kota in 1942 and it continued upto 1957. He simultaneously published the *Free World* in English.

He devoted himself to constructive programme especially for the removal of the social evil of untouchability. He took meals with the Harijans to boost the programme of Harijan welfare in the State and started educational activities among them for their uplift and to secure them social rights and social justice. Shri Abhinnay Hari has been engaged in implementing the progressive economic programme of the Congress after independence but he is not keeping normal health. He lives at Atru at present engaged in constructive programme.

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Abhyankar, Moreshwar Vasudeo (1886 -- 1935)

Moreshwar, born in the Dhanodi village of Wardha District, was influenced by western thought. He was rational in his approach to social problems. He also held high position in the Congress party.

Moreshwar was born in the Dhanodi village of Wardha District on 29th August, 1886. His father Vasudeorao *alias* Dadasaheb was a rich *Malguzar*. His mother too came of a rich family. Born with a silver spoon in him mouth, Moreshwarpant lived luxuriously throughout his life. He had two sisters and two brothers.

Young Moreshwar did his primary education at Dhanodi and joined Middle School at Bhandara. In 1898, he went to Nagpur for higher education. He passed the Matriculation examination in 1901 after one failure, and joined the Morris College. Having failed in the First Year, he sailed for England in 1906 to become a Barrister. In 1909 he returned to India as a Barrister.

In 1905, he was married to Ramabai, daughter of a leading pleader of Wardha. Moreshwarpant was blessed with three daughters and two sons, of whom Sarojini, Kamalabai and Vasudeorao are alive.

When in England, he came in contact with Dadasaheb Khaparde, Bipin Chandra Pal and Lala Lajpatrai. After returning to Nagpur he started his legal practice. His keen interest in politics brought him in contact with Dadasaheb Udhoji and Dr. Moonje. But it was Lokamanya Tilak whom he regarded as his guru. He toured with Tilak the whole of Berar and Madhya Pradesh advocating his Home Rule Movement.

In the Amritsar Congress he opposed Gandhiji's resolution regarding acceptance of the Reforms of 1919. He did not favour the boycotting of educational institutions and Courts. He frankly thought that spiritualism should not be mixed up with politics. After the Gaya Congress of 1922, he joined

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the Swarajists. He led the protest march against the Simon Commission. He plunged into the Civil Disobedience Movement of 1930-32 and courted arrest.

Abhyankar joined the Hindu Mahasabha in 1922 taking it as a social organisation but left it in 1927 when it got a political colouring. Abhyankar hated the British Imperialists but admired their democracy. Influenced by Western thought, he was rational in his approach to social problems. He did not believe in the caste system and out-dated rituals. He advocated equality of status for women. He was President of the Harijan Seva Mandal. He also held high positions in the Congress party. By his impressive personality, tall stature, heroic spirit and patriotism he was truly a lion among men,' Nara Kesari'.

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Abidi Begam (? - 1924)

Abidi Begam, mother of Ali Brother, took active part in Khilafat Movement. She raised the famous slogan "sacrifice your life on the issue of Khilafat."

She was not only a mother of four sons and two daughters but was treated by the masses of India as their own mother for participating with zeal in the Home Rule and *Khilafat* Movements, and as such she is better known as the *Bi Amman* who raised the famous slogan "sacrifice your life on the issue of *Khilafat*".

Maulana Muhammad Ali and *Maulana* Shaukat Ali, the top ranking leaders of India, were her sons. She read Urdu and Persian and lived in Muradabad and Rampur. When her life companion Abdul Ali Khan died, the entire responsibility of bringing his aforementioned sons devolved upon the young widow who rose to the occasion and with all her motherly love and care, she inspired her sons with a spirit of truthfulness, honesty and devotion to God. *Maulana* Muhammad Ali Jauhar's life from cradle to grave demonstrates what a profound and lasting impact the religious instructions and training received at the mother's lap can produce in young minds. Throughout his life, Muhammad Ali continued to fear God and because he feared God Almighty above, he feared none down below.

Bi Amman was deeply religious as well as far sighted and enlightened. She sent her son first to Bareily and then to Aligarh for studies, even though orthodox Muslims were deadly against English education in those days. She was perhaps the first Muslim woman in the town who sent her boy for education in English. Bi Amman breathed her last sometimes in 1924 A.D. at the age of about ninety years.

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Abid Husain, Dr. Syed (1896 -- 1978)

Dr. Abid Husain had all the qualities of head and heart. He was a great scholar, true friend and an embodiment of sacrifice and service.

His ancestors came to India from Tirmiz in the 16th century and settled in a village near Kanauj. His grandfather Syed Mehdi Husain was in the service of the British government as Nazir in the Collectorate at Basti. His father Syed Hamid Husain served the Bhopal state. Syed Abid Husain was born in 1896 in Bhopal . He got his early education in Bhopal. For higher education he was sent to Allahabad. He passed B.A examination in the first division. In 1920, he joined Aligarh Muslim University for M.A. in Philosophy but the life here did not suit him so he left Aligarh and joined the Allahabad University. The academic life in Allahabad was very much disturbed on account of political situation prevailed in the country in general and in Allahabad in particular.

He was seriously interested in the pursuit of his studies he was greatly disturbed by unforeseen impediments. He therefore, intended to go to England for his studies Although his monetary condition was not so good as to afford the expenses of foreign education, he, however, managed to secure the money for

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the purpose. He left for England and joined the Oxford University's Honours course in History but found that the life in Oxford was too costly for him to bear, so he decided to go to Berlin which was cheaper. He, therefore, went to Berlin and took admission to the Ph. D. course of the Berlin University.

It was his good fortune that during this very period two of his friends i.e. Zakir Husain and Mohammad Mujib also reached there. These three lived together. It was during their stay here that they made up their mind to serve Jamia Millia Islamia, Delhi. Dr. Abid Husain got his Ph.D. in 1925 and returned to India next year. He kept his promise and joined the Jamia on a meagre salary of Rs. 300 per month. The resources of the Jamia could hardly afford even this petty amount so the salary of all the teachers was reduced to Rs. 100 per month, while Dr. Zakir Husain who was the Head of the institution took only Rs. 75 per month. Even under these circumstances, he did not flinch from his determination to serve the Jamia which was an emblem of the service of the motherland. Dr. Abid Husain was, however, forced by his financial circumstances to supplement his income from other sources. For this purpose he went to Hyderabad and there he got an assignment for translating Goethe's *Faust* and to help Moulvi Abdul Haq in the preparation of the Urdu-English Dictionary. He, therefore, took two years' leave from Jamia. After two years he returned to the Jamia, but the allowance and the work of translation continued.

Dr. Abid Husain served the Jamia not only as a teacher but as Registrar, Treasurer, Principal of Jamia College and sometimes as Editor of Jamia, the monthly journal, and officiated as Sheikh-ul-Jamia in the absence of Dr. Zakir Husain. Besides, the work of the Jamia, he was entrusted with a number of assignments and activities. In 1953, he got a Rockefeller Foundation Grant for translating his own work on Indian culture into English.

In 1954, he was appointed member of the Official Language commission by the government of India. This work continued upto 1956. By this time, he was already sixty so he resigned from the service of the Jamia and decided to devote whole heartedly to literary work of his own choice. But fate willed otherwise. He was appointed Director of the Reading Material Project for the newly instituted courses of General Education at the Aligarh Muslim University. Under his able guidance much useful work was done and a number of books were published. In 1967, when he was in his seventies, he founded a society called Islam and the Modern Age. He devoted all his time to the work of the society and to editing of its two journals.

Dr. Abid Husain is well-known for his translations of classical German and English works into Urdu. Some of these works were written in very tense language and it was a difficult task to render them into Urdu, but he did the job very well. These translations included Kant's *Critique of Pure Reason*, Goethe's *faust*, *Spranger's Adolescence*, Bernard Shaw's *St Joan*; De Boer's *History of Muslim Philosophy*; Blackmark's *Sociology*; Rabindranath Tagore's *Chokher Bali*; Gandhiji's *Experiments with Truth*; Nehru's *Glimpses of the World History* and *An Autobiography*. Most of his translations were published by Anjuman Taraqqi-i-Urdu, Hyderabad and the last named by Maktaba Jamia. Among his original works were the *National Culture of India, Indian Culture, Destiny of Indian Muslims* etc. Some of these works were originally written in Urdu but were later rendered into English. In addition to translations and original works he wrote a large number of articles on various topics of general interest. His style of writing was marked with simplicity, clarity and fluency. All these go a long way in assigning to him a high place among the literary figures of India.

Dr. Abid Husain had all the qualities of head and heart. He was a great scholar, a true friend and an embodiment of sacrifice and service. He was, however, handicapped in one respect by nature, that is he could not speak fluently because of some inherent defect of his tongue, but this was more than compensated by the excellence of his literary works. Dr. Abid Husain was awarded the title of *Padma Bhushan* in 1957.

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Abu Yusuf Yahya, Shaikh Muhi'u'd Din (1602 -- 1689)

Shaikh Abu Yusuf Yahya, popularly known as *Miyan Shaikh Yahya Chishti* of Gujarat, was born on 14 January 1602. He left India after his mother's death permanently, living in Mecca and Medina in alternate years.

Among Chishtiyya settlers in Medina in the seventeenth century the most important was Shaikh Muhi'u'd-Din Abu Yusuf Yahya Chishti, popularly known as *Miyan Shaikh Yahya Chishti* of Gujarat. The son of Shaikh Mahmud bin Shaikh Muhammad Chishti, was born 14 January 1602. After completing his education at the age of twenty, he entered the army. Unlike his fellow soldiers he refused to plunder local village for food, perferring hunger. After the death of his grandfather on 16 October, 1630 he succeeded him in his spritual position and renounced the world. During Aurangzeb's viceroyalty of Gujarat (February 1645 January 1647), Miyan Shaikh Yahyn repeatedly turned down the Prince's request for an interview. Finally, when they did meet, Aurangzeb requested advice on how to further the Islamic cause. The Shaikh gave a non-committal reply, implying that Islam would progress naturally without help, and a supporter of the Prince interpreted the reply as a prophecy of Aurangzeb's succession to the throne. Before he ascended the throne Aurangzeb used to send an annual gift of 200 rupees to the Shaikh. When he became Emperor the amount increased to one thousand rupees per annum.

The Shaikh's indulgence in *sama* prompted the muhtasib of Gujarat to hinder him from organizing such a gathering and also recitals of *maulud*. The Shaikh refused to recognize their authority and ordered his disciples to show armed resistence to the *muhtasi's* implementation of the imperial command. He then wrote a letter of compliant to the Emperor. Aurangzeb sided with the Shaikh and ordered the Governor, Raja Jaswant Singh, and other high officials to warn the *Muhtasib* not to meddle in controversial religious issues. This meant a total victory for the Shaikh; the Emperor's officers apologized to him on behalf of Aurangzeb and then presented him with a gift of one thousand rupees and four *tolas* of gold.

Prior to his mother's death, Shaikh Yahya had made a pilgrimage to Mecca. After her death, he left India permanently, living in Mecca and Medina in alternate years. In these ctities the Shaikh's seminaries became great centres for Indian pilgrims and sufis, several of whom he initiated. After residing for fourteen years in Mecca and Medina, Shaikh Yahya Chishti died on 28 Sufar 1101/11 December, 1689 at the age of ninety-one years. His sons and grandsons remained in Medina, continuing in the family tradition of teaching and leading a retired mystic life. According to the *Ma`ariju'l-Wilayat*; the Chishtiyya order was popular in Arabia from the time of Fuzayl bin Iyaz, Ibrahim bin Adham and Khwaja `Usman Harwani, Shaikh Yahya being another welcome addition to the line of these illustrious sufis.

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Achari, Karuppiah Swaminatha (1924 --)

Sri Karuppiah Achari, born on 17th November, 1924 at Athangudi, speciality is sculpturing of idols, construction of temple etc, as per Silpa- Sastra plans and designs, estimate and execution of construction projects.

Sri Karuppiah Achari was born on 17th November, 1924 at Athangudi, Ramanathapuram District Tamilnadu. Sri S. Sthapathi Muthu Alagu Achari, the great-grandfather of S.K. Achari had constructed many temples in Tamilnadu. Among them the Siva Temple at Viravanpatti in Ramnad District is a huge structure and graceful in its architectural beauty. His three sons S. Sthapathi Vaiyapuri Achari, S. Sthapathi Chinniah Achari and Sthapathi Vairavan Achari have

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constructed many temples of fame in South India between the latter half of the 19th century and early half of the 20th century.The works executed are as follows: 1. Siva temple at Kontadevi near Devakotai in Ramnad District. 2. Siva temple at Vairavanpatti near Thirupattur in Ramnad District. 3. Sri Unnamalai Amman temple at Tiruvannamalai. 4. Sri Patalesvara temple in Thriuppapuliyur in Tamilnadu. 5. Sri Jananambika temple in Sri Kalahasti in Andhra Pradesh. 6 Sri Varahaswamy temple at Tirumala in Andhra Pradesh.

Sri S. Sthapathi Swaminatha Achari, the father of S.K Achari was an eminent Sthapathi in Tamilnadu. At an early age Sthapathi Swaminatha Achari worked under his father Sthapathi Chinniah Achari at Sri Patalesvara temple at Thiruppapuliyur as Assistant Sthapathi. After his father's demise, he took up the remaining work and completed it with great care and devotion. The other temples constructed by him were 1. Siva temple in Athangudi in Ramnad District. 2. Main Rajagopuram in Pillayarpatti in Ramnad District. 3. Siva temple near Kanadukathan, Ramnad District. 4. Siva temple at Karukondamapatti. 1. Siva temple at Kilsevalpatti. 6. Sri Ramanatha, Siva temple at Sri Lanka.

Mr. Jove Dubriel, the French author of the book "*Dravidian* Architecture" had praised the work of Sthapathi Swaminatha Achari and his book contain several designs of Sri Sthapathi Swaminatha Achari.

S.K. Achari's father Sthapathi Swaminatha Achari died at Athangudi at the age of 40, when Sthapathi S.K. Achari was only four and a half years old. He was brought up by his maternal uncle Sri Sthapathi Doraiswamy Achari, who was working on the temple at Kanadukathan. Sthapathi S.K. Achari stayed with him for 4 years. After the demise of his mother, the third wife of his father, her brothers the famous Sthapathi Sri Chellakannu Achari and Sthapathi Vaithynatha Achari took S.K. Achari to Kilasevalpatti. Here only Achari had his early education and at leisure time he was taught *Silpa-Sastra* and training in carving idols.

When he attained the age of 13, education was discontinued and practical training was imparted in Sri Ainuthisvara temple work at Mathur by Sri Sthapathi Chellakannu Achari. Here, he was trained in drawings and in techniques as laid down in *Silpa-Sastras* etc. At the age of 19, S.K. Achari was married to Sow Minakshi, the second daughter of Sri Sthapathi Vaidyanatha Achari. A year later at the invitation of his father-in law he assisted him in the construction of Sri Matribhuthesvara Temple in Sri Ramana Ashram at Tiruvannamalai.

Sri Sthapathi Vaidynatha Achari was the Founder-Principal of Sri Mahabalipuram Sculpture Training Centre. After the completion of this work, he went to Sri Lanka along with Sri Sthapathi Chellakannu Achari and Vaidyanatha Achari and assisted them in their work.

When Sri C. R Rajagopalachari was the Chief Minister of Tamilnadu the contruction of " Gandhi Mantapam" was entrusted to Sthapathi Vaidyanatha Achari and S.K Achari worked as Assistant Sthapathi. Then independently he took up the construction of the Pagoda at Sri Adikesava Perumal temple at Mylapore, Madras. He also took up the work of Sri Aghoramurti temple at Tiruvengadu. He had undertaken the work of Sri Guru Dakshinamurti temple of Thiruvarur Mutt, Shri Ramana-Mantapa at Sri Ramanasram and the installation of the 7 feet high statue of Swami Vivekananda in sitting posture at the sea temple at Kanyakumari under the orders of Srimadchit Bhavananda Swamigal of Thirupparaithurai Thapovanam. He constructed the rock temple for Swami Vivekananda at Kanyakumari and completed the work in 1970 after six years. He renovated the temple of Sri Guruvayurappan at Guruvayur which has been damaged by fire and constructed the Guvumuthat temple at Hatipur, North Karnataka for *Arya Vaisya Samajam.*

As principal Sthapathi, he completed Valluvarkottam at Nungambakkam, Madras, erected by the Tamilnadu Government with concrete Mantapa frontage adorned by beautiful sculptures and a huge stone car etc. Since 1976, as the principal Sthapathi at Tirumala Tirupati Devasthanams, he took up the work of *Alipiri- Rajagopuram, Githopadesam* etc. and many more works are coming up in various stages. With the permission of T.T.D. authorities now he is

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taking up private work also. The important one is the construction of Siva temple at Marudesvara in North Karnataka district. The speciality here is the old structures were removed and purely South Indian style of *Gopurams, Vimanas* etc. here constructed with all the architectural beauty. The next work to be taken up is Sri Venkatesvara temple in Goa under the auspices of Andhra Sangham, another work is the construction of " *Anuvottistambha- Mantapam*" in the place of the old one at Sri Madalasa Narayani temple, Goa.

His speciality is sculpturing of idols, construction of temple etc, as per *Silpasastra* plans and designs estimate and execution of construction projects.

He was awarded a gold medal from Ramanasramam, Tiruvannamalai, Ponnadai and silver car were presented by Sri V.V. Giri, the former President of India, for the construction of Rock temple at Kanyakumari for Swami Vivekananda. The title of *Silpa Kala Ratna* was conferred on him by H.H. Kanchi Junior Sankaracharya. A gold medal and a Ponnadai were presented by Udipi Sri Peshavar Mutt Swami for the construction of Sri Guruthad temple at Hastipur, North Karnataka and a Ponnadai by Fakruddin Ali Ahmed, the former President of India for the construction of Valluvarkottam at Nugbakkam, Madras. A purse of Rs. 10,000 and a certificate were awarded by Mr. Fernandez, the former Minister of Industries, Government of India presented by F.L.E. Engineering Corporation, New Kolhapur in Mharashtra in 1978.

Sri S.K. Achari is a Hindu, belonging to *Viswakarma* caste. He has five sons and three daughters. His son-in-law Sri V. Ganapathy Sthapathi is the Superintendent, Sculpture Training Centre, Mahabalipuram, while another relative Sri V. Ramachandra Sthapathi is in charge of the construction of temples in New Delhi.

S.K. Achari is 5'6" tall and hale and healthy. He likes to wear national dress -- *dhoti* and *jubba* . He has good and pleasant manners. He likes to follow the orthodox traditions of art in temples, and modern art in other places. Financially his position is sound and owns a house at Karaikudi. He is interested in politics, but is not so active. He is pious, religious minded and sensitive. He wants to translate the *Silpa- Sastra* from Sanskrit to other languages with sketches and designs, but no opportunity has been provided till now. Now he has started a new firm as " Vivek Architecturals", for the construction of temples, renovation of temples etc.

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Information given by S.K. Achari himself.

Acharya, G.A. (1904 -- 1972)

G.A. Acharya, born at Gouribidanur in 1904, was connected with many other industrial and commercial enterprises, and he promoted all of them with his enthusiasm for swadeshi.

Gouribidanur Anandateertha Acharya was born at Gouribidanur, a taluk headquarters in Kolar District in 1904 in a Kannada speaking Maadhwa Brahmin family. His father Gundachar was a priest and Acharya as a boy attended the Sanskrit Pathashala at Gauribidanur. As he lost his father when he was six year old, he had to leave his town; he came to Bangalore when he was only nine year old. By then, he lost his mother Rukmini too. With the help of a Vaishya merchant, he studied upto fifth standard and worked as a clerk in a shroff's shop. After some time he joined the United Mission School, and when the Non-cooperation Movement started, he participated in the various activities of the Congress such as processions and khadi hawking and he was rusticated from the school. Next he attended the National School started in the Bangalore Cantonment by a Khilafat leader in 1921. As the school could not continue for long, he had to give up his studies and he became a "full-time " Congress volunteer. He came into contact with Leelavathi Munshi during her visit to Bangalore and she took him to Bombay and for several years, he was busy, engaged in selling khadi and *swadeshi* goods in Bombay.

After some years' stay in Bombay, he returned to Bangalore and in about 1929, he was married to Sharadabai from Gaudagere near Gauribidanur. He continued his interest in the promotion of swadeshi

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goods. He stayed in Mysore for some years selling Godrej soaps. To propagate nationalist ideas, he joined hands with friends like Sampige Venkatapathiah and started Vichara Sahitya with a view to publishing books in Kannada.

When Professor Surendrakumar Roy of the Jadavpur University advertised for the sale of the shares for the Bengal Lamps, a new company to produce electric bulbs, Acharya's enthusiasm for swadeshi made him take up the work of selling the shares of the new company which he did with considerable success. When the new company started production in Calcutta in 1932, the company sent to Acharya a consignment of newly produced bulbs in return for the commission that was due to him for the sale of shares. Acharya sold these swadeshi bulbs with great zeal and resorted to various novel methods of salesmanship and advertisement. He secured the agency of the company, was persuaded to buy some shares, later became Director and finally the Chairman of the Bengal Lamps. Later a factory of the Bengal Lamps was opened at Bangalore too in 1971. This unit employs 2,000 men today.

Acharya was connected with many other industrial and commercial enterprises, and he promoted all of them with his enthusiasm for swadeshi. He was an ardent enthusiast for the cause of India's technical and industrial progress. He was connected with Reliance Assurance Co., was the Chairman, Mysore Standard Bank Ltd. (1944), Chairman, Rammohan & Co., a leading travel agency of Bangalore and was also responsible for the founding of Mysore Lamp Works in Bangalore. In 1948, he was elected member of the Mysore Constituent Assembly and continued as a member of the Mysore Assembly till 1952. He held the Presidentship of Mysore Chamber of Commerce (1947) and also of the Short-hand Writers Association, Bangalore.

Acharya was a great lover of fine arts and Kannada literature. He encouraged many an artist, technician, journalist and literateur with whom he came into contact. He was a generous philanthropist. The Acharya Multi-Purpose High School (now a junior college too) at Gauribidanur was solely financed by him and also provided with some agricultural land. He also founded an Industrial Training Centre at Gauribidanur to impart technical training to the rural youth. The Acharya Pathashala group of institutions (college, polytechnic and high school in Bangalore) is name after him, as he had liberally helped the institution financially. He was the Founder-President of the M.E.S. College in Bangalore; he provided the college with shares from his own industrial concern. He was also one of the founders of the National Institute of Engineering, Mysore. He financed the *Kannada Sahitya* Parishat too for all its activities. From his teen-age days he was an admirer of Swami Vivekananda and he liberally financed the Ramakrishna Ashram at Mysore. For the foundation of Raghvendra Matha at Gauribidanur and other places too, he extended liberal monetary help. There can be hardly any public institution in Bangalore of his time which had not been benefited by his generous donations. He had financed the nationalist movement too liberally. When a Khadi exhibition was organised at Bangalore in 1927 which was visited by Gandhiji, Acharya had a prominent role in its organisation, and after Independence, he played a leading role in organising the Congress Exhibition in Bangalore which became an annual feature. This was to give impetus to indigenous industries.

He had six sons and four daughters. He died on 13 November, 1972 soon after the commissioning of the Bangalore unit of the Bengal Lamps. He lived a very austere life. He was a staunch Gandhian wearing Khadi, God-fearing and highly religious, though he never made a show of his latter trait.

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Information gather from Smt. Shanta Divakar, Acharya's daughter, Prof. Nadig Krishna Murthy, his son-in-low and other relations and friends.

Acharya, J. B. Kirpalani --

(See under Kirpalani, Acharya J. B.)

Acharya Javadekar --

(See under Javadekar, Acharya)

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Acharya Jugal Kishore --

(See under Jugal Kishore, Acharya)

Acharya, Kshitimohan Sen --

(See under Sen, Acharya Kshitimohan)

Acharya Narendra Deva --

(See under Narendra Deva, Acharya)

Acharya, Niranjan Nath --

(See under Niranjan Nath, Acharya)

Acharya, Pyarimohan (1852 -- 1881)

Pyarimohan, born in the village Kuanpal in Cuttack district, Orissa, on 5th August, 1852, established the '*Brahmopasana Samaj*' in the house of Maharshi Devendranath at Cuttack. His aim was to bring about a union of people professing different religious faiths through the worship of a common Supreme Being.

Pyarimohan was born in the village Kuanpal in Cuttack district, Orissa, on 5th August, 1852. His father, Bhuban Mohan Acharya, was a man of amiable character and was a lawyer at Cuttack. Out of his four sons, Pyarimohan was the eldest, the second son Dwarikanath became a Muktear and the third Chandramohan a Doctor, while the fourth son Kalicharan left the family, being adopted by his maternal uncle.

Pyarimohan had his early education in the village Pathasala and on completion of his primary education was admitted to the Cuttack Zilla School at the age of twelve. He passed the Entrance Examination in 1870 and the same year was admitted to the Ravenshaw College, Cuttack. As a student Pyarimohan was not serious in his studies and spent most of his time in the work of social and religious reforms.

His aim was to bring about political and social justice for the down-trodden people of Orissa. With that end in view he started publication of a fortnightly paper, called the *Utkala Putra*, even while a student of the F.A. Class. The paper which was run by public subscription became the vehicle of his strong nationalism and youthful spirit. He vehemently criticized the apathy of the British Government towards the Oriya people and pointed out glaring injustices in their administrative policy. Some unpleasant truths published in the *Utkala Putra* infuriated the then district Magistrate of Cuttack who directed the Principal to expel Pyarimohan from the College. The principal asked Pyarimohan to tender an apology to the District Magistrate, but as the spirited youngman refused, he was expelled from the College in 1871. Pyarimohan Acharya had married twice. His first wife died after a few years of marriage, and he married a second time, Chandramohini Devi who gave birth to a son named Jatin Mohan Acharya. Not much is, however, known about the family life of Pyarimohan.

After being expelled from the College, Pyarimohan engaged himself in social service and his first attempt was to establish a High School in Cuttack for proper education and training of young boys and girls. The idea of starting a High School was then considered an impractical one by his friends and associates, but Pyarimohan remained firm in his purpose and ultimately succeeded in establishing the School in 1875. This institution, now named as Pyarimohan Academy, commemorates his name, and students of the School take inspiration from his noble work and idealism.

Pyarimohan was a lover of history and he made a sincere attempt to compile a history of Orissa with the available material of his time. He completed the work in 1875 which published four years later and was approved as a text book in the Secondary Schools. This monumental work entitled "*Utkalara Itihasa*" was written in Oriya and this was the first attempt to write a history of Orissa in the language of the people of Orissa.

Pyarimohan had close contacts with Bhaktakavi Madhusudan Rao and Pandit Govinda Ratha. Both of them were of great help to him in his work of social and cultural reforms. Bhaktakavi Madhusudan influenced Pyarimohan in his belief in monotheism and in the fundamental truth of all religions. Both Madhusudan

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and Pyarimohan embraced Brahmoism and remained true Brahmos till their death. In 1870, Pyarimohan established the 'Brahmopasana Samaj' in the house of Maharshi Devendranath at Cuttack. His aim was to bring about a union of people professing different religious faiths through the worship of a common Supreme Being.

Pyarimohan died a premature death on the lap of Bhaktakavi Madhusudan on 28 December 1881. He was an ardent patriot with a strong sense of nationalism and his aim was to bring about a national consciousness against foreign rule. The British authorities tried to appease Pyarimohan by offering him lucrative jobs under the Government. He was first offered the post of a Deputy Magistrate which he flatly refused, and some time after that a suggestion was made to make him a Statutory Civilian. But the spirited patriot did not want to accept any favour from the alien Government. He boldly wrote to the British authorities -- "If you offer me the post of the Viceroy I shall spurn it without any hesitation."

Pyarimohan could speak Oriya, Bengali and English fluently and forcefully and could bring people to his side by persuasive talk. He could settle differences of opinion among friends by his strong sense of reason and justice and he once succeeded in bringing about a compromise in a long-standing dispute between the Chief of Dompara and another Feudatory Chief in Orissa. Among his friends he used to take pleasure in discussing literature and he was of the belief that India's progress depended on the development of a national literature. Pyarimohan's main aim was, however, to prepare the people for a freedom movement against foreign rule . For that he wanted to introduce national education from the village level so as to raise the people from the depth of ignorance and despair. Although, he could not execute all his ideas during the short span of his life, he worked hard to make the people realise that freedom is their inalienable right and that they should strive to achieve it.

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Acharya Ram Chandra Shukla --

(See under Shukla, Acharya Ram Chandra)

Acharya, Dr. Raghuvira (1902 -- 1963)

Acharya Dr. Raghu Vira was a world-renowned orientalist, Sanskrit scholar, linguist and Hindi lexicographer, founder of the International Academy of Indian Culture, member of the Rajya Sabha and the President of the Jan Sangh. He is rightly hailed by many Indian and foreign philologists and academicians as a modern Panini.

Dr. Suniti Kumar Chatterji described him "a dynamic personality from the very beginning, and with him, scholarship became one of the means for a national regeneration. His work may be looked at from three broad standpoints. He was a Sanskrit scholar who edited some Vedic works and was responsible for the editing and publication of one of the *Parvans* of the critical edition of the Mahabharata. The second aspect of his scholarship concerned itself primarily with the story of Greater India.

In this, his work has been quite unique. In a single word, his endeavour in this line can be concentrated in a word coined by himself viz, *Satapitaka*. For the first time in India, Dr. Raghu Vira was responsible for the publication of books in Balinese in the native Balinese script and in Mongol. The third aspect of Dr. Raghu Vira's scholarship concerned itself with the development of Hindi and its general adoption as almost the sole expression of modern Indian culture. He planned the *Great English-Indian Dictionary* in which his idea was to render into Sanskrit almost the entire mass of English technical terms in Sciences and the Humanities."

Dr. Vasudeva Sharan Agarwala called him " an Institution of vast magnitude" Prof. Siddheshwar Varma admired him as" a creative intellectual of an outstanding order". K.M. Munshi paid this tribute

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after his death. ''He was a profound scholar, inspired by a burning zeal to collect, rescue and edit rare manuscripts in Sanskrit and to enrich Oriental research. He travelled widely over Asia and pieced together the fastly fading relics of the Indian influence in the different parts of the continent.'' Sri Jaya Prakash Narayan conveyed his condolences in these words;'' With his death there has been an irreparable loss to the world of knowledge and research''.

He was born on 30 December, 1902 at Rawalpindi. He received his education in Lahore, where he took his M.A. He did his Ph.D from London University on *Kapisthala-Katha Samhita* and took his D. Litt, in 1928 from Utrecht (Holland), completing his research under Dr. Caland on *Varaha Grhvasutra*. On return he joined the Sanatan Dharma College, Lahore and became a Professor and Head of the Sanskrit Department. His early interest was Veda. First founded as Saraswati Vihar in 1934, he brought his International Academy of Indian Culture from Lahore to Nagpur in 1946, which published his *Great English-Hindi Dictionary*.

In 1952, he went to Indonesia and returned with a valuable cargo of ancient manuscripts of palm leaves and photo copies of Old Javanese and Balinese manuscripts. In 1955, he went to China, Inner Mongolia, Manchuria and Siberia in search of kindred material and was crowned with success. He also visited Burma Malaya and Ceylon in this year. He taught in 1945 in Benares and Poona Universities Chemistry through Hindi medium. He was a member of the Indian National Congress and the Constituent Assembly from 1946 to 1950. He was also a member of the Rajya Sabha from 1952 to 1961. But he resigned from the Parliament in 1961 and in December 1962, he accepted the Presidentship of the Bharatiya Jan Sangh. Unfortunately his life was cut short due to a car accident on 14th May, 1963.

After his death many foreign scholars in the field of Indology and linguistics paid his homage: Uriel Weinreich, from the University in the City of New York; Sukawati of Bali; Needham of Yale University; Prof. Gonda of Utrecht; Prof. Filliozat and Prof. Louis Renou of France; Dr. Yamamoto of Japan; Dr. Michael of Asian Studies, Seattle; Dr. Svetoslav Roerich; Ludwing Sternbach of U.N. Dr. De Vattimo of Brazil and others. Among Indian dignitaries who praised him were Shankaracharya of Kanchi; Dr. Sampurnanand; Dr. R.N. Dandekar; Dr. H. P. Dwiwedi; Poet Dinkar; Dr. D. S. Kothari; Dr. T. M. P. Mahadevan; Samuel Mathai; M. R. Masani; Muni Punya Vijaya; Lama Kalsang and many more.

He was an author of more than seventy works of research and more than sixteen dictionaries besides the monumental *English-Sanskrit-Hindi Dictionary of Technical Terms*. He was a person of strong convictions, bold and fighting nature. Many of his lingustic, puritanical ideas raised controversy. But he stuck adamant to his belief. He was shown black flags in Madras for his Hindi enthusiasm, when he led a goodwill delegation from Nagari Pracharini Sabha to South India. Many linguists like Dr. Suniti Kumar Chatterji and Mahapandit Rahul Sankrityayana differed with him on his purist approach to Hindi language and the mechanical coinage of terms with Sanskrit prefixes and suffixes. He translated Mirabai and Vidyapati in English. He had an encyclopaedic mind and was a meticulous researcher. His contribution to ancient Asian studies are remarkable.

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Acharya, Ramesh Chandra (1887 -- 1965)

Ramesh Chandra, born at Vikrampur near Dacca in 1887, believed in an armed mass uprising in India and not a wave of individual terrorism.

Ramesh Chandra was born in a Brahmin family of Banari in Vikrampur near Dacca. His father Kali Prasanna Acharya was a *Seristadar* in Tangai Munsiff Court, and in 1907 was promoted to the post of *Seristadar* in Sub-Judge's Court of Mymensing. Ramesh Chandra's mother was Bidhumati Devi. His paternal uncle Kali Charan was a teacher in the local

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village school' and was President of the village panchayat. He had two brothers, Sudhir and Subodh, who later joined the movement of 1942. Ramesh Acharya was a life-long bachelor.

In 1899, he began his schooling in Bindu Basini High School in Tangail. On the transfer of his father in 1906, he was admitted to his village school, but left it next year to study in Mrityunjoy High School, Mymensing. After passing Matriculation from that school he took admission in I.A. class of Mymensing College. On his passing the Intermediate examination, his father gave him money to study in the degree class of Dacca College. But he gave the entire amount to Sonarang National School, Vikrampur, as he was already under the spell of the nationalist movement. However, Ramesh Chandra became proficient in the classical languages of India.

In his boyhood, Ramesh Chandra was greatly influenced by his parents. His father practically initiated him into the creed of nationalism by always encouraging him to read nationalist papers and books. His mother built up the foundation of his moral character. The influence of his teachers -- Kedar Nath Samkhatirtha, Satish Roy and Priyalal Banerjee -- was also great. His association with Troilokya Nath Chakravorty, Jatindra Mohan Sengupta, Amrita Hazra and others drew him closer to the Anusilan group and their method. His study of the works of Tolstoy, Turgenev and Marx hardened his conviction in the nationalist creed.

The career of Ramesh Chandra was that of a thorough--going revolutionary. He earned a great reputation for organising revolutionary party circles. The Government was of opinion that "if he was placed in the middle of the Bay of Bengal, he would organise a party there." In his student life he was associated with the Anusilan Samiti and was initiated into its creed in 1907 by Pulin Behari Das. He worked for the party organisation and was placed in-charge of the Mymensing District Samiti Unit. From 1910 to 1911 he served the Sonarang National School as a teacher. He was arrested in connection with Sonarang rioting in 1911 and was imprisoned for a year. After his release he worked for the secret societies for bringing arms and ammunition. He was involved in the Barisal Conspiracy Case and was sentenced to a twelve-year prison term.

On his release as a result of the general amnesty in 1920, he again worked hard for party organisation. He attended the Nagpur session of the National Congress but did not join the non-cooperation movement. The police was close on him due to his involvement in the Sankharitola dacoity and he went underground. He was, however, arrested in 1924 and detained in Alipur jail for four years. He was rearrested in connection with the Chittagong armoury raid and as a state prisoner was moved from one jail to another in several parts of India. He could not remain idle after his release in 1938 and widely travelled in southern India to organise revolutionary work. As a result, he was externed from Madras.

In 1940, he attended the Ramgarh session of the National Congress and played an important part in organizing the Anti-Corruption Conference there over which Subhas Chandra Bose presided. Thereafter he was arrested for his Presidential Address at a Youth Conference at Ghatshila. After his release in 1946, he was externed from Bihar, After independence Ramesh Chandra retired from active politics.

A man of liberal views, Ramesh Chandra had no caste prejudice. He was in favour of widow remarriage and emancipation of women. He preferred Western education no doubt, but strongly opined that nationalism must be taught in educational institutions. He also laid emphasis on basic education. Ramesh Chandra was out-and-out a revolutionary. He stood for complete independence through revolutionary method. He had little faith in the constitutional struggle and so did not join the mainstream of the Congress movement. He believed in an armed mass uprising in India and not a wave of individual terrorism.

Though a hardened revolutionary, Ramesh Chandra was not simply destructive in his attitude. He had a vision of a socialistic set-up in free India. He was anti-authority, but not simply a killer of Englishmen. There was no dearth of the milk of human kindness in him and he was well-known for his social service. His

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devotion, firmness and at the same time kindness earned him the praise of even his English adversaries.

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Achutha Menon, C. --

(See under Menon, Achuta C.)

Adam Banuri, Shaikh (D. 1661)

Shaikh Adam Banuri lectured on the mystical philosophy outlined by the Mujaddid. He said, "the Mujaddid's pet theory about the superiority of the reality of the Ka'ba to the reality of the Prophet Muhammad and the other prophets."

The ancestors of Shaikh Adam Banuri were from Roh, on his father's side he was a Saiyid and on his mother's an Afghan. As one of his ancestors had settled in Banur, near Sirbind, the family came to be known by that name. Shaikh Adam Banuri was initiated into the Naqshbandiyya order by Hajji Khizr Khan Afghan, a disciple of the Mujaddid. Later, when he could guide Shaikh Adam no further, his *pir* suggested that he be trained under the mujaddid, Confident in what he believed to be his own extensive spiritual achievements, Shaikh Adam was shocked to be told he had not reached even preliminary stage of sufism. Shaikh Adam started training with the Mujaddid and soon realized that he was the only *pir* who could carry him further mystcially. His progress , was missioned to work at Banur.

In 1655/26, Shaikh Adam Banuri wrote a book on the teachings of the Mujaddid and the Naqshbandiyyas entitled *Kalimatu'l-ma'arif.* Two of his other works, the Khulasatu'l-ma'arif and the Nikatu'l-asrar, were among other well-known works on sufi teachings and on the importance of the Naqshbandiyya order. A larger number of Afghans became his disciples, and Muhammad Amin estimated the number of his disciples to be 100,000 with 100 *Khalifas*. Although, this figure would appear grossly exaggerated, so large was the Shaikh's Afthan following that he became suspect in the eyes of the Mughal officials and nobility.

In 1642/43 the Shaikh arrived in Lahore with his Afghan disciples, by this time amounting to the size of a private army. The Mughal governor was so appehensive that the Emperor decided to dispatch his *Diwan*, Sa`dullah Khan, accompanied by Mulla `ibdu'l-Hakim Sialkoti to investigate the situation. The Shaikh ignored them both. However he was unable to prove his Saiyid descent. On Sa`du'llah Khan's recomemendation, the Emperor became convinced that this great Afghan following was a potential threat to the Empire and had the Shaikh and some of his disciples banished to Mecca.

In Mecca and Medina, Shaikh Adam Banuri uninhibitedly lectured on the mystical philosophy outlined by the mujaddid. Once, while attending an assembly of the *`Ulama'* of Mecca and Medina, he began describing the Mujaddid's pet theory about the superiority of the reality of the Ka'ba to the reality of the Prophet Muhammad and the other prophets. In the audience was Shaikh Ahmad Qushshashi who challenged Shaikh Adam to prove his theory. The latter replied that the Prophet used to prostrate himself before the Ka'ba but to him Ka'ba was not a structure, a stone and roofs but reality incomprehensible to the human intelligence. Shaikh Ahmad Qushshashi thereupon rejected Shaikh Ahmad's logic on the following grounds:

1. Muslims unanimously agreed that the Prophet Muhammad was superior to the whole of creation that even his grave was superior to the Ka'ba.
2. A denial of the importance of the form of the Ka'ba amounted to a rejection of the clear injunctions of the Qur'an contained in several verses and innumer-

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able authentic traditions. As the `*ulama'* regarded those who did not recognize the Ka'ba as infidels, one who denied its significance was an even more reprehensible infidel.

3. To call the Ka'ba stone was an insult to the House of Allah and one who treated it so contemptuously was an infidel.

According to the *Ma'ariju'l-wilayat*, Shaikh Ahmad Qushshashi's arguments partially convinced Shaikh Adam and he did admit the superiority of the Prophet Muhammad over the Ka'ba, while rejecting that of the other Prophets and faithful over the Ka'ba. Qushshashi followed up with a treatise explanding his point of view.

Shaikh Adam Banuri preached the teachings of the Mujadid to the `*Ulama*' of Mecca and Medina, some important letters of the Mujaddid were translated into Arabic. The Mujaddidiyya pilgrims to Mecca and Medina reinforced the preachings of Shaikh Adam and the visits of Khawaja Muhammad Sa'id and Khwaja Muhammad Ma'sum to Mecca and Medina in 1067/1656 made Hijaz an active centre of the controversies surrounding the Mujaddid's mystical claims. Two years after the death of Qushshashi in 1661 Shaikh `Adam Banuri also died.

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Adamji, Muhammad Hussain (1924 -- 1946)

M.H. Adamji was a freedom fighter who died of bullet wound in Bombay while he was participating in the demonstration of the Royal Indian Navy.

He was born in 1924. Died of bullet wound, he received in firing by the police at Bombay on February 22, 1946, while participating in demonstration in support of the revolt by ratings of the Royal Indian Navy.

Adhikari, Bishnupada (1919 -- 1930)

Bishnupada Adhikari was a freedom fighter who died in brutal assault by the police during the Salt *Satyagraha*.

He was born in 1919, at village Mirjapur, District Midnapur, West Bengal. Died in 1930 of the wound, he received in a brutal assault by the police during the Salt *Satyagraha*.

Adhikari, Gangadhar Moreswar (1898 -- 1981)

Gangadhar Moreswar Adhikari, born at Panwal in Kolaba district in 1898, was a leading Communist leader.

Gangadhar Moreswar Adhikari was born on 8 December, 1898 at Panwal in Kolaba district of the then Bombay presidency. His father, himself the son of an impoverished petty landlord, after graduation, joined, as a clerk, the apellate side of the Bombay High Court and later on became a sub-registrar.

He had his early schooling at the General Education Society's school at Dadar but matriculated in 1916 from the Wilson College High School winning a scholarship for standing eighth in order of merit. He passed the intermediate Science Examination in 1918 standing first, and graduated in 1920 with honours both from the Wilson College. His entire education in the college was completed on the basis of scholarship he won as he went along.

Adhikari spent the next two years as a research scholar at the Indian Institute of Science at Bangalore. It was here that he heard that the Germans had worked out a process of recovering sulphur from gypsum and to know all about it he learnt German. His own first research dissertation here was on the reduction of Kurnool pyrites which he later on broadened out to work on obtaining sulphur from sulphates.

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Meanwhile his father and the well-known surgeon of Bombay, Dr. B.N. Bhajekar who happened to be a family friend raised Rs. 5,000 to enable the young scholar to go to Germany in July, 1922 for further research.

Adhikari joined the Berlin University where the German professors were impressed not only by his scientific talents but also by his command over the German language. He passed the preliminary examination for research in physical Chemistry as a result of which he was permitted to complete his doctoral work in three years instead of six. Under professor Max Vollmar, head of the department of Physical Chemistry, he studied the chemistry of surface reaction and obtained his doctorate in July, 1925. But before that in spite of his frugal habits the initial fund he had brought from India, had been finished. He started taking one meal a day and tried his hands at various odd jobs. This affected his health but luckily for him his teacher, Professor Vollmar came to his rescue by finding for him suitable work like measuring the expansion coefficient of ceramics. He did this for two years and then worked for a year as a research assistant in the Physical Chemistry Department helping in the research work of other young scientists.

It was during his work at the University that Adhikari came in touch with Albert Einstein who took an interest in the work of the young Indian scholar and in fact, Adhikari used to believe that the great scientist himself had also a hand in providing him with jobs to help him tide over his difficult days. From the middle of 1927 Adhikari also worked as a reserach assistant in a factory.

It was in Berlin in 1922 that Gangadhar Adhikari developed an intense interest in politics. Before that in India during the First World War he had been appreciative of Tilak's campaign for Home Rule and mildly critical of Gandhiji. But the cure for India's backwardness--he thought at that stag -- was industrialisation and science. He was not involved in active politics during his student days in India.

It was in Berlin that Adhikari first came in touch with the Marxists, both German and Indian exiles like Virendranath Chattopadhyay and Manabendranath Roy. He attended political classes and organised meetings of the 'Indian Association' which were addressed by Indian leaders like Motilal Nehru, Srinivasa Iyengar and Muhammad Ali. In fact after the term of Dr. Zakir Hussain, Adhikari was elected President of that organisation.

In 1927, Adhikari also participated in the activities of the 'League against Imperialism' of which Virendranath Chattopadhyay was one of the Joint General Secretaries and it was on Chattopadhyay's recommendation that he joined the German Communist Party, sometime during the second half of 1927. It was at this time that he made an intense study of the Marxist classics as also books on Indian history by Indian Marxists like R. P. Dutt and M .N. Roy.

Dr. Grangadhar Adhikari returned to India at the end of November, 1928 carrying with him the thesis on the colonial and semi-colonial countries adopted by the Sixth Congress of the Communist International. In December, 1928, he came to Calcutta to attend the All India Conference of the Workers' and Peasants' Party. He was also present at a meeting of the Central Committee of the Communist Party of India which was also being held underground in Calcutta where he met S. V. Ghate, the General Secretary and other leaders like Dange, Muzaffar Ahmad, Joglekar and Abdul Majid. It was at this meeting that Adhikari was coopted a member of the Central committee of the C.P.I. He returned to Bombay when he lived in a working-class *chawl* on an allowance of Rs. 25 a month and started taking workers' classes and writing for the paper 'The Spark'.

On 20th March, 1929, he was arrested with 29 other communist and trade union leaders from all over India and tried in a case which became well-known as the Meerut Conspriacy Case. He was responsible for a good deal of the drafting of the historic documents signed by 18 communists accused in this case -- in fact its agrarian section was solely his draft which he also helped Phillip Spratt in drafting its introductory theoretical section.

After four years Adhikari was released from Meerut jail and at once took the leading role in the task of reunifying the party which had after the Meerut

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arrests, been split into many splinter groups over serious political differences and organisational issues. As a result mainly of his efforts that a provisional central committee was set up in the same year with Adhikari as the General Secretary.

In May, 1934, Dr. Adhikari was arrested again in connection with a workers' strike in Bombay and interned at Bijapur Fort. In February, 1936, he made a carefully planned escape from the Fort and joined the underground headquarters of the Communist Party in Calcutta and its General Secretary, P. C. Joshi.

It was at this underground centre that Adhikari came to know of the tragic death of his younger brother, Jagannath Adhikari who had been suffering from haemophilia. And it was here that he drafted a Manifesto, entitled '*Gathering Storm*' addressed to the Faizpur session of the Congress in December, 1936.

In early 1938, Adhikari joined the Party headquarters, shifted from Calcutta to Bombay, where he wrote regularly for the Marathi paper, *Kranti* and helped Joshi in party publications. He came out in the open at the Haripura Session of the Congress in February, 1938. He was one of the main architects of '*National Front,* the unofficial central organ of the Party. In 1939, Adhikari joined P. C. Joshi (General Secretary), Ajay Ghosh and R. D Bharadwaj as a member of the Political Bureau of the Party and was also elected to the Bombay Provincial Congress Committee.

When, in September, 1939, the Second World War broke out Adhikari again went underground and came out only when the ban was lifted in 1942. In 1943, at the first regular session of the Party Congress he was elected a member of the Central Committee which re-elected him to its Political Bureau along with Joshi (General Secretary), Bharadwaj, Ajay Ghosh and B. T. Ranadive. In 1944, he became the editor of the Central organ of the Party-*People' War* and later on the *Peoples' Age*. During this period he edited a series of basic writings of Marx, Engels, Lenin and Stalin – the first of its kind in India.

From 1942 to 1948, he was busy applying the fundamentals of Marxism-Leninism to specitic problems of India like the question of the emergence of different nationalities and Kisan problem in India. He married Comrade Vimal in 1942.

In February 1948, at the Second Calcutta Congress of C.P.I. he was re-elected to the Central Committee which, in turn, re-elected him to the Political Bureau along with B. T. Ranadive (General Secretary) and Bhowani Sen. He remained underground for three years during this period.

In 1951, Adhikari was suspended from the Party for serious left sectarian mistakes and wrong organisational methods. He went to work in Punjab as an ordinary member and later after the General Election in 1952 joined the staff of the Parliamentary office of the C.P.I. at Delhi.

At the Third and Fourth Party Congresses at Madurai (1953) and Palghat (1956) respectively he was elected again to the Central Committee. At the Amritsar Fifth (Special) Congress he delivered the report on the new party constitution and was elected to the National Council which in turn, elected to the Central Executive Committees, posts to which he was returned at the Vijayawada Sixth Congress in 1961.

On 17th May, 1963, Dr. Adhikari and his wife had to face a great tragedy when their only child, Vijay got drowned while swimming near Juhu Beach in Bombay. During the period prior to and during the split in C.P.I. in 1964 he wrote extensively and produced a major work entitled Communist Party and India's Path to National Regeneration and Socialism.

At the Seventh Congress in Bombay (1964), Adhikari delivered the report on the new Party programme of which he was the main author. He was re-elected to the National Council, the Central Executive Committee as also to the Central Secretariat with specific responsibility for Party education. At the English Congress of the C.P.I. Patna (1968), he was re-elected to the National Council and its Central Executive Committee placing him in charge of Party Education and Studies as also of compiling a documentary history of the Communist Party of India.

At the Ninth Congress of the C.P.I. at Cochin (1971) and subsequent Congress, Adhikari got elected to the National Council, but did not agree

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to shoulder other executive responsibilities except the work of editing the Documentary History of the Party of which he personally prepared the volumes covering the period upto 1928. He also remained till the end the Chairman of the Central Commission of the Party. Dr. Gangadhar Moreswar Adhikari died on 21st November, 1981 preceded a year before by his wife, Vimal.

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Adiga, M. Gopalakrishna (1918 -- 1976)

M.G. Adiga was the distinguished Kannada poet, novelist and translator who led 'new' poetry renaissance in Karnataka.

Distinguished Kannada poet, known to be leader of 'new' poetry movement in Karnataka; novelist and translator Adiga Gopalakrishna was born on 18 February, 1918 in a family of keen Vedic scholars at Mogeri. He did his B.A. in Mysore and took up a series of employments which would not satisfy his intellectual cravings. After his marriage in 1947, he did his M.A. in English in 1952, even while employed as lecturer in Sharadavilas College, Mysore.

In 1952-54 he worked as a lecturer in Canara College, Kumta and i 1954-64, Philomena's College, Mysore. In 1964, he joined as Principal, Lal Bahadur College, Sagara and in 1978, as Principal, Sri Poornaprajna College, Udupi, He resigned to be a Jan Sangh candidate from Banglore during 1971 elections which bid, however, failed. After a brief spell of unemployment, he visited U.S.A. for lecturing assignments in 1974.

In 1975 he joined the Indian Institute of Advanced Study, Simla, as Fellow to work on a project which he did not complete. After retirement, he devoted all his energies to editing *Saskshi*, a sporadic literary quarterly which enjoys status and prestige among high literary circles. He has been its founder-editor over two decades. He has translated a number of English and American classics into Kannada recently.

His early verse, marked by influences of Kadengodlu and D.R. Bendre, was competent, but rather tired and decadent, lacking the vim and optimism of the senior generation. *Bhavataranga* (1946) a long drawn poem bemoaning the lose of early love and idealism is quite moving within the limits of an older genre. *Kattuvevu Navu* (We shall Build) written in 1948, voices the people's resolve to shape a new country. (The poet had some national political leanings towards the left and was once considered a "Progressive.")

In 1952, he brought out the title *Nadedu Banda Dari* (Path Traversed) in which he announces a total break with the past and declares that poetry needs to carry the "Smell of Earth". The poems are slightly more *earthy* in rhythm and content.

Kannada Renaissance, dating from 1920 onward was earthy enough. But, Adiga's new ideal was the revolt of the ostentatiously earthy against the naturally earthy, learnt from the manner of early Eliot. Eliot grew *into Four Quartets* and the plays; but early Eliot became a fixation for the poet. He relentlessly followed the ideal and brought out impressive collections. *Chanda-Maddale* (1954) contains impressive poems like '*Himagiriya Kandara*' (Vales of Himalaya) and '*Gondalapura*' (city of confusion), deliberately reproducing noisy vocables and broken rhythms, making irony and sarcasm the staple of his verse. *Bhoomigeets* (The Song of Earth) contains very good poems like the title poem '*Bhoota' (The* Ghost of the past) and '*Prathane*' (prayer) on which rests his popularity among the new generation. *Vardhamana* (The Growing) deals with the problems of generation gap and collects, besides the title piece, other impressive poems like '*Koopamandooka*' (Frog in the well) and '*Ajja Nettala*' (The Silver Oak Tree Planted by Grandfather). His last collection till 1976 titled *Idannu Bayasiralilla* (I did not Ask for this) is provoked by experiences of uprootedness during his visit to the States. Adiga is still creative and holds the centre of Modernist movement, though the movement itself

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seems to be dated by other streams, mainly '*Bandaya*' (Revolt) and '*Dalit*' (Depressed Class) movements in poetry.

Disregarding the genre, Adiga is an important poet by any standard, expressiveness, word control, complexity of conception, progressive structure, inevitability of transitions and other counts. A typical Adiga poem, say '*Bhoota*' or '*Koopamandooka*' works around a central *motif*, exploring various meaning complexes and associations, including in its sweep classical bibliography and modern concepts. Basically, his is a simple, non-intellectual, forthright mind. The wealth and vigour of his mind keeps the poem going over long verse paragraphs, structurally rich and shapely.

But mostly his vigour is verbal. Kannada readers who are used to more intellectually satisfying poetry of the Renaissance generation, miss in him intellectual ripeness and subtlety and accuse him of being sold out to sarcastic style lacking in adequate substance. The revolt of Bandaya generation is directed against this feature of his verse among other things. But, there is no doubt that he still controls the centre of 'new' writing. He received Karnataka State Sahitya Akademy award in 1973 and Sahitya Akademy award in 1974.

His important works:

Arohana : Sagara Akshara Prakashana, 1974
Anathe: Sharada Prakasanalaya, Bangalore, 1958.
Akashadeepa : 1973 Aayda Prabandhagalu, Bangalore, Jagat Sahityamale, 1981.
IdannuBayasiralilla'' Akashara Prakashana, Sagara, 1975.
Kattuvevu Navu: Mysore, Kavyalaya, 1948.
Kannadada Abhimana., Sagara, Akshara Prannadada 1972.
Ghandemaddale: Sagara, Saakshi, 1965.
Dehaliyalli: Sagara, Akshara, Prakashana, 1972
Dehliyalli: Sagara, Akshara Prakashana, 1972,
Nadedu Banda Dari: Mysore, Usha Sahitya Male, 1952.
Namma Shikshana: Kshetra Sagara, Akshara Prakashana, 1972.
Bahvataranga: Sagara, Akshara Prakashana, 1972.
Namma Shikashana Kshetra: Sagara, Akshara Prakashana, 1972.
Bhavataranaga: Mysore, Kavyalaya, 1947.
Bhoomigite : Bangalore, Sharada Prakashanalaya, 1959.
Mannina Vasane: Sagara, Kannada Sangha, 1966.
Moolaka Mahashayaru: Bangalore, Sakshi Prakashana, 1980.
Samagra Gadya (Collected Prose), 1977.
Samagra Kavya (Collected Verse), 1976.
Vardhamana: Sagara, Akshara Prakashana, 1972; also Translations from Ibsen, Dumas, Poe, Verne, Whitman, Steinbeck, etc.

Adigal, Maraimalai (1876 -- 1950)

Maraimalai Adigal was great Tamil Scholar. His scholarship was old time classical and his exposition careful and scholarly. He had developed a notion that the use of Sanskrit words in Tamil composition marred the beauty and effectiveness.

Maraimalai Adigal is the name assumed by Swami Vedachalam of Nagappattinam. He was born on 18 July, 1876 in Kadamabadi, a village near Nagappattinam in Tamil Nadu. He was born of Chokkalingam Pillai and Chinha Ammai. Vedachalam started his early school education in the Wesleyan Mission High School at Nagappattinam at the age of five.

When he was but little more than ten years old, his father passed away and his mother continued his education with some difficulty. But he got married at the age of seventeen and the birth of a daughter soon after meant the end of school education for Vedachalam. He had great love for Tamil studies, and has his initiation and early tuition in Tamil language and literature with one Narayana Swami Pillai, a bookseller in Nagappattinam. As he wished to do advanced studies in Tamil and to have a sound knowledge of *Saiva Siddhanta,* he approached the famous Somasundara Naicker of Kanchipuram. Naicker readily accepted Vedachalam as his pupil and taught him all that he knew of *Saiva Siddhanta*.

At the age of twenty, *Vedachalam* got appointed as a Tamil teacher in the Marthandam Tambi's English School in Trivandrum, at the instance of Professor P. Sundaram Pillai. But he left Trivandrum after a few months since the place was not agreeable to his health, and settled down in Madras as a journalist. He had a flair for journalism from the start and used to contribute articles to journals even when he was a

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student in the High school. He now assisted J.M. Nallasami Pillai in editing the *Siddhanta Dipikai* (1897). It was then that he was appointed as a Pandit in Tamil in the Madras Christian College, having been recommended to that position by V.G. Suryanarayana Sastriar, Head Tamil Pandit of that College. Vedachalam taught in the Christian college from 1898 to 1911. This was a very fruitful period of his life. He started the '*Samarasa Sanmarga Nilayam*' more or less on the lines of St. Ramalinga's 'Samarasa Sanmargha Sangam' and tried to spread the gospel of equality of all creatures before God. He also founded the '*Saiva Siddhanta Maha Samajam*' and began the publication of '*Ganana Sagaram*,' a Tamil Journal.

He wrote, '*The History of Manikkavachagar and his Period, Mullaipattu Aruchi and Pattoinappalai Arachi* during this period. It was also then that his preceptor Somasundara Naicker passed away; and Vedachalam composed the *Somasundarakkanachi Akkam* , an elegy on the death of that savant. Soon afterwards, even while continuing to be at home in the company of his wife and children, he became an 'ascetic' and assumed saffron robes and styled himself Swami Vedachalam.

Even then he had developed a notion that the use of Sanskrit words in Tamil composition marred the beauty and effectiveness of the latter and so should be strictly avoided. His repertoire and lexical equipment were sufficient to enable him to put this idea into practice, though occasionally the '*Pure Tamil*' style looked somewhat artificial. By 1916 this notion had become a passion and a mission with him. He changed 'Ganga Sagaram into 'Arivukkadal' and his own name 'Swami Vedachalam' into Maraimalai Adigal. But with all that, the was a Sanskrit scholar and had translated Kalidas's *Shakunatalam* into Tamil. His English was self acquired but phenomenal. He was as great a collector of books as he was a careful and discerning reader of what he collected.

Maraimalai Adigal was a popular public speaker though he never cared for the gallery. His scholarship was old time classical and his exposition careful and scholarly. His writings were however a mixed lot. The little poetry he wrote shows his deep familiarity with the tough classics of ancient times. His prose shows his versatility and ability to express even subtle thoughts in unmixed Tamil. He wrote two novels *Kumudavalli* and *Kokilambal Kadidangal*; they are not much as novels but are proof of his desire to imitate the Wilkie Collins style of writing novels through letters (or entries in diaries) purported to have been written by the different characters in the story.

Even those who differ from him in regard to some of his views and convictions never doubt his sincerity and courage of convictions. He had to demand a fee for each of his public speeches on the ground that the public should not consider scholarship cheap. On the verge of his death, which occurred on the 15 September 1950, he wrote a will which stipulated that his personal collection of books should be constituted as a Public Library, and his will has been honored by the institution of the Maraimalai Adigal Library in Madras which serves the needs of Tamil scholars eminently and will be a fitting monument to the memory of this great scholar.

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Adikesavalu Naicker, P. M. --

(See under Naicker, P. M. Adikesavalu)

Adiseshiah, Malcolm Sathianathan (1910 -- ?)

Dr. Adiseshiah is a leading Indian educationist, who developed the plan for Universal Primary Education of Asia, Africa and Latin America.

Malcolm Sathianathan Adiseshiah, Indian Educationist, was born on 18 April, 1910 at Madras to Shri Varanasi P. Adiseshiah, the Principal, Voorhees College, Vellore and Grace, Nessammah. Hailed from Madanapalli in Andhra Pradesh, Shri. V. P. Adiseshiah was an Iyer and at the age of eighteen, he was converted to Christianity by the American Arcot Mission at Vellore. Since then he took the name Varanasi Paul Adiseshiah. Malcolm Adiseshinah's mother was the eldest daughter of Rev. William Devapriyam Clarke of

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Dindigul who was a priest in Zion church, Chintadrepet, Madras for many years.

Dr. Malcolm Adiseshiah was born in a family with three brothers and one sister. The eldest brother Dr. W.T.V. Adiseshiah, died a few years ago, was the chief Psychologist in the Government of India, and a Ph.D. from Cambridge University, England. His younger brother Mr. Herbert Adiseshiash who passed away a few years ago was in the agricultural department of the Government of Tamilnadu. His youngest brothers Lt. General Nobel Adiseshiah retired from the Army Medical Service having reached the top rank as Director of Medical Services in the army. His only sister Miss Padmini Adiseshiah after serving as Principal of a few Women's Colleges in Tamilnadu has retired and now is the Correspondent and Secretary of the Emerald Heights Women's College in Ootacamund, Nilgiris.

Dr. Malcolm Adiseshiah is a devout Christian and worships regularly at Zion church in Madras. He was baptized in the same church and pursued his studies in the parsonage attached to the church. He is happy married to Elizabeth Adiseshiah and blessed with two children, both of them are married and settled in England. His daughter used to teaching in England and his son was a reputed doctor and consultant in England.

Dr. Malcolm Adiseshiah was deeply influenced by his parents, who left a deep and lasting impression of all the children. The influence of the church too was immense and the general atmosphere of Voorhees School and College was such, as to make a deep impression on Dr. Adiseshiah. The school and college had taught him great virtues of economy of living which was also imbibed by his father. Dr. Adiseshiah was educated Voorhees School and College, Vellore and Loyala College, Madras. He started his career as a Lecturer in Economics at St. Paul's College, Calcutta where he also worked out plans for a rural service programme in cooperation with Sriniketan and Santiniketan. Then he went to London School of Economics, King's College, Cambridge and took his Ph.D. in Economics.

After his return he served as Professor of Economics in Madras Christian College as Professor of Economic in Madras Christian College, Tambaram where he established its first Department of Economics and a large rural development programme in 16 villages in the environs, during the years 1930-1946. He became the Associate General Secretary of International Student Service from 1946-48. He served the United Nations Educational. Scientific and Cultural Organisation (UNESCO), Paris for twenty-two years from 1948 to 1970, when he retired and came to India. Between 1948 to 1950 he joined UNESCO as Deputy Director of the Department of Exchange of persons, but was soon given in 1950-54 the responsibility of developing the new Department of Technical Assistance as its Director, thus becoming one of the six top executives in the Organisation.

In this capacity he was able to establish over 120 projects a year in the various countries of the world for their economic and social development through education, science and culture. From 1955-63 he became one of the three Assistant Directors General of the Organisation and in 1963 he became the Deputy Director General. He was able to develop the organisation into an agency cooperating with all the 127 member-states in the expansion and accelerating of education, science and culture.

Dr. Adiseshiah was responsible for the development of the Karachi Plan for Universal Primary Education of Asia, the Addis Ababa and Santiago Plans for Africa and Latin American educational development and corresponding science plans for Asia, Africa and Latin Amercia. Having visited each of the 127 member-countries of UNESCO several times in the discharge of his functions, Dr. Adiseshiah is well acquainted with the economic and educational problems and needs of the member-countries. He was able to develop in each country a programme of technical and financial assistance, which he started with a global outlay of $ 300 million per annum by the time he retired from the Organisation in 1970.

During the years 1970-78, he became the Director of Madras Institute of Development Studies. On 1 August, 1975, Dr. Adiseshiah responded to the invitation of the Chancellor, the Governor of Tamilnadu and assumed the duties of Vice Chancellor of the University of Madras for one term ending July 1978.

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In April he accepted the nomination by the President of India to the Rajya Sabha for six year term. Since 1978 Dr. Malcolm S. Adiseshiah has been the Chairman of the Madras Institute of Development Studies. This institute which he directed from 1972-78 was founded by him and Mrs. Adiseshiah in 1971 as an Educational Trust to contribute towards the economic development of Tamilnadu and India through research documentation, publication of research monographs, organisation of seminars, workshops and conferences. Studies at the Institute have centered round agro-rural problems of the State of Tamilnadu and the results in the form of practical programme, options have been made available to appropriate Government Departments.

The Institute organises monthly Inter-disciplinary seminars on current problems of development and the six-week workshops on Economic Research Methodology for Ph.D. students of the seventeen southern Universities in the first three years, followed by annual inter-disciplinary workshops of social science teachers of southern Universities on various facets of poverty. The Institute also publishes a monthly bulletin and provides a growing library and documentation centre for the use of the Institute staff. The Institute has also published a twelve studies on subjects like Economics of Dry Farming Technology, Income Earning Trends and social status of the Harijan community, a guide to Research in Economics, Women's Welfare, poverty and the supply of wage goods, Rural unemployment and Inter disciplinary study in poverty. In January 1981 Dr. Adiseshiah was elected President of Governing Board of the UNESCO International Planning for a five-year period.

A part of the aid for UNESCO was devoted to the Indian Government Programmes on Science Technology and Engineering. Dr, Adiseshiah also provided this organisation's assistance to the programmes of translations of the Tamil classics, Temple renovation, the production of the Tamil courier and in the setting up of the International Institute of Tamil Studies.

In addition to directing Madras Institute of Development Studies for the first seven years Dr. Adiseshiah served as member of the Tamilnadu Commission and of the Steering Committee of the Union Planning Commission. He was a member of the Central Advisory Board of Education, the Indian National Commission for Cooperation with UNESCO, the Indian Council of Social Science and Research, the National Council of Educational Research and Training, the National Council of Teacher Education, President of the Indian Adult Education Association, the Vishwayuvak Kendra , the Family Planning Foundation of India and the Indian Economic Association of which he was elected the President for 1937-74. He chaired the Review Committee of the Indian Council of Social Science Research and issued the two-volume retrospective and prospective report on social sciences in India. As Chairman of the Appropriate panels, he also reviewed the functioning and future development of the Social Science Departments of Andhra University, Waltair and the Tata School of Social Science, Bombay; His reports as Chairman of the concerned Committee on Educational costs in Tamilnadu and on the proposed women's university for Tamilnadu have attracted wide attention.

Since returning to Madras, he has visited countries of Africa, Latin America and Asia three times a year at the request of their Governments to advise them on the National Development plans. He is a member of the U.N. International Committee of Consultant on Environment, Co-ordinator of the UNESCO Working Group on the New International Economic Order and has been the President of the International Council of Adult Education and President of the Asian Association of Social Science Research Councils. Before he joined UNESCO Dr. Adiseshiah had published a number of books on Banking, Rural Credit, Money, Agricultural Transformation, etc. Those are: *'Demand for Money'* (1938), *'Agricultural Economic Development'* (1940), *'Handicraft Industries '*(1942), *'Rural Credit'* (1943), *Planning Industrial Development* (1944), *Restless Nations* (1962), *'War on Poverty'* (1963), *'Non-Political UN '*(1964), *'Welfare and Wisdom'* (1965), *'Economic of Indian Natural Resources'* (1966), *'Educational and National Development'* (1967), *'Adult Education'* (1968), *'Some thoughts on UNESCO in the Second Development Decade'* (1969) and *'Brain drain from the Arab World'* (1969). At the request of its general conference UNESCO published two books by him on *'Let My*

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Country Awake' (1970) and *'It is Time to Begin'* (1972). The other publications are *Madras Development Seminar Series (1971-84), Techniques of Perspective Planning (1973) Plan Implementation problems and Prospects for the Fifth Plan (1974), Science in the Battle against Poverty (1975), Literacy Discussion (1976), Towards a Functional Learning Society (1976), Educational perspectives in Tamilnadu (1976-78), Backdrop to Learning Society (1978), Mid Year Review of the Economy (1977-81), Mid Term Review of the Sixth plan and Mid Year Review of Economy (1982), Adult Education Faces Inequality (1981).*

Dr. Adiseshiah had been decorated by forty countries and has had honorary doctorates conferred on him by fifteen universities. Among those received since returning home to Tamilnadu, on 30 May, 1975 Carleton University, Ottawa conferred on him the Doctor of Laws *honoris causa* and in its citation describes him as 'Scholar', Educator, Animateur Statesman and Citizen of the world', as the imaginative innovator' the indispensable catalyst, the skillful Conference Manager, and helpful fixer, who was a principal architect in transforming that institution (UNESCO) from one primarily concerned with intellectual exchange into an active instrument of Third World Development.

On 31st May, 1975 Andhra University, Waltair conferred on Dr. Adiseshiah the Doctor of Letters *honoris causa* and its citation spoke of Dr. Adiseshiah's sincere commitment to the cause of the under-privileged and his contribution to the future advancement of social science research in this country: He had "the time and energy to do so many things and so well" because of his belief in the capacity of intellect and education to transform the human condition."He was awarded *Padma Bhushan* by the Government of India. He was decorated by the Governments of Chile, Brazil, Mexico, Panama, Costa Rica, France, Yugoslavia ,U.S.S.R., Australia, Bulgaria, Algeria, Egypt, Senegal, Nigeria, Kenya, Philippines, Thailand, Indonesia, Sri Lanka, Tanzania, Lebanon, Jordan, Syria and Iraq.

Dr. Adiseshiah is tall fair slim and handsome with a personality of a well regulated athlete. His main strength is to do well whatever he had to do. His interest is mainly Economics and Economic issues followed by International problems and relationship. Dr. Adiseshiah has pleasing manners and the characteristic benevolence which runs in the family. His habits and attitudes are very simple. His dress is simple and there is an emphasis of everything Indian.

Dr, Adiseshiah's work and contribution to the people of the world was worked out through the UN Technical Assistance and Development Programme. He has contributed to Rural Development especially in twelve Tambaram villages, which has been a tremendous task. He has worked for the Economic Development of the country and has served as a consultant on many Economic issues both at the level of the State and Centre.

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Padmini Adiseshiah, the sister of Dr. Malcom Adiseshiah, the former Principal and now the Correspondent and Secretary.

Emerald Heights College for women, Oatacamund, Nilgiris..

Adityan, S. B. (1905 --)

S.B. Adityan is a successful journalist and leading politician of Tamil Nadu. He favours a federated India with guarantee for provincial autonomy.

A journalist-politician, S.B. Adityan prefers to be called *Si.Pa.* Aditanar. Son of lawyer Sivanthi Adityan and Kanakam, he was born on 25 September 1905 in a well-to-do Hindu Nadar family at Kayamozhi, Tirunelveli district, Tamil Nadu. In 1933 he married Govindamma, daughter of O. Ramaswami Nadar in Singapore.

After his early education at Tiruvaikuntam school, he joined St. Joseph College, Tiruchirapalli, and took his Master of Arts. In 1928 he proceeded to England for higher studies. He was called to the Bar from the Middle Temple. London, and set up practice in Singapore. Before long he established himself as a successful lawyer and a popular figure among the Tamil community. However, he returned to India because of the threat of Japanese invasion of the island.

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With Madras as the centre of his activity, Adityan plunged into active politics in 1942. In this year he organised the 'Tamil Rajya' Party, which made a re-appearance at a later period as 'We Tamils.' As Provincial Secretary of the Indian National Army Relief and Rehabilitation Committee, set up by the Congress Party, and Chairman of French India Freedom Aid Committee, he rendered signal service to the cause of nationalist struggle. Between 1947 and 1953 he was a member of the Madras Legislative Council, holding the position of Chief Whip of the Congress Party. He led a peasant agitation at Mathur and a state-wide agitation against imposition of tax on palm trees.

Intimately associated with E.V. Ramaswami Naicker and C.N. Annadurai, he organised an anti-Hindi movement and suffered imprisonment. In 1953 he attended the World Peace Conference, held at Vienna, and in 1956 undertook a world tour. On 1967 he was elected to the Madras Legislative Assembly as a candidate of 'We Tamils' Party which subsequently merged with the 'Dravida Munetra Kazhagam'. He was elected Speaker, but resigned after one year amidst allegations of party work in Tenkasi by-election. In 1969 he joined the State Cabinet as Minister for Transport and Co-operation.

Perhaps more conspicuous than this role in politics in his contribution to the growth of Tamil journalism. Interest in Journalism dates back to his student days at Tirchirapalli, when he acquired a press and experimented with publication. In Singapore he promoted the publication of a Tamil daily, the *Tamil Murasu*. In 1942, after his return to India, he founded the newspaper *Thina Thanthi* which developed branches at Madras, Coimbatore, Tiruchirapalli, Madurai and Tirunelveli. The Aditanar College at Tiruchandur is the outcome of his interest in education. A leading politician of Tamilnadu, Adityan favours a federated India with guarantee for provincial autonomy and with no caste distinctions. As a successful journalist, he adopted the techniques needed to render his newspaper fascinating to the common people.

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Advani, Lal Krishna (1927 --)

L.K. Advani is a prominent leader of BJP, who motivates Hindu communalism. He played important role in revival of BJP on the National Political scenario.

Shri Lal Krishna Advani is one of the prominent and brighter leaders in the Indian political firmament. He was born in Karachi on 8 November. 1927 in a Khudabadi Amil (*Kayastha*) family. His father Kishinchand was an educated businessman in Elphinstone Street, Karachi. He lost his mother in his childhood and was looked after by his aunt. He has one sister, Sheila Santu Bhavani. He married Kamala P. Jagtiani in 1965. He has one son, Jayant, and one daughter, Pratibha.

Advani had his schooling in St. Patricks at Karachi -- the same school that Z.A. Bhutto attended. For higher education he joined D.G. National College, Hyderabad, Sindh in 1942, where he quickly came in contact with RSS. It was love at first sight and he has been a steadfast and model social worker ever since. He got admission to NED Engineering College. Karachi but gave it up to be able to devote more time to RSS work. Later he did his L.L.B. from the Bombay University. At the time of partition, he was the Secretary (Karyawah) of Karachi branch.

After partition, Advani worked full time for RSS in Alwar, Bharatpur, Kota, Bundi, and Jhalawar districts of Rajasthan. When Bharatiya Jan Sangh was started , he became Rajasthan State BJS Secretary 1952-57. Later he shifted to Delhi and was Delhi BJS Secretary 1958-63. Meanwhile he had joined *Organiser Weekly* as Assistant Editor in 1960-67. In 1967 he had been elected Chairman, Metropolitan Council. Delhi. Since 1970, he has been a member of the Rajya Sabha. He became President of the BJS unit of Delhi in 1970-72 and All India BJS President in 1973. He continued in this capacity till May 11, 1977, when

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Jan Sangh and several other parties dissolved their separate identities to from the Janata Party.

In the Bhartiya Janta Party (Jan Sangh) Advani was reputed to be like the late lamented Deendayal, an *Ajatashatru* a man who has no enemies. Such was and is his sweet reasonableness. Indeed he personifies Matthew Arnold's definition of culture as sweetness and light.' As MP and later as Minister, he has travelled far and wide.

As President of BJS, he played a leading role in the JP Movement and was detained under MISA on 26 June, 1975. At first held in Bangalore, he was later transferred to Rohtak and then again returned to Bangalore, Chagla's advocacy of the writ petition moved on behalf of Advani and some other leaders, under-lined the constitutional struggle against the Emergency. While in Jail, Advani made a comparative study of the steps taken by Hitler to impose his dictatorship and likened to compare Mrs. Gandhi's measure of Emergency with these. The pamphlet titled '*A Tale of two Emergencies*' was widely read during the Emergency. Later, Advani published his '*Jail Diary*' which makes interesting and instructive reading. This book, captioned, 'A Prisoner's Scrap-book,' also includes several other pamphlets written by him in jail, and distributed outside as underground literature.

Advani was released alongwith Moraji Desai simultaneously with the announcement to *Lok Sabha* elections on 18 January , 1977. He immediately pledged into the historic election campaign and shared the laurels of victory. The new Prime Minister Moraji Desai, appointed him cabinet minister in-charge of Information and Broadcasting. As I & B Minister, Advani promptly ended the anti-press laws and carried media freedom to new heights. The Prevention of Publication of objectionable matters Act was repealed. The Feroze Gandhi Law -- exempting publication of things said on the Floor of the House, from Prosecution -- withdrawn during the Emergency-was revived. The Press Council disbanded during the Emergency, was reconstituted Press censorship was lifted.

The four news agencies, forcibly merged during the Emergency, were allowed to come back into their own. The Second Press Commission was appointed to recommend further improvements in the freedom and quality of the Press-and particularly to make another emergency-style trauma for the press, impossible.

The *Prasar Bharati* Bill was introduced to give AIR and TV more independence than even that enjoyed by BBC, London. However , before the last two could materialise, the Janta Government fell-and Advani went out of office. In the crisis that led up to the crash, Advani had played a significant role.

However, it was on the insistence of Advani and Vajpayee that Morarijibhai most reluctantly agreed to take Charan Singh back into the Cabinet-and gave him the important portfolio of Finance. According to Piloo Mody, his advice to Morarji was, not to take back Charan Singh, but that if he must, he may offer him only a minor portfolio like Health, which too, he told Morarji. Charan Singh would gladly accept. In strongly pleading the case of Charan Singh, Advani and Vajapyee seem to have erred in judging the character and motives of several leaders. As Advani admitted 'In a way, our emotional attachment to the party's unity got the better of our political judgment.'

After the Janata rout in the Lok Sabha elections in January 1980, some elements redoubled their efforts against former Jana Sangh men in the party. The latter, therefore, constituted themselves into Bharatiya Janata Party in April 1980. Since then Vajpayee has been BJP President and Advani, General Secretary.

Janardan Thakur paid Advani a well-deserved, compliment as he wrote in his 'All the Janata Men.' ''The man who has really helped gain a great respectability for the Jan Sangh constituent of the Janata Party without ever projecting himself is Lal Krishna Advani, by far the cleanest and straightest leader in Indian politics today. Clean, sophisticated, business-like, mild-looking but firm when needed, the Minister for Information & Broadcasting is almost a freak in today's political world. Though never in the forefront, he stands bright as a candle of hope in an otherwise dark prospect. Some have described Vajpayee as 'Desert flower'. The epithet fits Advani more.''

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Aga Khan (1875 -- 1958)

Aga Khan, religious as well as political leader of the Ismaili Muslims, led Indian deligation to the League of Nation Assembly in 1937.

Aga Sultan Muhammad Shah (known as Aga Khan) head of the Ismaili Muhammadens, was born in 1875. He had many religious followers in East Africa, Central Asia and India. Attended the Coronation in 1902 as guest of the English nation. He was made K.C.I.E. in 1898 and G.C.I.C. in 1902. He was a member of the Governor-General's Legislative Council. He led the Indian delegation to the League of Nations Assembly in 1937 and presided over the League of Nations in September 1937. He celebrated Diamond Jubilee to his Sultanate in 1945 and passed away in 1958. He was always a pro-British.

Aga Khan III (1877 -- 1957)

Aga Khan III, born in Karachi on 2nd November 1877, combined in himself the rare qualities of a religious leader, a diplomat and a sportsman.

Aga Sultan Mohammad Shah was born in Karachi on 2nd November 1877. He was the son of Ali Shah, the forty-seventh Imam of the Ismailis. His grandfather Mohammad Hasan, a Persian by birth (forth-sixth Imam of the Ismailis), was given the title of "Aga Khan" by the Shah of Persia. After the death of the Shah he had to leave his hearth and home and to settle in Sind. Later on he shifted to Bombay. He was on best of terms with the British and helped them in consolidating their power in Sind. He died in 1881 and was succeeded by his son Ali Shah who ruled only for four years as Imam. His heir the Aga Khan III was only eight years old when he succeeded to the Imamate. The Agha Khan married four times. Two of his wives were French and one an Italian. He married after the death or the divorce of the earlier wife. The Aga Khan had two sons, Ali Khan and Sadruddin Khan (Aga Khan IV).

He was greatly influenced by his mother as far as his early religious training was concerned. He received western education at home from English tutors. He achieved proficiency in many languages such as Persian, Arabic, English and French. While still in his teens, he visited England and received the hospitality of Queen Victoria whom he impressed by his understanding of the political and other problems obtaining in India. He was very much charmed by the life and society in England. From London he went to Paris and was equally enthralled by the gaiety of that brilliant city. He went to Berlin to meet the Kaiser for pleading a better deal for his followers in German East Africa. He also found time to meet Sultan Abdul Hamid of Turkey and emphasised the need for greater amity among the Islamic people. The main plank of his policy and programme as discerned from his European tour was good relations with Britain, the welfare of his followers and the interest of the Islamic people.

He discharged his duty as the religious head of his people with great devotion and tact. Thus early in life he became popular among his people. However, by temperament and training he was not a person to be satisfied with merely religious matters. He started taking keen interest in the political problems facing the country as well as in the problems facing the Muslims. He was closely associated with the All-India Muslim Education Conference (Chairman, Reception Committee, 1903). He took personal interest in the M.A.O. College founded by Sir Syed Ahmad Khan and played a leading role in making it develop into the Aligarh Muslim University. He served as its Pro-Chancellor from 1920 to 1930 and then again for some time from 1935. He also took keen interest in the deliberations of the Muslim League of which he was a founder-member and President from 1907 to 1914. In 1906, he led a deputation of the Muslims which waited upon the Viceroy, Lord Minto, for the incorporation of the principle of separate electorate for the Muslims in the proposed constitutional reforms (Morley-Minto Reforms, 1909).

In 1918, he published a book under the title 'India in Transition', in which he made an assessment

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of the political situation in the country and expressed his views about the future political setup of the country which, according to him, was Dominion Status. His ideas greatly impressed the British rulers. By this time, the British fully realised the potentialities and powers of the Aga Khan as a politician, diplomat and leader of the Muslims. It was, therefore, not surprising that he was sent as an emissary to various Islamic countries to remove misunderstandings between them and the British. He performed the task with great tact and diplomacy.

In 1931-32, he was appointed a leading delegate to the Round Table Conference. Here, he put forward a scheme for the safeguard of the interests of the Muslims and other minorities. He was then appointed leader of the official British Indian Delegation to the League of Nations (1932, 1934, 1935 and 1937. In 1937, he was appointed the first Indian president of the League of Nations. Earlier he represented India at the World Disarmament Conference in 1934 and was appointed Privy Councillor in 1937. He was honoured by the British Crown with the titles of .K.C.I.E. (1898), G.C.I.E. (1902), and G.C.S.I. (1911). In 1916, King George V granted him the salute of 11 guns and the rank of a first class ruling prince of Bombay Presidency.

All this was only one part of his rich variegated life, though not an insignificant part. He participated in the western social life to the utmost extent while in England or on the Continent. It was here that he developed interest in horse racing in which pastime he spent a lot of money and time and won laurels. It was also here that he began to take interest in western games and started playing golf and made his mark. Not only this, he was a pioneer in promoting cricket and hockey in India. The Aga Khan Hockey Tournament is a reminder of his interest in the game.

The Aga Khan III combined in himself the rare qualities of a religious leader, a diplomat and a sportsman. He was catholic in religious outlook and practice and was on extremely good terms with people belonging to different religions. In the political field, he always preached the policy of toleration and moderation. His philosophy of compromise made him an ideal peace-maker and a diplomat. The Aga Khan's fame as an international figure far exceeded his fame as a politician at home. This was because of his unbounded love for the British Empire and the Royal Family which created misgivings in the minds of a large section of people in India, both Hindus and Muslims.

In making a final assessment of his personality one is confronted with a paradox. On the one hand, he was a worshipper of the British Empire and on the other a well-wisher of the Muslims all over the world, most of them groaning under British yoke; he was steeped in the aristocratic and materialistic western civilization and yet was the spiritual head of an orthodox people, the Ismailis; he was a politician of the first rank but believed in a policy of *status quo* and could not adapt himself to changes in political tempo.

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Agalawe, Maruti (1922 -- 1943)

Shri Agalawe, a freedom fighter, had died in police firing in the Quit India Movement.

Maruti Agalawe, a martyr, was born in 1922 at village Kurli, district Belgaum. Mysore. He took active part in freedom movement. He was killed in 1943 in firing by the police near Khadaklar in connection with the Quit India Movement.

Agarkar, Gopal Ganesh (1856 -- 1895)

G.G. Agarkar was a great social reformer and radical thinker of Maharashtra. He was in favour of western education.

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Gopal Ganesh Agarkar was born in 1856 at Tembhu in the Sata district of Maharashtra and died at Poona, the cradle and orbit of his life's mission, in 1895, at the premature age of 39. He belonged to a Chitpavan Brahmin family which had fallen from feudal estate to stark poverty at the time of Agarkar's birth. The generosity of two liberal-minded *Rao Bahadurs* in Government service and some relatives enabled him to matriculate in 1875 and to pass his B.A. and M.A. examinations in 1878 and 1880 from the Deccan College, Poona, where he became a Fellow for about a year. At 22, a remarkably advanced age for those times, he married in 1878 Ambutai *alias* Yashodabai who seems to have preferred the retiring and subdued life of a traditional Hindu wife -- a contrast to her husband, the fire-eating social reformer and radical thinker.

As revealed in a letter to his mother when he was emerging from the portals of his College, Agarkar vowed himself to a mission of Poverty and social service for the rest of his life. Far--reaching adjustments of social values and attitudes were unavoidable. Agarkar, Tilak and their friends hit on education as the only available means for national resurrection. Laughed at by the worldly-wise as Don Quixotes but blessed by the large-hearted Ranade, Chiplunkar, Tilak, Namjoshi and Apte launched into existence the New English School on 1 January 1880 with 35 students on the rolls who increased to 336 by the year end. Agarkar joined them later after the expiry of his Deccan College Fellowship. On Sunday, 2, January 1881 appeared the English weekly, the *Mahratta*; two days later the famous Marathi weekly, the *Kesari*. As Agarkar was to explain it later, they saw in journalism a potent power to influence the administration, to educate the masses and to encourage growth of useful literature.

On 24 October 1884 was formed the Deccan Education Society and on 2 January 1885 was inaugurated the Fergusson College which was hailed by Sir James Fergusson himself as ''a social fact -- unquestionably of great political importance''. Apte, Tilak, Kelkar, Gokhale and Agarkar were among the professors.

In October 1887 Agarkar severed his connection with the *Kesari* as its editor when the contradiction between what he and Tilak wrote on subjects like child-marriage and age of consent became too glaring. He then started in 1888 his own weekly, the *Sudharak*, the Marathi columns of which were written by himself and the English by G.K. Gokhale. In 1890 Tilak himself resigned from the Deccan Education Society. Agarkar became Principal of the Fergusson College in 1892 and held that office till his death in 1895.

Agarkar denounced caste and untouchability as the evil source of unnatural and degrading restrictions on the individual. He pleaded with success for the throwing open of the public water fountain in Poona to all castes. It is remarkable that while he deprecated the amazing proliferation in Hindu society of every form of conceivable inequality, he was not quite happy with even the flexible class structure of the West based on income and wealth. He battled to raise the age of marriage for boys to 20-22 years and for girls to 15-16 years. He supported widow remarriage and identified himself publicly with such marriages. He deplored the fallen status of women in Hindu society and never tired of exposing even the smallest disability of which they were victims.

Agarkar argued valiantly in favour of Western education as the agency of social progress and equality of opportunity. He pleaded for compulsory education for all between the ages of 6 and 14 and declared in favour of co-education. The education of girls was to include all domestic arts which might replace history, science and geography. The condition of widows could be well ameliorated by teaching them some useful occupation. Agarkar, however, was not blind to some of the queer aberrations which were sporadically visible among the newly educated in those days and which their censors ascribed to Western education.

On the political front, Agarkar started with the postulate that no nation was good enough to rule over another for ever and that one day India was bound to be ruled by Indians. He declared that Indians lost their liberty because of the lack of certain vital qualities and the road to imbibe them lay along both social and political reform, with more emphasis on the former. Unity of Hindus and Muslims was a per-requisite of political

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liberation, and Agakar criticised the administration's policy of divide and rule.

Agarkar, however, was appreciative of the good qualities of British rule, based on justice, equality and rule of law, and advocated the constitutional approach as the only means to reach self-rule. As freedom of speech, action and belief was assured under British rule, there was no insuperable obstacle to harmonization of different sects. He urged the appointment of Indians to higher posts and argued for holding the Civil Service Examination in India. He exhorted his country men to agitate for setting up representative assemblies at all levels from local self-government to government at the centre.

The economic condition of India caused Agarkar deep concern. He pointed out the vast disparity in per capita income or expenditure between India and other countries like U.K. The very low salt consumption of India conveyed its own tale. He found the remedy in gradual industrialization. It was not a sound economic situation when 86 per cent of the population was dependent on agriculture. Agarkar welcomed machinery and wanted at least 10 students to be deputed annually on scholarship to foreign countries to acquire technical skill and knowledge. At the same time, he gave an important place to small-scale industries which he took pains to specify. Agarkar spoke of the drain, heavy administrative expenditure, budget deficits, and drew profusely on John Bright and Chamberlain in support of his case.

The polemics of Agarkar and Tilak are the best key to an estimate of their personalities. Both were simple and austere in their private lives and dedicated servants of the country. Tilak always presents his case in an unemotional, lawyer-like and disputatious manner. If he gives way to emotion, it is almost always anger. Agarkar's writings are suffused with emotion, imaginativeness and almost poetic tenderness.

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Agarwala, Jyoti Prasad (1903 - 1951)

Jyoti Prasad Agarwala was a great nationalist leader. He was a great patron of traditional Indian art and Music.

Born on 17 June 1903, in the Tamulbari Tea Estate of Dibrugarh sub-division, Jyoti Prasad Agarwala was, the son of Parmanand Agarwala, a patron of art and music and a nationalist worker. His mother, Kironmoyee, came from a respectable family of Sibsagar and was also a Congress supporter.

Jyoti Prasad passed the Matriculation Examination from the Tezpur Government High School in 1921 and thenjoined the Non-Cooperation Movement, working with Chandra Nath Sarma, the stormy petrel from Tezpur. After the movement he continued his studies at the National College in Calcutta, but with the subsequent abolition of the College he returned home and took up work at the New Press in Gauhati, during which time the magazine *Bahi* was published.

He had a deep love for literature ever since his student days when he was secretary of the magazine *Janaki*, published by the students of the Tezpur Government High School. His 'Sonit Kunwari' (the Princess of Sonitpur), composed while he was very young, combined in equal measure the choicest talents of a very promising poet and dramatist. His keen love for music led him to compose many beautiful and stirring lyrics where the three ideas independence, love for the fatherland and a jester social order find powerful expression.

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In September 1926, Jyoti Prasad Agarwala went to England for further studies but soon gave them up the proceeded to Germany where contact with Himanshu Kumar Roy provided him with the opportunity to learn the Cinematique art and technique that was to stand him in good stead after his return home. In 1930, back in India, he straight way joined the Civil Disobedience Movement, composing songs like "*Biswa Bijoyee Naujoan*" and "*O Mor Ganon*", songs that were profoundly inspiring and soul--stirring and an eloquent expression of man's revolutionary spirit. For his involvement in the movement he was imprisoned for fifteen months and fined. Soon after his release he took up work in his own tea estate at Bholaguri and began seriously to envisage the possibilities of a film industry in Assam. The establishment of the Chitrabon Film Industry at Bholaguri and the successful screening,, on March 10,1935, of his first film :Joymati" in Calcutta represented the fruition of his dreams and a significant landmark in the history of the Assamese film industry.

A member of the Indian National Congress, Jyoti Prasad spoke with great ability and force and it was largely owing to his efforts that many were attracted to the freedom movement. During the August Movement of 1942, he was the G.O.C. of the "*Santi Sena Bahini*" of Tezpur and he went to work with a will, rousing his people and soliciting their whole-hearted participation in the struggle. As a Congress leader his word was law and his instructions were carried out without demur. During the forties when he went underground in Calcutta he collected money and sent regular remittances to Tyagbir Hemchanrdra Barua in Assam to run the nationalist movement there. He fought for the general uplift of Assam but his patriotism was not a narrow parochialism. He had the vision of a free India in which his people could live and work in peace and prosperity and he worked towards this end with unflagging zeal and a singular dedication.

Jyoti Prasad, like his father, was an enthusiastic patron of art and culture and he popularised the Assamese folk-song among the masses used modern instruments in beautiful renditions of the Assamese '*Bhinunam*', '*Bongeet*', '*Eyenam*' and '*Tokarinam*' and composed a large number of poems which, on account of their revolutionary and patriotic fervour, are a perpetual source of inspiration to the youth of Assam. He also did o a lot for the uplift of women in the State and many of his songs were composed with a view to inspiring the womenfolk of Assam to break free of the social restrictions and play their due role in society. An artist par excellence and a literateur of renown, Jyoti Prasad's revolutionary spirit finds powerful expression in his writings which are an eloquent testimony to his impassioned crusade against those medieval institutions and concepts, which, he felt, were largely responsible for the backwardness of Assam in the social, cultural and political spheres.

Of his many plays only three have been published, "Sonit Kunwari" (the Princess of Sonitpur), "*Karengar Ligiri*" (the Maid of the Court), his masterpiece and a most precious specimen of its kind in Assamese, and the :*Labhita*" which he wrote during his illness and which was his last literary work. He also wrote a whole host of short stories and essays like the "*Jyotirdhara*" and "*Jyotisatsari*" which are also intensely patriotic in tone and content and an indication of the versatility of his genius. He died on 17 January 1951, and in his death Assam lost one of her greatest sons.

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Goti, edited by Dr. Bhupen Hazarika, April 1964 issue.
Interviews with the Secretary and President, Jyoti Sarasi Sangstha, Tezpur.

Agarwala, Kamala Prasad (1907 -- 1980)

Kamala Prasad Agarwala, legislator, Parliamentarian, pioneer in town planning and eminent authority of civic affairs, was one of the most distinguished figures of Assam by the middle of the twentieth century.

The Assamese Agarwalas have their own tale to tell entwining into it a complex web of social and political milieu for over two hundred years. By about 1832, that is to say, four years after the East India Company had taken possession of Assam, Naorangram ("Navarangaram." 1811-65), a Marwari tradesman from the little known village of Suroh in the former princely state of Bikaner, now in Rajasthan, headed toward the east and arrived at Murshidabad. Thence he came to Goalpara and sailing upstream as cargo-master of a small flotilla of country-boats carrying merchandise to the firm of Messrs Ramdayal Poddar of Biswanath, landed at the latter place. Biswanath was then a flourishing inland port on the right bank of the Brahmaputra and headquarters of the Assam Light Infantry.

Naorangram entered into the service of the Podders as an ordinary salesman; but some time thereafter he parted company with them and set up his own business at Gamiri, another inland port to the right of the Brahmaputra, some 56 Km. to the east of Biswanath. Gamiri and the adjoining belt of territory were then a part of the dominion of King Purandar Singh (1832-38), a scion of the former ruling dynasty of Assam. By thrift and his own business ability, Naorangram started climbing the ladder of success. The king, desperately in need of liquid cash to pay the East India Company his tribute, showered on the enterprising Marwari royal tribute, patronage in an ever bounteous measure.

Naorangram took as his wives two Assamese women of the locality and had by them three sons. He imbibed the tastes and fads of the Assamese gentry and used to don the robes of an Assamese nobleman. His sons carried the process still further by getting themselves initiated into the Assamese religious order. All through the nineteenth century they alternately sported with the use of three surnames; Gupta, Kedia and Agarwala, finally opting for the last one.

With Haribilash Agrawala (1842-1916) the eldest son of Naorangram, the star of the Agarwalas was clearly in the ascendant. A product of miscegenation between a Marwari father and an Assamese mother, he soon proceeded to ingratiate himself in favour of the Assamese by carrying to the farthest extent the process of assimilation into the Assamese society. In a territory which up till then was not satisfactorily settled under the British, with numerous turbulent tribes and semi-independent feudal nobles seething with discontent, Haribilash had ample opportunities of augmenting his power and pelf by posing as an honest broker between the ruler and the ruled. Above all, he endeared himself to the masses of the people by causing to be printed and published for the first time the old Assamese religious texts which provide the warp and woof of Assamese Vaishnavism. Thus it is Haribiliash who is credited more than anybody else for the rediscovery of Assam's civilization.

The sons of Haribilash, each specialising in his own respective sphere of social and cultural activity, came to be even more famous than their father, and constituted a galaxy of luminous luster shedding stelliform grandeur all around. The eldest, Bishnu Prasad (1985-1974), established his fame as a perfect master of the Assamese prose-style; the second, Chandra Kumar (1867-1938) was a poet of rare distinction who introduced into modern Assamese literature the vogue of romanticism; the third, Paramananda (1869-1934), was a musician of proven merit who did much to recapture, on western-type musical instruments, the rhythm and beats of the Assamese folk-songs; the fourth, Krishna Prasad (1874-1897), was a dramatic artist of rare excellence and also a lyrical poet in his own way; the fifth Gopal (1880-1936), was an energetic tea planter.

Kamala Prasad Agarwala, the third son of Paramananda and younger brother of Jyoti Prasad

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perhaps the most famous of all Agarwals, was born at Tezpur in 1907. He had his schooling at Tezpur, prosecuted higher studies in Cotton College, Gauhati, whence he obtained his B.A. degree and finally qualified for the Bar from the University Law College, Calcutta. He started legal practice at Tezpur but did not come anywhere near marksmanship in the profession. He also served as a teacher in the Tezpur Academy, a school founded in 1931 in the wake of the Non-Cooperation movement.

Bathing, as he did, in the sunshine of the enormous prestige and influence which the family of the Agarwalas had enjoyed and backed by the merit and all-round accomplishment of his more famous elder brother Kamala Prasad had little difficulty in striking a foothold in public life and politics. In 1938, the Congress Party pitted him as a candidate for election to the Legislative Council, the upper House of the Assam Legislature which was then in existence against Manomohan Chaudhuri, the most influential public figure, whom the people generally described as the Uncrowned King of Tezpur. On the face of it, the contest seemed grossly unequal, a young chap of thirty-three challenging a seasoned veteran of sixty-seven but the impossible had happened. The giant went down reeling at the hands of the pigmy. It was, of course, the family name and prestige combined with the acknowledged leadership of his elder brother rather than his own ability which was the deciding factor.

Now began the steep rise of Kamala Prasad. A member of the Legislative Council (1938-46), he plunged headlong into the vortex of politics giving up as far as possible his earlier hobbies for angling, gardening, sports and music. Rewards were soon to come. In 1948, he was elected Chairman, Tezpur Municipal Board, an office he held for three consecutive terms upto 1964. In 1952 he was elected member of the Legislative Assembly from the Tezpur constituency on Congress ticket by a flattering margin. In 1957, he was elected for the second and in 1962, for the third time.

In 1964 he was appointed President. Tezpur Mahkuma Parishad, for a three-year term. In 1967, he was made President, Assam Finance Corporation. In 1971, he was elected to the Lok Sabha from the Tezpur constituency. In 1977 he opted for voluntary retirement from politics but continued to devote all his time and energies to fostering public institutions which were virtually his own creations.

A man of refined tastes and manners, Agarwala steered clear of all mean intrigues and machinations in public life. While he was the Chief Whip of the Congress Legislature Party (1957-62), he could touch the right chord in the hearts of even the bitterest political opponents of the Congress Party and had with them a credence which other die--hards of the Party did not enjoy.

The most abiding monument of Agarwala's constructive genius is the Darrang College of Tezpur, the premier education institution of the district. Founded in 1945, this is now a full-fledged multi--faculty College. Agarwala was its founder Secretary and later president till the end of his life. His administration as Chairman of the Tezpur Municipal Board is chiefly remembered for the reconstruction of the town's Municipal market and the Water Works. The Refugee Market of the town was another plume in his feather. His aesthetic sense found expression in several grandiose schemes exclusively designed to improve the appearance of the town and beautify its setting. The undersized plots of land split over by the municipal roads and thoroughfares were converted to flower gardens and brushing aside the opposition of his colleges in the civic body, he appointed Perimohan Chaudhuri, a painter and artist of rare distinction, as Flower Superintendent of the Board. The marshy swamps of stagnant water formed by inter-junction of the roads were transformed into inland lakes or ponds and he wished to nurture them as centres of pisciculture,, a memento no doubt of his earlier passion for angling and ichthyology.

Late in his life, Agarwala sold out his ancestral estates at the heart of the town to the Government for a nominal price on condition that the building be converted into a centre for pursuit of music, dance and allied arts and that it be named after his illustrious elder brother, Jyoti Prasad Agarwala (1903-51). His conditions were accepted and this institute called *Jyotibharati* came into existence with himself as its

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president. He repaired to a house in an outlying area of the town which he named Malinivan. There Kamalaprasad, virtually the last in the long chain of the great Agarwalas, breathed his last on 25 February, 1980. He is survived by his wife, Mrs. Meena Agarwala, a social worker of established repute, three sons and one daughter.

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Agarwal, Prabhu Dayal (1920 -- 1982)

Prabhu Dayal Agarwala took keen interest in activities concerning his trade and industry. His contribution towards setting up of a vast empire of industries and business and various social causes was exemplary.

Prabhu Dayal Agarwal was born on 1 January, 1920 at the village of Nangal in Rajasthan. P.D. Agarwal was the youngest son of Bhoruram and Singari Devi. The family consisting of five sons and three daughters lived in an adverse condition and with only a small income earned by cultivating land and running a small *kirana* shop which could hardly make both ends meet. As his father, Bhoruram was determined to educate the children, P.D. Agarwal was admitted in a local municipal school. However, in view of the financial stringency, P.D. Agarwal had to discontinue his schooling and had to become a livelihood earner for the family. Thus started the career of P.D. Agarwal, who went round for miles together on a bicycle selling clothes and earning a paltry amount at the end of each day. The growing enterprise with him always nurtured the dream of doing something big and it was this belief that made him take the momentous decision to leave his village at the age of seventeen, just after his marriage to Dhanvati Devi.

After leaving the village, he shifted from Chamurchi to Banarhatt in North Bengal. His first regular job began at Banarhatt where he started working as a shop assistant in Red Bank Tea Estate at a salary of Rs. 8 per month and free meals. This struggle and labour continued for three years after which he left for Calcutta. At Calcutta was sown the seed of his business acumen when along with his brother Kasiram, he opened his first cloth shop in the name of Jaswant Rai and Brothers. The enterprises within P.D. Agarwal made him look for other business also and he also began working as a small time agent for hiring trucks and transporting goods. In 1958 the first office of Transport Corporation of India was set up at Kali Krishna Tagore street in Calcutta. The company started as a partnership firm with a 5 tonne truck serving between Calcutta and Bombay. And that was the beginning of Transport Corporation of India Ltd., which is today one of the largest road transport organisation in the world with a network of over 600 branches.

P.D. Agarwal not only led the growth of Transport Corporation of India into one of the largest road transport organisations, but also pioneered the growth of road transport as an alternative to rail transport for goods movement within the country. From road transport he ventured into setting up of other industries also. In 1969 a mini steel plant was established at Bangalore in the name and style of Bhoruka Steel and diversification in other fields continued with the establishment of Bhoruka Textile, Bangalore, Wire Rod Mills and acquisition of Mukesh Textile Mill in Bombay. To serve the far and remote corner of North Eastern Region he had set up another road transport organisation, ABC India Ltd.

An active professional, he always took keen interest in activities concerning his trade and industry. He was the past President and Member of the Working Committee of All India Transport Congress and also held the portfolio of President of Calcutta Goods Transport Association. He also served as a Member in the Transport Development Council of the Central Government.

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His activities however was not confined to business only. Because of his sense of welfare to the common man, he was associated in setting up a number of charitable organisations which provide free education and free medical help to the needy in the remotest areas of the country. His efforts towards these social and welfare activities are reflected in the establishment of a large number trusts such as G. Ramdas Education Trust, Bhoruka Mountaineering Trust, Jiramdas Public School, Bangalore, Jiramdas Primary School, Ichhapuram, Jaswant Rai Smarak Higher Secondary School, Gazipur and Bhruka Research Centre of Haconotology and Blood Transfusion, Calcutta. Besides, he regularly helped many other welfare organisations by way of contributions.

An ardent follower of the Arya Samaj Movement he was never interested in setting up of temples etc. However, he was strongly devotional. His contribution towards widow re-marriage was significant. In spite of stiff resistance from the members of his community, he advocated strongly the cause of widow re-marriage and arranged such marriages. He would personally supervise the functions and ceremonies and contribute towards its cost. Another field where his contribution was significant was his efforts in helping mitigate the sufferings of people affected by natural calamities like flood, cyclone, etc. P.D. Agarwal through his organisation, Transport Corporation of India organised large scale camps for distribution of goods and other relief materials to bring relief to the needy.

P.D. Agarwal was a person of very simple and amiable nature. Medium built with an amiable disposition, he always dressed in a simple manner and followed a simple style of living. He was equally disposed to all sections of people irrespective of caste and creed.

His attitude to life was extremely simple and he opposed the dowry system and the extravagant spending during marriage. In fact he has set up an example by marrying his fourth son to a girl of a very simple middle class family.

To sum up, the life of P.D. Agarwala was one which could set an example of how enterprise and dedication of a single man could enable setting up of a vast empire of industries and businesses. His contribution towards various social causes was also exemplary. A selfless and dedicated person with an iron will, he was a great social reformer.

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Agarwal, Prem Prakash (1922 -- 1942)

Prem Prakash, a leading freedom fighter, was died in police firing at Muradabad during the Quit India Movement.

Prem Prakash Agarwal was born in 1922 at Muradabad in Uttar Pradesh. He took active part in freedom struggle. Died in 1942 of a wound he received in firing by the police at Muradabad during the Quit India Movement.

Agastya (6th. Century B.C.)

Agastya was a saint-missionary and author of several hymns in the Rigveda. He led the Aryan movement towards the South.

"From the Himalayas to the Kanyakumari (Cape Comorin)", this demarcation of India's boundaries is ascribed to Agastya, a saint-missionary and author of several hymns in the *Rig-Veda.* Sudas had pioneered national integration in the east, Agastya led the Aryan movement towards the South. Surmounting the difficulties posed by thick forests, aboriginals inhabiting the region and the civilized Dravidians retreating from the north on encroachment of their land by an alien culture, Agastya brought together the *Aryavarta* and the *Dakshinapatha* - the North and the South. He secured the right of way for his successors to the South.

Geographically the Vindhyas divide the country and separate the North from the South and the separation should ordinarily have led to different

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evolutions. If the Vindhyas Ranges do not now separate the North from the South and the unity and culture of India is indivisible, or the Hindu view of India is unalterably defined as *'Himavat Setu Paryantam'* -- 'from the Himalayas to Ramesvaram' -- then the credit for all this should go to Agastya. Expressing surprise over this, an Indian historian, K.M. Panikkar compared the influence of Vindhyas with the much lesser ranges of the Cheviots which led to separate development of Scotland from England. The Vindhyas Ranges are more formidable than the Cheviots.

There is an interesting Puranic story about Agastya that he drank up the water of the ocean. It so happened that the people of the sea coast of South India complained of attacks by *rakshasas* (the inhabitants of lands under the sea) and of their laying waste coastal villages. Agastya prepared the people to carry war against these mighty pirates and 'drank up the waters'. Perhaps this is an allegory. It is just possible that Agastya might have forded some turbulent waters which with the passage of time exaggerated to the size of an ocean.

This Puranic version about Agastya taken with the worship of the sage in various colonies indicates that the earliest Indian voyages to the islands were taken to chase the pirates who had become a nuisance and source of danger to the coastal people.

To infuse confidence amongst the people, Agastya brought his wife, disciples and a band of peasants to form the nucleus of the Aryan colony, and to keep the *rakshas*as under control he made Potiyil Hill on the Madurai-Tirunelveli border, his headquarters. This father-figure of Agastya was held in esteem and he was made the regent of the star Canopus, later named after him.

Another legend associates Agastya with Rama, the prince of Ayodhya, who called on the sage in his hermitage on Mount Kunjara while he was on way to down South in search of Sita. The sage blessed Rama and gave him Vishnu's bow. When after his conquest Rama was returning, Agastya accompanied the Prince to Ayodhya.

Agastya holds a venerable place in the formation of Tamil language and literature and is thought of as the first teacher of literature and science in the South. He is the patron-saint of the South.

Agastya and 'Vashistha, according to *Rig-Veda*, are the offsprings of Mitra and Varuna and that accounts for Agastya's being called 'Maitra-Varuna'. He is also called Anurvashiya. Sayana adds that Agastya was born ' a fish of great lustre' small in size and that is why he was called '*Kalasi Suta*' and '*Maan*'. The Puranas represent him as the son of Pulastya from whom the *rakshasas* sprang up. Agastya married the famous Lopamudra, a daughter of the king of Vidarbha, and showed his superhuman power by turning Nahusha into the form of a serpent. Later the sage took pity and restored Nahusha to his original form. About Agastya's time Caldwell writes "We shall not however greatly err on placing an era of Agastya in the seventh or at least in the sixth century B.C."

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Agnihotri, Dr. Prabhu Dayalu (1914 --)

Dr. Agnihotri was a leading Indologist who has contributed a number of books on Indology and Sanskrit literature. He also participated in the freedom struggle and was sentenced to six months imprisonment.

Dr. Prabhu Dayalu Agnihotri was born on 20 July, 1914 at village Dhanaura, District Shahjahanpur (U.P.). His father Shri Kundan Lal and mother Tulasi Devi belonged to a middle class agriculturist family of the Kanyakubjya Brahman caste. Shri Kundan Lal was a direct disciple of Swami Dayanand, the founder of the Arya Samaj. He was married to Sharda Devi in May, 1941 at Calcutta.

He had his early education in the local Primary and Middle Schools. At the age of twelve, he joined the *Gurukul* at Badaun. U.P. where he studied for two years, and passed the first Sanskrit examination of

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Benaras. After that he joined a Sanskrit School in Furrukhabad city (U.P.) After studying for three years he got involved in the Civil Disobedience Movement in October, 1930 and was sentenced to six months simple imprisonment.

In July 1931 he joined N.R.E.C. College, Khurja (U.P.) from where he passed Shastri of Banaras, Advanced in Hindi of U.P. and intermediate of U.P. Board. Later on however, he continued his studies privately and obtained the following degrees; '*Vyakaranacharya*' (Banaras), '*Kavyateertha*' (Calcutta), '*Sahitya Ratna*' (Allahabad), *Hindi Prabhakar*' (Lahore), M.A. (Nagpur), B.Ed. and Ph.D. (Saugor).

Dr. Agnihotri started his career in 1935 as a teacher, in a Sanskrit College but within six months he joined as the Head master of a newly started High School in Gorakphur district in U.P. Later he joined as a Sanskrit and Hindi teacher in a High School in Calcutta. In 1942, he joined as the Principal of Vidya Mandir Institution at Akola, Vidarbha. Vidya Mandir became one of the most important institutions of the country and maintained its glory upto 1954.

In 1954 Shri Agnihotri joined M.P. Government Educational Service. When he retired in 1969 he was Professor and Head of the Sanskrit Department of Gwalior University when as research guide he had produced more than two dozens of Ph.D. and D. Litt. in Indology. He also served as the Director cum-Secretary of Madhya Pradesh Hindi Grantha Academy which produces the University-level text and reference books in Hindi. During Dr. Agnihotri's tenure 170 books on science, technology and humanities were produced in 1973. Later he was appointed the Vice-Chancellor of University of Jabalpur, where he worked till the first quarter of 1975. During the same year he was selected as the Professor Emeritus of Indology under U.G.C. Scheme and was attached to Bhopal University.

He has a number of books to his credit on Indology and Sanskrit literature. He is the author of *Patanjalikalina Bharavars* a based on the great commentary of Patanjali; *Abhinava Manovigyanam* a comparative study of Indian and Western thought, *Sanskrita Sahitya*. The Government of U.P. gave him a reward of Rs. 2,000 in recognition of its merit.

He has also translated and written scholarly introductions of '*Vikramorvasheeyam Kumara Sambhava*' and '*Ritu Samhara*' of Kalidas and '*Mirchchhkatika*' of Sudraka. He is a poet and has three collections of Hindi poems entitled *Unchchwas*' *Arunima* and *Pashchima* and a collection entitled *Samarpini* of one hundred pieces of poetic (sing-song) prose. He has published more than a dozen and a half short stories and one act play in various magazines. After his tour of the Soviet Union in 1971 he published his magazines containing his impressions of the cultural and educational life in Russia. Besides he has more than fifty paper on Indology, Education, Psychology and literary criticism published in important magazines and periodicals, three books containing folk tales, mythological stories and one-act plays meant for children.

While at Calcutta he had the privilege of coming into contact with important political and literary personalities of Bengal. He was the General Secretary of Calcutta Arya Samaj and the Vice President of Bengal and Assam Arya Pratinidhi Sabha. He took part in the Movement of 1942 in which connection his wife too was arrested and was sentenced to jail. He served as an Expert and Chairman of Boards of Studies, Research Committee and Selection Boards in various Universities and important institutions. Has been as (i) Hon. Professor of World Academy of Sanskrit, Bombay, (ii), Member of the Committee appointed by Government of M.P. to re-organise Sanskrit studies in the State. (iii) Member of Kalidasa Celebrations Committee of the State Government, (iv) Member, Kaidasa Research Committee of Vikram University Ujjain (V) Member of Advisory Board for Social Education in old M.P. State (vi) Member, Board of Secondary Education M.P. and Chairman of its Subject Committee, (vii) President, M.P. Itihasa Parishad.

Dr. Agnihotri has an encyclopaedic knowledge of Sanskrit literature and Indology. Besides, he as an orator, is often invited to address social and literary

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functions. He is an advocate of the inter-caste and inter-provincial marriages. In economic field he believes in compromise of the Gandhian and Marxist theories.

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(See under Dev Atma)

Ahalya (10th Century B.C.)

Ahalya, the wife of Rishi Gautama, was liberated by Rama from the curse of her husband.

Ahalya was the wife of Rishi Sharadvat Gautama. As her name, composed of two words 'A' and 'Halya' together meaning 'without any blemish', shows, she was a matchless beauty and was so named by Brahma, her god-father. Once when Ahalya was young, Brahma left her in the custody of the sage Gautama. He looked after her well and gave her back, pure and unsullied, to Brahma. Highly pleased with the virtuous conduct, Brahma gave Ahalya in marriage to Gautama. The sage continued his ascetic practice as before.

Indira, a pupil of Gautama, was infatuated with Ahalya's beauty and he schemed to entice her with the assistance of Chandrama. Indira one night heralded the dawn by crowing like a cock which woke up Gautama. The sage as usual went out for his morning duties. Indra was waiting for this opportune moment and entered into the house.

To Ahalya, Indra posed as Gautama come back on realising that it was yet the dead of the night, and he slept with her. While the two were still in embrace, the Rishi Gautama announced his return. Ahalya now realised that she had been duped. Finding Indra there, Gautama cursed Ahalya, "You will lose your beauty and youth", and told Indra that he would have a hideous body. Distraught at this, she explained to the sage that she had been duped and begged for his mercy. But unable to take back the curse, the sage told her, "You will be cleansed of you sin by your hospitability to Rama."

Years passed by, then Rama came and may be he brought reconciliation between Gautama and Ahalya, estranged and separated for good many years. She was considered pure and chaste. Their son Satananda adorned the court of Janaka. Some scholars view 'Ahalya' as an allegory. 'Ahalya' also means 'barren land' which south of the Vindhyas became fertile after the visit of Rama.

Aheer, Kisan (1917 -- 1946)

Kisan Aheer, a freedom fighter, died of a bullet wound in the Quit India Movement.

Aheer was born in 1917 at Walva, district Sangli,Maharashtra. Died of a bullet wound he received in firing by the police in February 1946 at Mandur, while engaged in destroying Government communications during the Quit India Movement of 1942.

Ahmad, Fakhruddin Ali --

(See under Fakhruddin Ali Ahmad)

Ahmad, Kalimuddin --

(See under Kalimuddin Ahmad)

Ahmad, Mir Mushtaq (1915 -- ?)

Mir Mushtaq, freedom fighter, was a socialist leader. He was a strong advocate of Gandhi's system of basic education and economic programme.

Mir Mushtaq Ahmad was born at Simla on 25 April 1915. He lost his mother when he was only six months old and was brought up by his eldest sister. His father Mir Abdus Sattar a carpet merchant having

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shops at Delhi and Simla, was a man of nationalist leaning and had undergone imprisonment for one and a half years in 1921. Mir Mushtaq's early education was traditional. He read Quran and received primary instruction at Masjid Kashmiriyan, Delhi. Later he studied at the Islamia High School, Simla and M.B. High School, New Delhi. He passed the Matriculation Examination in 1934 and joined the Anglo-Arabic College, Delhi (now Zakir Hussain College). He earned his B.A. Degree in 1938 and wanted to go in for a degree in teaching but could not do so.

He was elected General Secretary of his College Union in 1936 and its Vice-President in 1937. Alongside College Union activities he joined the newly started All India Students Federation and was elected organising secretary of its Delhi Branch. As a student leaders he came in contact with several political leaders of eminence and invited some of them *viz.* Jawaharlal Nehru, Sarojini Naidu, Muhammad Ali Jinnah, N.G. Ranga, Bhulabhai Desai, Maulana Ataullah Bokhari, etc. to address his College Union.

For about eight months he served as a teacher in the Ramjas High School (No. 4,) Delhi and left his job to take up government service as assistant Maulvi at the Imperial Records Department, Delhi (now the National Archives of India). He resigned his job after about a year and plunged himself in the National Movement. He remained a bachelor and dedicated his life to the service of the motherland.

1940 was the year of Individual Civil Disobedience movement. Mir Mushtaq shouted anti-government slogans in Connaught Place. He was arrested and awarded imprisonment for one year and was lodged in Rawalpindi Jail. He suffered imprisonment for twenty-two months for participation in the Quit India Movement (1942). He served this term of imprisonment in Fatehpur, Multan, Ambala, Ferozepur, and Delhi jails. In Fatehpur jail he resorted to *Satyagraha* against the reprehensible ill-treatment meted out to prisoners. At Ambala his fellow-detainees honoured him as their *Jathedar* (group leader).

In 1947 when freedom came it was certainly bliss for young Mir to be alive in that dawn but the blood bath attending the Partition of India and the migration of his relations and friends to Pakistan made him miserable. He was a special magistrate at Delhi in 1947 and during the terrible months of communal strife, did commendable work to restore peace and order.

The Congress party had within it a group ardent socialists who had formed the Congress Socialist Party. Mir also was its member and for sometime general secretary of its Delhi unit. In 1948 the Socialist Party led by Acharya Narendara Deva and Jai Prakash Narain parted company with the Congress and later merged into the Praja Socialist Party. Mir Mushtaq was elected to the Delhi Legislative Assembly on the P.S.P. ticket. During 1958-62 he was also a member of the National Executive of the P.S.P. The infighting in the party disillusioned Mir Mushtaq who felt that the Congress programme amply satisfied national aspirations. He rejoined Congress in 1962. From 1963 to 1967 he worked as President of the Delhi Provincial Congress Committee.

In 1966 Mir became Chief Executive Councillor, Delhi and held this office for some months. He became Chairman of the Delhi Metropolitan Council in 1972 and held this office till 1977.

During the Emergency, Mir Mushtaq had made a feeble effort to expose the excesses and articulate public grievances and felt deeply aggrieved. He is no longer a member of any political party and engages himself in social work. Early in life he took to spinning Charkha and wearing Khadi and abjured beef. He has always preached and practised non-violence and has no liking for terrorism. He believes in Satyagraha for redressal of wrongs and has several times under taken fasts at Rajghat to focus public attention on communal madness. Once he went on fast before Pakistan Embassy in New Delhi to protest against the wilful destruction of an Indian aircraft in Pakistan. He subscribes to Maulana Azad's idea of a composite Indian culture, the outcome of several centuries of joint endeavor and common history.

He is a devout Muslim but believed in the spirit of religion rather than in its formularies. He is a secular minded man and cannot hide his contempt for bigots. He held that religions are not competitive but complementary to one an-

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other. A strong advocate of education through the medium of productive activity, he regrets that Gandhi's system of basic education has not been given a fair trial. He is associated with a number of educational institutions in Delhi. He is trustee of Delhi College and Anglo-Arabic School, Fatehpuri, manager of Shafiq Memorial Higher Secondary School, Bara Hindu Rao and Secretary of Fatehpuri Muslim Higher Secondary School.

He has detested and fought against colonial rule but does not fail to acknowledge Britain's services to India in various walks of life.

He has an abiding faith in Gandhiji's economic programme which enjoines more attention to rural economy and establishment of cottage industries. He was an upholder of social justice and champions the cause of the down-trodden. He regrets that social disabilities continue to exist and little has been done for those living below the subsistence level.

Tall, bespectacled, fair coloured and handsome Mir Mushtaq has simple and unostentatious life style. He had no preventions to academic brilliance but none can deny him the title of a forceful public leader. He is endowed with creative ability and finds diversion in writing poetry. He is alive to socio-economic problems and works tirelessly for social uplift and rehabilitation of moral values.

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Ahmad, Muzaffar (1889 -- 1973)

Muzaffar Ahmad was Marxist politician who enjoyed political and academic post in pre and post independent India.

Muzaffar Ahmad was born in a poor lower class family in the island of Sandwip in Noakhali district, now in Bangladesh, on 5 August 1889. His father was Munshi Mansur Ali. Muzaffar Ahmad was the youngest of the three brothers. He is married and has a daughter.

Due to intense poverty, his early education was very much hampered. He studied at the Sandwip Middle English School from 1905 to 1910 and at the Noakhali Zilla School from 1910 to 1912, from where he passed the Matriculation Examination in 1913. He first joined the Hooghly Mohsin College and later the Bangabashi College in Calcutta. He was, however, unsuccessful in the I.A. Examination and that terminated his college education. Hard pressed for money, he had to seek employment for mere subsistence. He was able to get some petty clerical jobs under the Government which never lasted more than a few months at a time.

He attracted to politics in 1916 and from that year he began to participate in political meetings and demonstrations. In 1918 he became the Assistant Secretary of the "*Bangiya Mussalman Sahitya Samity*' and practically had the sole responsibility of running the monthly journal of the society, the *Bangiya Mussalman Sahitya Patrika*. In 1920, he left the Samity and jointly with Kazi Nazrul Islam brought out an evening daily news sheet the *Nava Jug*, financed by A.K. Fazlul Haq. Starting in July 1920 the news sheet continued only for a few months. Police repression and financial difficulties forced the paper to be closed down. During its short life, however, the paper attracted attention for its novel feature, popularising the cause of the workers and peasants. Later, in 1926, he assumed the editorship of a similar paper, the *Langul* (founded in 1925). The *Langul* gave place to the *Gana Bani* (renamed after as *Gana Shakti*.), These papers were the organs of the Communist Movement in Bengal.

Muzaffar Ahmad was drawn to Marxist literature in the early twenties. News of the Russian Revolution had trickled through in the country inspite of the British Government's precautionary measures.

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Muzaffar Ahmad was profoundly influenced by the lessons of the Russian Revolution which helped him in deciding on his future political life. Early in 1922 he was able to establish contact with the Third International at Moscow through M.N. Roy who was there in charge of Indian Affairs of the Third International.

By that time several Communist groups had independently grown up in Bombay, Punjab and Madras, and at the instance of M.N. Roy Muzaffar Ahmad established contacts with them.

The Government of India became alarmed at the rapid growth of the Bolshevik ideas and spread of Communist literature and decided to institute several conspiracy cases against the Communist elements in India. Muzaffar Ahmad was first sought to be implicated in the Peshawar Communist Conspiracy Case in 1922-24, but was ultimately absolved. He was, however, arrested in May 1923 on suspicion and detained under Regulation III of 1818. In April 1925, while still in prison, he alongwith three others, was sent up for trial in the Kanpur Bolshevik Conspiracy Case and sentenced to four years rigorous imprisonment. During this imprisonment he became seriously ill and was released on medical grounds in September 1925. Three months later he attended the Kanpur Communist Conference, the first open Communist Conference in India. He was largely instrumental in forming a Central Executive Committee of the different Communist groups in India.

The subsequent three years saw large-scale and prolonged working-class struggle all over India. In Bengal there were determined strikes by the jute, textile, railway, marine, transport and scavenging workers. In all these strikes Muzaffar Ahmad and the Calcutta group of Communists played a significant part. The Government got panicky and decided to take drastic measures. On 20 March 1929 large-scale arrests were made all over India and almost all working class and Trade Union leaders were put up for trial in the Meerut Conspiracy Case. The trial lasted for about four and a half years. Muzaffar Ahmad was sentenced to transportation for life, which on appeal was reduced to three years's hard labour. After his release in June 1936 he devoted himself to organising the peasants and built up the All Bengal Kisan Sabha In 1937, he initiated an all-Bengal movement to secure the release of the political prisoners which ultimately achieved success. Many of the political detainees had been attracted to Communism while in detention and after release large numbers of them joined the Communist Party.

When World War II began, the Government apprehending powerful working-class movements externed Muzaffar Ahmad from Calcutta and the industrial areas. He violated the Externment Order and had to suffer a month's imprisonment in February 1942. After his release he went underground. The entry of Soviet Russia in the War changed the situation. The Communist Party considered the War to be a People's War and assured support to the Government. The ban on the Communist Party was lifted and Muzaffar Ahmad was free to continue his organising activities. The end of the War and transference of power in 1947 drove the Communist Party into opposition again. The party was banned in 1948 and Muzaffar Ahmad and others were imprisoned without trial (1948-51). After the Chinese attack in 1962 Muzaffar Ahmad and many other Communists were again imprisoned without trial. They were released in 1964.

Throughout the period from 1922 onwards Muzaffar Ahmad had an active political career. While primarily concerned with building up the Communist Party, he was also an active freedom fighter, with close association with the Congress Party. He was a member of the Bengal provincial Congress Committee in 1926-27 and again in 1937; and a member of the All-India Congress Committee in 1927-29 and again in 1937, For his political activities he had to undergo great sufferings and privations which adversely affected his health and died in 1973.

Muzaffar Ahmad was elected to the Central Executive Committee of the Communist Groups at Kanpur in December 1925. In the first Congress of the party in 1943, he was elected to the Central Committee and is still now a member of the Central Committee of the C.P.I.(M). When the split in the C.P.I. came in 1964, he gave his influential support to the 'Left' faction. He virtually retired from active politics after the split because of age and ill-health and concentrated on literary activities. Among his publications are: 'The

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Ahmad, Maulana Saeed --

(See under Saeed Ahmad, Maulana)

Ahmad, Saiyad Sultan (Sir) (1880 -- 1963)

Saiyad Sultan, Shia Muslim by faith, was the first Indian Vice-Chancellor of Patna University (1923 - 1930). He was influenced by western liberalism and advocated the abolition of *purdah* and promotion of female education.

Saiyad Sultan Ahmad, the second son of Saiyad Khairat Ahmad, was born in Alinagar-Pali, district Patna, on 24 December 1880. A Shia Muslim by faith, Sultan Ahmad belonged to a middle-class educated family of landholders. His father and elder brother were leading practitioners at the Gaya Bar, the former had achieved some political prominence too. Sultan Ahmad passed the Matriculation examination from the Gaya Zilla School (1897) and studied for over two years in the Patna College. He proceeded to England in 1902, joined the Grey's Inn and was called to the Bar in 1905.

Returning home the same year, he started practice, first in Calcutta (1905-15) and then at the Patna High Court. Earlier, in February 1900, Sultan Ahmad married Bibi Tasliman, a cousin. Having no child he adopted Najmu'l Hasan, the son of his younger brother.

The public activities of Sultan Ahmad cover a wide field -- legal, constitutional, educational, but he distinguished himself in the first two. Much of it was in official capacity. He was a judge of the Patna High Court (1919-20). He was the first Indian Vice-Chancellor of the Patna University (1923-30). He participated in the Round Table Conference, London (1930-31), and was appointed a member of the Viceroy's Executive Council (Railway and Commerce) in 1937. In this capacity he exercised some influence which resulted in a statement by the Government of Indian clarifying the position about the discretionary powers of the Provincial Governors and assuring non-interference by them in routine administration. This facilitated the assumption of office by Congress ministries in the provinces. The next year he attended the League of Nations as India's delegate. In 1938 he was nominated for a temporary vacancy in the Permanent Court of International Justice at the Hague and there was a 'real prospect' of his election the following year but the War intervened. He was appointed a member of the War Committee in 1940. He stood for all-out support to the Allies and criticised the recalcitrant attitude of some Indian leaders towards the war. In 1941 he was appointed the Law member of the Government of India. He resigned from the post in 1945, and was appointed Adviser to the Chamber of Prince (1947). Subsequently, he was appointed a member of the Negotiating Committee formed by the Nizam to discuss Hyderabad's accession to India. Not much is known yet about the roles of the leading participants in this dramatic incident, but Sir Sultan claimed to have exercised his influence in favour of accession.

Sri Sultan returned to Patna in 1948 and resumed practice in the High Court. He died on 27 February 1963, and lies buried at Pali.

In between his official assignments, he acted as a member of the Racial Discrimination Commission (1922) and the Hartog Commission on Education (1928). He was the President of the Muhammadan Education Committee from 1932 till his death. He edited two

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volumes of Mullah's 'Muhammadan Law'' (1951, 1961). In 1944 he published 'A Treaty between India and the United Kingdom', in which he argued against the demand for partition.

He was knighted in 1927, and received the title of K.C.S.I. in 1945. The Patna University conferred on him *honoris causa*, the degree of Doctor of Law in 1931.

Sir Sultan kept aloof from agitational politics. He had a high sense of nationalism. He observed, ''Racially and politically we are all Indians, we breathe the same atmosphere and till the same land. We are inheritors of the same old proud civilization.'' (Convocation Address, Aligarh, 1940). He also exposed the dichotomy and falsity of the communal way of thinking. `A strange thing about communalism is the anomaly that it is conceived as a religious problem and aims at producing political and economic solutions. .... We appear to cultivate religious consciousness and endeavour to seize opportunities that are palpably secular.

The inevitable follows, religion is debased; (Two Lectures on Mahatham Gandhi, Patna, April 1948). Aggressive nationalism was, if anything, more harmful; and the development of an international outlook was imperative. Conscious of the unrgent necessity of industrialisation, Sir Sultan criticised Government's `meagre activities in the past; in this field. He was the founder-chairman of the Hindusthan Cycle Factory in Patna.

Sir Sultan travelled widely in Europe and West Asia. He was much influenced by Western liberalism and was conscious of the need for reforms in the Indo-Muslim society. He advocated the abolition of *purdah* and the promotion of female education.

Sir Sultan was of medium height and dark complexion. In keeping with his high official position he dressed himself and lived in Western style. But his personal life and home establishment was markedly Indian due largely to his wife's influence.

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Ahmad, Suroor Ali --

(See under Suroor Ali Ahmad)

Ahmad, Zainul Abidin (1909 --)

Z.A. Ahmad made great contribution in building up the left front in our country after his retirement as police officer in 1950.

Zainul Abidin Ahmad was born in 1909 at Omar Kot, a place where Akbar the great Mughal was born. His family was of Indian origin and his father Maulvi Ziauddin Ahmad was an I.P.S. officer who retired in 1950. Ziauddin Ahmad was posted in Sindh when Zainul Abidin was born. The young child got early education there, but soon the father was transferred to Gujarat. He did his matriculation from there and then was sent to the Aligarh Muslim University in 1924. After doing B.A. Hons. from the University, he went to the London School of Economics in 1928. He did B.Sc in Economics in 1932 and then continued his studies for research. He was awarded the degree of Ph.D. in 1935.

The father wanted that Zainul Abidin should join I.C.S., but communism was too much in the air and the young generation all over the world was greatly influenced by the new ideology. Zainul Abidin came into close contact with Dr. Ashraf and Sajjad Zaheer and soon a left group was formed in England in 1930. These Indian communists brought out *Bharan*, a magazine of their own to propagate their ideology.

Zainul Abidin came to India in 1936. His father was D.I.G. of Sindh at that time. He was appointed Principal of a Government College but he was too anti-British to serve the Government. He felt for another

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prestigious and lucrative job. He was appointed Director of Public Instruction at a monthly salary of Rs. 1,200. He had no taste for wealth and fame and had already dedicated himself to the cause of the freedom of the nation. He left for Allahabad and went to Jawaharlal Nehru whom he had already met in London in 1931.

Nehru could offer only Rs. 50 (Rs. 75 to married ones) to those who fought for the freedom of the motherland with him. Money was no consideration for the dedicated souls, and Dr. Ashraf, Sajjad Zaheer and Zainul Abidin put their body and soul in the national movement. Zainul Abidin Ahmad was required to advise Nehru on economic problems facing the country. The presence of young zealots like Dr. Lohiya, Dr. Asharf, Sajjad Zaheer and Ahmad was not liked by certain persons,in the All India Congress Committee.

The leftists were very active, self-sacrificing and had great organising capacity. They were responsible for the formation of All India Congress Socialist Party, All India Kisan Sabha and All India Trade Union Congress. Nehru had to make some arrangements for the valiant soldiers and he took Ahmad to the U.P. Congress Committee in 1938 as one of the Secretaries. The struggle for freedom had gained momentum and the national leaders were frequently persecuted. The residence of Ahmad was ransacked several times and he was arrested in 1940 and sent to Deoli Camp Jail. On being released after three years, he joined the Peasant Movement of Swami Sahajananda and became Vice-president of the All India Kisan Sabha. He played an outstanding role in the peasant upsurge.

Zainul Abidin had sharp communist leanings and had joined the Communist Party of India even before 1947 when it was working as an underground body. Just after independence the party was declared legal and Ahmad openly worked for it. But it was again declared unlawful in 1948. Ahmad went underground and continued working for the party. In 1952, it was declared legal once more and now it became the main opposition party of the government. As long as Zainul Abidin was with Jawaharlal Nehru, he was a faithful and reliable companion and an expert adviser on fiscal matters. He remained a faithful friend of Nehru all his life. He had to leave Congress but he never left the cause of the motherland and her fighting struggling children.

Zainul Abidin Ahmad fought election first in 1952 from Azamgarh (U.P.) but lost by a narrow margin. In 1953, he was elected to the Politburo of the Communist Party of India. In 1958, he was elected M.P. (Rajya Sabha) from U.,P. and an M.L.A. from Azmagarh in 1962. He once again became an M.P. for Rajya Sabha in 1966 and retired in 1978 after three consecutive terms. The same year he became an M.L.C. and still occupies the same position. At present, he is in the Central Executive of the Communist Party of India, President of the All India Kisan Sabha and of various other organisations.

Zainul Abidin Ahmad married Hajira Begum of the royal family of Rampur in 1936. He first met her in London where she had gone for higher studies. Hajira Begum is the builder of the women's movement in India. Ahmad have one daughter who is married to the nephew of Syed Ali Zaheer.

His first book *The Agraian Problem in India*, the first of its kind, was published by the All India Congress Committee in 1936 with a forward by Jawaharlal Nehru. In 1937, the all Indian Congress Committee published his second book *Some Economic and Financial Aspects of British Rule in India*. These books were widely appreciated in the political circles for the original contribution they made to the study of economic issues from Indian view point. In *National Language for India*, he discussed the language controversy and pleaded for Hindustani as a *Lingua Franca* for the Indian subcontinent. Besides, he published a number of economic tracts on foreign trade, balance of payment and taxation system in India.

Ahmad had been leading a very stormy life. It had been one of searches, lock-ups, interrogations and arrests by the authorities. He led a demonstration of the workers in April 1982 and had to be locked up. Zainul Abidin Ahmad made a great contribution in building up the left front in our country. He is one of the earliest leaders who encouraged left outlook and left thinking. He is largely responsible for creating an

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awakening in the labour community, specially in the peasants. He is the first author to write about the problems of agrarian economy from the Indian point of view.

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Information obtained from Begum Hajira Ahmad.

Ahmad, Sir Ziauddin (1878 -- 1947)

Ziauddin Ahmad was a leading Muslim educationist. He was appointed as a Vice-Chancellor of the Aligarh Muslim University and elected as a member of Central Legislative Assembly.

He was born at Meerut in 1878. His family-home was in Marehra, a town in District Etah (U.P.). His father, Hafiz Muinuddin, was a low-grade employee in the District Collectorate and Ziauddin tasted poverty in childhood. He began education in a *Madrassa* with rudiments of Persian and lessons in the Holy Book. Intelligence combined with studious nature made him independent of parental support and a scholarship was always at hand up to graduation in M.A.O. College. The Principal, Theodore Morison, being impressed by his brilliant success in B.A. recommended him for nomination as a Deputy Collector. He declined the offer and approached Syed Ahmad Khan requesting for employment as a teacher of Mathematics in M.A.O. College. When asked to sign the service contract, he promptly said; "Sir, I wish to serve your institution to my last breath." There was a transparent sincerity in this promise. The venerable old man nodded his huge beard and the draft fell down from his hand in pieces.

He continued to improve his qualifications, ultimately getting a D.Sc in 1901. The same year he proceeded abroad securing a State scholarship and a cash grant by the Aga Khan to enrol himself for Honours Degree in Trinity College, Cambridge. Two years later, when the courses were complete he was made a member of the Mathematical Society of London, and a Fellow of the Royal Astronomical Society, and was allowed to stay in Cambridge as Issac Newton Scholar. In 1904 he crossed over to the Continent, got a Ph.D. from Gottingen, stayed briefly in Paris, and studied modern Geometry in Bologna University in Italy. His contacts with all the eminent mathematicians of Europe were close and a career of serious scholarship was open before him. Contrary to apparent hopes, he was not destined for abstract researches. A different world was awaiting him in India; his subject nevertheless afforded him much help in public and private affairs.

In 1907 he returned to his former post at Aligarh and in 1917 when the Saddler Commission for Calcutta University was set up, he was included as one of the two Indian members, the other being Sir Asutosh Mukherjee. That exalted company gave him an idea his older compatriot had in mind for Bengal, that is, producing a graduate in every Muslim home in India.

His chance came in 1919, when the Principal and the English staff resigned and the Trustees voted in his favour. He assumed the office of Principal with determination to open a new era. The following year brought a dangerous challenge which imperilled the existence of the College. Gandhiji, accompanied by Maulana Muhammad Ali and the host of *Khilafat* leaders, arrived in Aligarh to make it a starting-point of their Non-Cooperation. It aimed at rejecting the Government aid and boycotting of English education. Maulana Muhammad Ali planned to take the College by storm and convert in into a National University. All the Muslim elite and nobility of the country converged on Aligarh. Ziauddin averted the crisis with tact and courage.

He was appointed Pro-Vice-Chancellor when the Muslim University Act came into effect in December 1920, and resigned that post on the recommendation of Rehmatullah Commission, instituted to look into the working of the University in 1928. He was appointed Vice-Chancellor in 1935, and he held that office till 1947. In December of the same year he died in London, where he had been touring in connection with the Medical College scheme for his University.

As a member of the Central Legislative Assembly his opinion was highly respected, specially on the subjects of Railways, Currency, Trade and Finance. He was elected to the House in 1930 as an Indepen-

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dent, but later on he associated himself with the Muslim League.

Among his books are '*Systems of Education*', '*Systems of Examination*', '*Indian Railways*', and the unpublished '*Elliptic Functions*.'

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Ahmad Khan, Sir Sayyid (1817 -- 1898)

Sir Sayyid Ahmad, founder of Aligarh Muslim University, was a great leader of Muslim renaissance in the 19th century. He spent his whole energies on upliftment of the Muslim society in India.

Sir Sayyid Ahmad, Muslim leader of the nineteenth century, was born at Delhi on April 17, 1817, to Mir Muttaquai and Azizunnisa Begum. Ever since his ancestors came to India during the reign of Shah Jahan, the family had been holding high positions in the Mughal court. His paternal grandfather, Nawab Jawwad 'Ali Khan, was a *hazari mansabdar* with tne title of *Jawwadud-dawlah*; and his maternal grandfather was the Prime Minister to the Mughal Emperor Akbar II.

Sayyid Ahmad was educated at home rather unsystamatically. He did not complete his studies, for he, like many other young boys of wealthy families, preferred to spend his days in hunting, swimming and other gentlemanly activities of the time, and his nights in attending gay parties. Nonetheless, he had developed an acquaintance with the profession of letters by occasionally contributing to *Sayyid-ul-akhbar*, one of the pioneers among the Urdu newspapers of India, founded and edited by his elder brother Sayyid Muhammad Khan, after whose death, still in the prime of youth, he took over its editorship.

When his father died, Sayyid Ahmad was advised to serve the Mughals, following the family tradition. Bahadur Shah II had already bestowed upon him, while yet in his teens, some hereditary titles such as *Jawwadud-dawlah* and *Arif Jung*. But Sayyid Ahmad, foreseeing the finale of the Mughal drama, decided much against the wishes of his friends and relatives to start his career as *Serishtadar*, a petty judicial officer, under the East India Company. In 1839, he was promoted to the post of *Na'ib Mir Munshi* (meaning Assistant Chief Secretary) to the Commissioner of Agra Division, Mr. (later Sir) Robert Hamilton. Meanwhile he began studying law in his spare time and qualified himself in 1841 for the post of Munsif. In this way working at different place, in Delhi (1846-1854) and in U.P. (Bijnor 1855-1860, Muradabad 1861, Ghazipur 1862, Aligarh 1864, Banaras 1867, Aligarh 1877) he retired in 1878 from the post of a Subordinate Judge under the British Government of India with the title of Companion of the order of the Star of India which was conferred on him in 1896 in London where he had gone to study the English method of education and also to collect material from the British Museum and other libraries for a book on the life of Prophet Muhammad. After his retirement he was made a Knight Commander of the Star of India and was also taken on the Governor-General's Council. In 1881 he was again nominated to the Council, the position in which he continued for five years. In 1882 he was made a member of the Government-appointed Education Commission.

In 1847, Sayyid Ahmad published his important archaeological work, '*Asarus - Sanadid*', which was a graphic study of Delhi's monuments. The work was translated into French in 1861 by Garcin de-Tassy, which introduced the author to the western world. Subsequently, in 1864, Saiyad Ahmad was made an Honorary Fellow of the Royal Asiatic Society of London and in 1889 an honorary doctorate was conferred on him by the University of Edinburgh.

During the disastrous days of 1857 Sayyid Ahmad was in Bijnor, a rebel centre at that time. He was loyal to the British and had managed to

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save the lives of many English people. After the British regained control he was awarded a *Khil'at* (Robe of Honour) and a pension for life. He was also given a big confiscated *ta'alluqah* which his conscience did not allow him to accept. Afterwards, seeing the British hostility to the Muslim and the latter's apathy to the former, he set upon removing by his writings and speeches their prejudices and hatred towards each other.

In order to achieve his goal he published his '*Tarakh-i-sarkashi Bijnor*', an account of the revolt in Bijnor, attempting to bring about a change of heart in the British towards the Muslim, and compiled and published '*Risalah Khairkhwahan Musalman*' (The Loyal Muhammadans of India) (in 2 parts, Urdu and English, Meerut, 1860). He also wrote his famous '*Risalah asbab-i-baghawat-i-Hind' which* he got translated into English by Sir Auckland Colvin and G.F.I. Graham under the title of 'The causes of the Indian Revolt' (Agra, 1903). The book, for long, was not made public; it was meant only to acquaint the members of the British Parliament with the 'real' causes of the revolt in which the British, according to the author, were as much guilty as were the Indians.

When posted at Ghazipur, Sayyid Ahmad founded on January 9, 1864, a Translation Society for the purpose of translating and publishing important European works into Urdu to remove "the colossal ignorance of the natives" about the manners and means of the European people. The society was later transferred to Aligarh and renamed as the Scientific Society. From 1866 he also started his famous weekly, the *Aligarh Institute Gazette*, as the official organ of the Society appearing on every Friday. Later it was made a bi-weekly to be published every Tuesday and Friday. It was made a bi-lingual paper and every article was published side by side in English and Urdu. From 1890, the *Gazette* was incorporated in the *Mohammadan Anglo - Oriental College Magazine* (Aligarh), a bi-lingual monthly edited jointly by Theoder Beck and Shibli Nu'mani.

At Ghazipur, Sayyid Ahmad also took up a project of writing his famous '*Tab'inul-kalam*', a commentary in Urdu on the Old and New Testaments, emphasizing in it the points of similarty between Islam and Christianity, and also pointing out the fundamental unity that ran through the two faiths.

Once settled at Aligarh Sayyid Ahmad spend his energies on uplifting the Muslim society of India, socially, religiously and educationally. He spoke days and nights of the importance of the modern liberal education and in 1875 succeeded in establishing, in the teeth of opposition by the Muslim orthodoxy, the Muhammadan Anglo - Oriental College (which was raised in 1920 to the present Aligarh Muslim University). In 1886 he founded Muhammadan Educational Congress, known since 1890 as Muhammadan Educational Conference (except in the tenth session, in 1895, when it was referred to as the Muhammadan Anglo - Oriental Educational Conference.). The Conference was a 'non-political' organization, as the name suggests, to promote liberal education among the Muslims. Despite all his concern for modern education Sayyid Ahmad was not, however, prepared at that time to let Muslims go for technical education to permit higher education for women.

In his attempt for a *re-approchement* between religion and science Sayyid Ahmad is accused to have gone so far in his 'reinterpretation' of religious beliefs as to subordinate them to science. For this reason he was severely criticized by the Muslim orthodoxy for his interpretation of the Quran in his (still incomplete) '*Tafsir*,' and also for his ideas on scio-religious problems which he expressed in the pages of his another Urdu weekly, *Tahzibul-akhlaq* (started from December 24, 1870). He thus earned harsh criticism from his community for advocating social intercourse with Christians in his '*Ahkam-i ta'am-i ahl-i-Kitab*' (Lahore, 1899), an expose on dining with the People of the Book.

However loyalist, Sayyid Ahmad could never remain a silent spectator of his community or his religion was unnecessarily attacked by outsiders. For this reason he was mentally pained and upset when William Muir's '*Life of Muhammad*' appeared in which the author had presented the Prophet as a man of very low character. To refute the charges, he worked hard while in London (1869-1870) and published his '*Khtubat-i-Ahmadiyah*' or essays on the life of Prophet Muhammad. Its English translation, supposedly by his son, Sayyid Mahmud, was published in 1870 from

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London. Likewise Sayyid Ahmad was the only Indian who dared to publish a critical review on Hunter's '*Indian Musalmans*' (Banaras, 1872).

Sayyid Ahmad, like many of his Hindu and Muslim contemporaries, was fully convinced of the usefulness and necessity of the British rule in India. In his opinion the best political course for India at that time was only to be loyal to the British rule. He therefore formed on May 10, 1886, the British Indian Association mainly to keep the British Parliament posted with Indian affairs. He did not like to see Indian participate in any 'political' movement in which a 'seditious' element could be detected. Mainly for this reason he was bitter opponent of the Indian National Congress. He formed on August 12, 1888, with the help of some prominent Hindus and Muslims the Indian Patriotic Association with a rather high membership fee of Rs. 5 per month to counteract the "false impression" created in England by the Indian National Congress, and "to inform the people of England of the real condition of India by printing pamphlets from time to time."

Soon there was a split in the Association; his co-secretary, Raja Shiva Prasad, in a meeting insisted on dividing the parent body into two wings working separately among Hindus and Muslims and having them co-ordinate by a central body to be called '*Anjuman Khairkhwahan Mulk-i-Hind*', Indian Loyal Association. Moreover, the Raja was so bitter against the Congress that through a resolution he asked the organisation on November 23, 1888, to demand of the Government the immediate trial of all Congress leaders. Sir Sayyid was against both the proposals and therefore, reorganized his old association under a new name of '*The United Indian Patriotic Association.*'

Sayyid Ahmad was firm in his belief that the "Indian Nation"--"an amalgam of different religious and cultural communities", as he put it -- was not yet matured for 'self rule'. This is also a fact that inspite of his "Pride" in "Indians" he could not for a moment forget that he was also a member of the Muslim community which he regarded in many ways different and distinct from other communities of India. It was his loyalty to the community, his experience of British vengeance in post-Mutiny days and his concern in the British policy of 'after-care' for the Muslim which collectively worked and convinced Sayyid Ahmad of the fact that participation of even an individual Muslim in active politics would be disastrous for the whole community. In fact Sayyid Ahmad in his political outlook could go no farther than some kind of oligarchy. That was in conflict with the ideals of the Indian National Congress. Hence his final departure from the idea that the Hindus and Muslims were members of the "Indian Nation," the *Hindustani qawm.*

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Ahmadullah (1808 -- 1881)

Ahmadullah, a Wahabi leader, was arrested on the eve of the Revolt of 1857 and sent to Andaman Island where he died after sixteen years of rigorous imprisonment in 1881.

Ahmadullah, son of Elahi Bakhsh, was born at Patna City in A.H. 1223 (1807-08). He belonged to an educated, land-owning Muslim family of Patna City. He had his early education from family elders, including Wilayat Ali. When Sayyid Ahmad Barelvi, the leader of the Wahabi Movement in India, visited Patna during 1823-24, Ahmadullah along with some other members of the family became his disciple.

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Originally named Ahmad Bakhsh, he was re-named Ahmadullah by Sayyid Ahmad. He was arrested in 1857 in connection with the Wahabi Movement and was sentenced to death on February 27, 1865. On appeal, death sentence was commuted to transportation for life and forfeiture of all property. He was deported to the Andaman Islands in June 1865, where in prison he died on November 21, 1881, alone and unattended.

Ahmadullah married Bibi Basiran, a cousin and daughter of Shah Muhammad Hussain of Patna City, around 1824. Later, he married again. He had seven sons and two daughters. Ahmadullah was an important member of the social and official circle of the city during the mid-19th century. Widely known of his scholarly attainments, he held several official positions. He served for some time as Deputy Collector and an Income-Tax Assessor. He was also a member of the Sudder Committee formed under Act XX of 1856 and of the Patna Public Instruction Committee.

Like his brother-in-Law, Wilayat Ali, Ahmadullah was deeply influenced by the ideas of Sayyid Ahmad Barelvi, However, he did not migrate from British India, but looked after original matters of the Wahabis. He was regarded with suspicion by some local English officers as a leader of the local Wahabis. In 1857, on the eve of the outbreak in Bihar, Tayler, the Commissioner of Patna, arrested Ahmadullah and Shah Muhammad Hussain as a precautionary measure and guarantee against the Wahabis joining the disturbances.

Following the Ambala Campaign on the N.W. Frontier (1963), the Government instituted secret police enquiries into the activities of the Wahabis in the country. It revealed a network of local centres, itinerant preachers and secret agents who gathered men and money all over the country and forwarded them to the Wahabi state of Sittana on the N.W. Frontier. Several Wahabi leaders from Punjab, Bihar and Bengal, including Yahy 'Ali and 'Abdul Rahim, younger brother and nephew of Ahmadullah, were arrested and put to trial at Ambala in 1864, Charged with conspiracy to wage war against the Government , eleven of the accused, including these two, were sentenced to life imprisonment, transportation to the Andaman Islands and forfeiture of properties.

The evidence produced in the Ambala Trial also indicated the complicityof Ahmadullah in anti-governmental activities. Arrested in November 1864, he was put to trial separately at Patna. He was charged with attempting to wage war against the Queen during 1861-3 and abetting such an attempt. The judge found that 'the prisoner (Ahmadullah) was appointed General Manager of the *Kafilah* (Code-name of the residential houses of Wahabi leaders of Patna).... that he received monies ....attended meetings where treason was preached and.. was a member of the committee which organised the treason,' and he sentenced Ahmadullah to death, but the High Court modified it to imprisonment for life, transportation to the Andaman Islands and forfeiture of properties.

All the properties of Ahmadullah and other Wahabi leaders of Patna who were convicted or 'proclaimed' as rebels were confiscated and their residential house were demolished. The confiscated properties were sold at throw-away prices and out of the sale proceeds, totaling Rs. 1,21,948, a Wahabi Fund was formed; part of it was spent on the construction of a Municipal market at the site of the Wahabis' house and on the expansion of the Patna College buildings. Ahmadullah was sent to the Andaman Islands in June 1865. After serving a long, rigorous imprisonment for sixteen years Ahmadullah died on 22 November 1881 and was buried at Dundas point in the Viper Island.

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Ahmadullah Shah, Moulvi (1787/89 -- 1858)

Moulvi Ahmad Ullah Shah was a rare combination of a saint and a soldier. He organised and unified the revolutionary activities on non-communal lines and led the fathers of freedom with an unprecedented selflessness and a heroic defiance of death.

Born in a sunny Muslim family of the Nawabs of Arcot (popularly known as the Moulvi of Faizabad) his real name was Ahmad Ali *alias* Zia-ud-din. Ghulam Hussain Khan, the Nawab of Hinyapatan (Madras) was his father and Muhammad Ali, besieged in Arcot in 1751, was his grandfather. His year of birth is uncertain, either 1787 or 1789 A.D. Details about his childhood too are obscure. After completing the full course of Sunni theology at a tender age, he underwent the training of a soldier and picked up some English. At the age of sixteen he left Madras for Hyderabad, where he got embroiled in State politics. From there he undertook a voyage to London. On his way back he visited Mecca and Medina and toured through Iraq and Iran.

Sufism was a great influence which molded his character. First he became a disciple of a saint named *Qurban* Ali Shah and then took guidance from another, Mehrab Shah Qadiri, who made him his *Khalifah* and ordered him to make *Jihad* on Christians. The formation of an association, the *Jamiat-ul-Ulema* was his first step towards this goal. Thereupon ordered to quit Agra, he went to Lucknow in November 1925, where also he preached *Jihad*. This was shortly after the annexation of Oudh and again resulted in his exile. He left for Faizabad in February 1857, where his activities involved him in an affray with the British police and sepoys. On the recovery of some letters disclosing the organization of a seditious conspiracy against the British, he was sentenced to death. But before the execution of the sentence, the Mutiny broke out (June 10, 1857). The Moulvi was taken out of the jail by the revolutionaries who acknowledged him as their leader. As the movement required a central place for direction and planning, he handed over charge of Faizabad to Raja Man Singh and himself left for Lucknow with his followers.

On the way, the first clash took place with the British at Chinhur (about seven miles from Lucknow) on June 30, 1857, in which he gave a crushing defeat to the British forces. Then he attached the Lucknow Residency (Baillie Guard) on July 1, where a stiff resistance was given in which Henry Lawrence, the Chief Commissioner of Oudh, was mortally wounded. He then laid siege to the Residency for 87 days, which he had to give up on Outram's arrival with heavy reinforcements. The third battle was fought at Almabagh (Lucknow) on December 23, 1857 in which he failed because of heavy British artillery. The fourth encounter took place at Qaiser Bagh (Lucknow) when the Commander-in-chief, Colin Campbell, and Hope Grant attacked his forces. A pitched battle was fought in which his forces were defeated, though he showed exemplary courage and was the last to quite the field. Ahmadullah declared himself *Khalifat Ullah* combining temporal and spiritual authority and issued coins in his name. The British announced a regard of Rs. 50,000/- for his head.

After the fall of Lucknow the Moulvi still remained active in Rohilkhand. He occupied Shahjahanpur and could not be dislodged from Mohamdi (Lakhimpur district). Ultimately he reached Powain (Shahjahanpur district) where he was betrayed by one of his confidants, the Raja of the Place, and was shot dead on June 15, 1858. His death virtually closed the chapter of the revolution in Oudh.

Moulvi Ahmad Ullah Shah was a rare combination of a saint and a soldier. He organised and unified the revolutionary activities on non communal lines and led the fighters of freedom with an unprecedented selflessness and a heroic defiance of death. Tall, lean and muscular, with large deep-set eyes, Ahmadullah was very handsome in appearance. His face portrayed high birth and aristocratic lineage. He was undoubtedly the brain and the leader of the revolt in Oudh. 'It was his impassioned preaching tours through the N.W.P., Avadh and Rohilkhand and his lightening phrases that enabled Avadh to spit out fire at the first spark of the Mutiny.

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Aich, Kalipada (1920 -- 1943)

Kalipada Aich, a leading freedom fighter, was sentenced to death and died in 1943.

He was born in 1920, in West Bengal. He was sentenced to death in April 1943 on account of conspiring to sabotage the fourth Madras Coastal Defence Battery and died on the gallows in the Madras Penitentiary on September 27, 1943.

Aich, Manohar (1914 --)

Manohar Aich, born in a lower middle class family, is very fond of songs and music. He believes in service of man. To him nothing is greater than work and devotion.

Manohar Aich was born in a lower middle class family of erstwhile East Bengal in 17 March, 1914. His native village was Patia, in Tripura district of Chitattagong subdivision. His father Mahesh Chandra Aich was a Naib in the Zamindari Seresthta of Rai Abhaya Charan Mitra, Zamindar of Kamarakhara in Dacca. Being the first child of the family, Manohar was naturally the most beloved of his parents but as the family was not so well off, from the early stage of his life Manohar had to fight for survival. This infused a spirit of competitiveness in him and this to a great extent helped him to climb the career ladder and win laurels in his later life. His financial stringency compelled him to cut short his academic career and search for a job. He did his matriculation from Jubilee School, Dacca, in 1934.

Like other village boys young Sri Aich was very simple, friendly and spirited. From the school days he started playing football and *Kabadi* and represented the school team many times. His entrance into the field of physical exercise in which he later on carved out a niche for himself was not pre-planned. At that time Indian Revolutionary parties had opened many training centres or " *Akharas*" in villages for raising an army of freedom fighters for putting an end to the foreign yoke. The influence of these parties drew him into the arena of body building . He got interested, made it a part of his life and joined "*Rupali Byayam Samiti*' in Dacca.

After his matriculation he began to take part in different Body Shows in different parts of East Bengal to earn money. In 1939 he happened to come across P.C. Sarkar. Both of them jointly took part in a show in the Military Recruitment office in 1942. In the same year he joined the Royal Air Force as a Physical training instructor. In 1947 he revolted with other soldiers in Bangalore and was imprisoned for twelve years. But still he maintained his daily routine of

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physical exercise in the jail. He was released from the jail on 26 January 1950 and in the same year he joined Jadavpur University as a physical training instructor. He became the 'Hercules of India' in 1950.

In 1951 Mr. Aich left Calcutta for participating in Mr. Universe Competition in London. He secured the second position. There he got the job of physical training instructor in London Transport. Next year in 1952 he again contested for the Mr. Universe crown and secured it (Stood 1st).

In December 1952 he left London for Calcutta. Coming back to Calcutta he worked as physical training instructor in different gymnasiums and established a gymnasium of his own, Studio-De-Physique, at Shyambazar in Calcutta. He travelled most of the countries of the world as a body builder and took it as his profession. Again in 1955 and 1960 he participated in Mr. Universe contests in London and in both he stood 3rd. Even at the age of 70 he was engaged in promotion of the art of physical culture.

In his personal life he was happy with his wife and two sons. To keep himself away form the din and bustle of the city he built his house in the outskirts of Calcutta. He was very fond of songs and music. He did not believe in any specific class or caste. He only believed in man. To him nothing is greater than work and devotion.

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(See under Syed Aijiz Hussain)

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(See under Iyengar, Doreswamy)

Aiyappan, Dr. A. (1905 -- ?)

Aiyappan was a leading Anthropologist and a Vice-Chancellor of Kerala University, and the Chairman of State Planning Commission.

Born on 5 February, 1905 at Maruthayur, Pavaratti, Trichur District, Kerala. Aiyappan was educated at St. Joseph's High School, Pavaratti Victoria College, Palghat, Presidency College, Madras. He took Ph.D. (London University) studying Anthropology at the London School of Economics, under Professor B. Malinowski and Professor Sri Raymond Firth On return he held jobs at the Madras Government Museum as Curator for Anthropology (1929-1940), Director, Government Museum till 1959 and till 1967 as Professor of Anthropology in the Utkal University, Bhubaneswar, Orissa and concurrently as Hon. Director, Tribal Research Bureau under the Government of Orissa. At Bhubaneswar, he edited the *Journal of Historical Research.*

During 1953-54 he was visiting Professor at the Cornell University, Ithaca. New york.

Dr. Aiyappan organised two major exhibitions at Madras, one on connection with the Avadi Congress and another in connection with the Buddha Jayanti. It was also his privilege to celebrate the Centenary of the Madras Government Museum in 1951. The week-long celebrations were inaugurated by Jawaharlal Nehru.

Dr. Aiyappan was the founder-Secretary of the Society of Painters; Vice-President of the Archaeological Society of South India and Founder-President of the Social Science Association in Madras.

In his home state, Kerala, Dr. Aiyappan was Vice-Chancellor of the Kerala University; later special Officer in charge of the Tribal Welfare Research Institute at Calicut and Chairman of the State Planning Commissions' Committee to draw up schemes for tribal welfare for the Fifth plan.

Dr. Aiyappan was the recipient of the Sarat Chandra Roy medal from the Asiatic Society Calcutta, for his distinguished Research work in anthropology in 1980. He was honoured by the Royal Anthropological Institute of Great Britain by being elected as a Honorary Fellow of the Institute. He was the first Indian to be so honoured.

In 1978, Dr. Aiyappan was nominated by Government of India, Ministry of Education as Chairman

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of the National Organising Committee in conception with the meeting at New Delhi of the International Congress of Anthropological and Ethnological Sciences.

Among his major publications are- *The Nayadis of Malabar-1935*; Madras Government Press' *Izhavas and culture change- 1944*; Madras Government Press; *Society in India*-1954; Book Centre, Mount Road, Madras-2; *Social Revolution in a Kerala village - 1964*, Asia Publishing House, Bombay; *Personality of Kerala* (Tagore Endowment Lectures) 1982; Kerala University, Trivandrum. In these leaders, the social history of Kerala is traced from pre-historic times.

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Aiyar, Alladi Krishnaswamy (1883 -- 1953)

Alladi Krishnaswamy Aiyar was a radical political thinker and one of the leading architects of the Indian Constitution.

He was born on May 14, 1883 in Pudur Village near Nayudupet, Nellore District of Madras Presidency. He was one of the descendants of Tamil Brahmins of the South, settled there and known as Pudur Dravidas. This small community nursed many scholars of distinction. His ancestors were *Pandits* well-versed in *Vedanta Sastras*, and his father Ekambara Sastri was a temple priest. Though poor, he was anxious to give his son a good education because he had a strong presentiment that he would rise to fame and fortune.

The family migrated to Madras city in 1891. Alladi joined the Peddunaickenpet Middle School, matriculated in 1899, finished his F.A. examination in 1901 from the Church of Scotland Mission College, completed his B.A. from the Madras Christian College in 1903 and took his B.L. Degree in 1905. While in B.A. Class, he came into close contact with Prof. Keller who formed an exceedingly high opinion of his character and ability. He was appointed a tutor in History in the Madras Christian College. He was well read in classical Indian texts and deeply versed in Indian tradition and culture. In 1933 he went to England in connection with the Collaprole appeal, and studied the working of the British legal system.

He contributed numerous articles to the press and other reviews. In 1907 he was enrolled as an advocate and in a short time, he built up a reputation which few juniors had equaled. In less than three years after enrollment he was appearing in important cases as junior counsel. The elevation of K. Srinivasa Aiyyangar to the bench in 1915 was an important event in Alladi's life. He emerged as a leading counsel in his own right and in several cases held his own against the leaders of established reputation. By the end of 1920 he was one of the acknowledged leaders of the Madras Bar. He was a member of the Expert Committee on the Indian Sale of Goods Bill (1929) and of the Committee in respect of the Partnership Bill (1930-31). After independence he became a member of the Drafting Committee of the Indian Constitution and a member of the Indian Constituent Assembly. He was connected for over 13 years with the Madras University Syndicate, held a Lectureship in the Madras University and was a Senate member of the Madras University for several years. For over 25 years he was a member of the Court of the Banaras Hindu University.

In 1929, he became Advocate-General, Madras, which post he held for 15 years. Several distinctions were conferred on him -- Kaiser-i-Hind (1926), Dewan Bahadur (1930), and Knighthood (1926). A number of educational institutions were recipients of his assistance. He took keen interest in the problems of higher education. He was a Congress Party member since 1938. Though he retired from active politics in 1942, he continued to be a Congress Party member since 1938 and organised for the Congress a Municipal Parliamentary Party as early as 1938. Though he retired from active politics in 1942, he continued to be a Congress member.

He stressed that lawyers should not merely think in terms of reported decisions but in terms of a living and progressive society and that legislators

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should work with a sociological bent of mind. He was intensely religious in his outlook. Though a conservative he was convinced, that a large scale reform of the Hindu law was needed. A radical in his political views, he held that Britain had no justification to delay the transfer of adequate political power to Indians. As one of the members of the Drafting Committee of the Constitution he played a leading part and was one of the architects of our Constitution.

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Aiyar, Sir C. P. Ramaswami (1789 -- 1966)

C.P. Ramaswami Aiyar, born in 1789, was an able administrator, educationist and a veteran Congressman.

C.P. Ramaswami Aiyer, an able administrator, and a veteran Congressman, was born in 1789. He started taking active part in the Home Rule agitation launched by Mrs. Annie Besant in 1915 and signed the Passive Resistance pledge during the internment of Dr. Besant and her co-adjutors. Between 1917 and 1919, C.P.R. Aiyer was the one star on the Congress firmament flooding the horizon of the Indian politics with his radiance.

During the tenure of Dr. Besant's presidentship of the Indian National Congress, she appointed him as one of the secretaries of the Congress. He was appointed a delegate to the League of Nation in 1926-27, and to the Round Table Conference in 1930-31.

He served the Travancore University as its Vice-Chancellor in 1953 and was the Dewan of Travancore form 1936 to 1947. Again he was appointed Vice-Chancellor of the Banaras Hindu University from 1955 to 1956 and was the Chairman of the Committee to report on the reforms of Hindu Temples in 1962. He passed away in 1966.

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(See under Subramania Aiyar, G.)

Aiyar, Maduraimani (1912 -- 1968)

Among the vocalists of Karnatak music of the 20th century, Madurai Mani Aiyar carved for himself a special niche in the hearts of music-lovers by his daring originality in *svara*-singing and his unswerving adherence to tradition.

Mani Ayar was born at Madurai on 25 October, 1912. His uncle was the great Pushpavanam Aiyar who, alongwith Ramnad Srinivasa Aiyangar and Konerirajapuram Vaidyanatha Aiyar, constituted a formidable vocalist-trio of South India during the first two decades of this century. Mani Aiyar was the only son of Ramaswami Aiyar who was the brother of Puspavanam Aiyar. He grew up in a musical atmosphere as his parents were both musically inclined.

Mani Aiyar had his early training under one Rajan Bhaguvatar, a disciple of Mazhuvurayunundal Subburama Aiyar whose specialty was his method of singing *Kalpana Svaras*. He also learnt musical theory from his father. When the late Muthiah Bhugavatar started his Tyagaraju Sangita Vidyalaya at Madurai, Muni Aiyar was one of his earliest students. He stopped his school education and concentrated on developing vocal music. He was so precocious that in 1924 when he was only twelve he gave his first concert at Sivaganga.

It was not the attempt of a novice but a concert by a mature musician. Main Aiyar's voice had some limitations. But undaunted by them, he soon evolved a

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style of his own which left nothing to be desired even by discerning music critics. His adherence to *sruti* was proverbial. He had learnt the secret of sweetly lingering on the pivotal notes of the *raga* concerned. By his characteristic flashes, he could present the integrated picture of a *raga*.

Mani Aiyar had a vast repertoire of songs and went on constantly adding to it. His presentation of *kritis* was authentic and he would never change the original version. He laid special emphasis on the clear pronunciation of the words.

His forte, however, was his singing of *kalpana svaras* in which he literally revelled. It was not of the percussive type. Mani Aiyar used to follow the contours of the *raga* and make intrepid experiments. Each *svara* was in its place only to lose its identity in the array produced by him. He has not been excelled in this branch of improvisation. His music was of the medium tempo. He had a special knack of elaborating rare *ragas* like *Ranjani* and *Purnacrandrika*.

He was responsible for popularising the compositions of his own teacher, Muthiah Bhagavatar and also those of *Papanasam* Siva, a renowned composer of this century. Mani Aiyar also sang in his concerts, national songs composed by the poet Subrahmania Bharati.

In 1945, his admirers in Tanjavur conferred on him the title of *Gana Kaladhara*'. He presided over the Conference of the Madras Music Academy in 1959 and received the title of *Sangita Kalanidhi*' The Tamil Sangam. Madras, honored him with title of 'Isai Perarignar'

Madurai Mani Aiyar's style was so simple and attractive that even laymen thoroughly relished it. It was a common sight to hear his listeners humming a few phrases from his concert on their way home.

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(See under Subramania Aiyar, S.)

Aiyar, V.V.S. (1881 -- 1925)

V.V.S. Aiyar was an extraordinary personality who combined literary scholarship and the gift of writing with fiery patriotism and revolutionary zeal.

Varahaneri Venkatesa Subramaniam Aiyar is more generally known as V.V.S. Aiyar. He was an extraordinary individual who combined literary scholarship and the gift of writing with fiery patriotism and revolutionary zeal. As a youth he was a voracious reader, fascinated particularly by English and Tamil literatures. He studied law, practiced in Tiruchi, and then in Rangoon. He was sent to London by a Tamil businessman in Burma for further studies on the condition that he would report to him regularly on the stock market.

While in London in the first decade of this century, V.V.S. Aiyar studied and also took an active part in political demonstrations, lectures, etc. on behalf of India's freedom. He assisted in the translation into English of his friend Savarkar's (Marathi) book: "The War of Indian Independence, 1857." He was spied upon by a fellow Indian in London kept under surveillance by Scotland Yard, and did the most fantastic things to get himself of the clutches of the British police who were going to arrest him because of his political activities and anti-British statements. He had been closely associated with the valiant Savarkar who was also arrested and jailed in England. Soon it would be Aiyar's turn.

V.V.S. Aiyar suggested in the first decade of this century that Indians should migrate in large numbers to Brazil, not as menial labourers, but as farmers and business men; and make their homes in unexplored lands. In one of his letters to his father he said he had decided to settle down in Brazil since he was sure he would be arrested and thrown into prison if he returned to India.

While the British intelligence agents, relying on this letter (which had been censored), were searching the ships from Europe to Brazil, Aiyar was in hiding in Paris, growing a long beard, faking Parsi and Muslim demeanor. Then he went to Rome (where, character-

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istically, he bought a copy of Dante), took a ship to Constantinople in the guise of a Parsi trader. Thence he voyaged to Cairo, and took a ship full of pilgrims sailing to Mecca. With a copy of the Koran and periodic prayers he fooled everyone around into believing he was a devout Muslim. By such ruse and roundabout routes, and with such fanciful pseudonyms as Vikram Singh and Rustum Sait, Aiyar eventually reached Bombay. Thence he sailed on to Ceylon, and managed eventually to reach the French-Indian possession Pondicherry!

This was one of the most thrilling suspenses stories in the history of Indian independence, yet is not as widely known to the world at large. Not all the freedom fighters of India achieved national prominence, nor are remembered throughout the land. At any rate, this is certainly a worthy theme for an adventure film.

Pondicherry was during the first decades of this century a haven of Indian patriots. Some of the greatest of Indian freedom fighters who lived there were also eminent writers and thinkers. The great poet Bharati, the spiritually inclined scholar and philosopher Sri Aurobindo, and the fiery revolutionary V.V.S. Aiyar were certainly among the most illustrious of them. They published extensively, and also secretly instigated riot and rebellion in British India. Aiyar established a center for training the young in physical skills so that they could fight the British. He would teach wrestling and sharp-shooting. One of Aiyar's trainees assassinated a detested British bureaucrat (Robert Ashe) in 1911. V.V.S. Aiyar was living proof that a vegetarian Tamil Brahmin could become a fierce fighter for fairness.

It was also during his refuge in Pondicherry that Aiyar made his famous English translation of the Tirukkural. For even in the midst of the troubles and turmoils rocking the country, Aiyar's love of language and literature did not diminish.

Thanks to the general amnesty of 1920, Aiyar could come out of the French territory. He travelled widely in British India now, and continued to write articles for Tamil magazines published in Madras. He served in the editorial board of *Desabhaktan*. He was arrested for a supposedly seditious editorial he had not written, and given a prison term of nine months.

When he came out of jail he established the *Tamil Gurukulam*, an ideal school where students would learn ancient wisdom and modern thought, science and arts, literature and history, as well as practical trades and craftsmanship. It was a kind of South Indian Santiniketan. In the Gurukulam there was a small episode: Contrary to the noble goal of a castles society, Aiyar permitted two Brahmin youngsters to have their meals served separately in accordance with the wishes of their generously contributing, but very orthodox, parents. This provoked protest and controversy, even brought in Mahatma Gandhi into the quarrel. Aiyar himself was an enlightened man, but in his eagerness to respect the feeling of misguided (but supportive to the Gurukulam) parents he had unwittingly sacrificed a principle. But this was soon corrected.

V.V.S. Aiyar's life came to a tragic close in 1925. During an expedition, in an attempt to rescue his daughter who had fallen into a river, Aiyar jumped into the surging flow. He too was carried away by the currents. This was a terrible loss to the Indian cause and to Tamil literature. As his biographer put it, "His was a life of ceaseless toil for the betterment of the country in political, cultural and industrial fields."

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Aiyangar, Ariakudi Ramanuja (1890 -- 1967)

Ariakudi Ramanuja Aiyagar reigned supreme in the field of vocal music for nearly half a century and was the trend-setter of the concert pattern which is still considered to be the most blended and of great aesthetic value.

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Among the vocalists of Karnatak music who started their musical career during the second decade of the 20th century, Ariakudi Ramanuja Aiyagar left his indelible impression for posterity to cherish. He reigned supreme in the field for nearly half a century and was the trend setter of the concert pattern which is still considered to be the most blended and of great aesthetic value.

Ramanuja Aiyangar was born on 19 May 1890 in the small village of Ariakudi adjacent to Karaikud town. His father Sri Tiruvenkatachariar was an adept in music and astrology. Sri Ramanuja Aiyangar had a predilection of music even in his boyhood and his father decided to make music the avocation of his young son.

Young Ramanujam started his first lessons in music under Pudukottai Malaiappa Ayyar. In accordance with the practice of those days, he did '*Gurukulavasa* i.e.., the system of the pupil residing with the teacher as a member of his family. After a period of three years when he was sixteen, Ramanuja Aiyangar started his apprenticeship under the famous vocalist Namakkal Narasimha Aiyangar. During this period. Ramanuja thoroughly grasped the intricacies of Karnatak music and was soon able to sing independently.

His third and last Guru was Ramanathapuram Srinivasa Aaiyangar. otherwise known as 'Poochi Aiyangar' who was the Court Musician to a number of States like Ramad and Mysore. Ramanuja Aiyangar apprenticed under him for five years from the age of eighteen and learnt the preceptor's inimitable style of singing. He used to follow his Guru in various places and give vocal support during concerts while strumming the *Tambura.*

Ramanuja Aiyangar got an opportunity of giving a concert of his own when he was twenty-four years old. The occasion was a wedding in Kandanur where great giants in the field of music had assembled to perform. Those included Konerirajapuram Vaidyanatha Ayyar (Vocalist), Tirukodikaval Krishna Aiyar (Violin), Alaganambi Pillai (Mridangam), Dakshinamoorthi Pillai (Kanjira) and others, Guru Poochi Aiyangar was also present on the occasion and at the end of a very successful concert gave his blessings to Ramanuja Aiyangar who was thereafter to emerge as one of the leading lights in the field of Karnatak music.

Once having started his career as a vocalist. Ramanuja Aiyangar had no occasion to look back and when in short time came to be known as the most exponent of Karnatic Music. He was traditionalist; to the core and presented Karnatic music with its pristine purity. He had been endowed with a musical voice which could produce all the nuances of Karnatic Music. He soon created a style of his own which came to be known as "*Ariakudi Bani.*" This Style contained a certain liveliness of phrasing which did not tire the listeners and a polish which invested the music with grandeur.

He had a vast repertoire to which he made additions till his very end. His stock of composition included songs in many languages like Sanskrit, Telgu, Tamil, and Kannada and he was responsible for popularising many unknown and precious compositions in Karnatic music. In addition, he himself set to music, the *Tiruppavai* hymns of the Vaishnavite Saint Andal (18th century) and the songs from the Ramnathkam, an opera of Arunachala Kavi (18th Century).

His rendering of some well known pieces was inimitable. These included 'Endaromohanu Bhavulu' (Sri Raga) of Thiagaraja, 'Sri Subrahmanyaya namaste' (Kambhoji) and '*Akshya linga*' (Sankarabharana) of Dikshitar. The great vocal artist passed away on 23 January, 1967.

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Aiyangar, Masti Venkatesh (1891 -- ?)

Masti Venkatesh Aiyangar, one of the pioneers of modern Kannada literature, has great contribution to Kannada poetry. He is also acclaimed as the Father of short story in Kannada.

Masti Venkatesh Aiyangar or 'Shrinivas' (his pen name) is one of the pioneers of modern Kannada literature. He was born on 6 June, 1891. Masti gets his name from his village known by the same name in the Kolar district of Karnataka. His father Ramaswami Ayyangar struggled against heavy odds to make a living. Masti was brought up by his grandparents and then by his uncle. He spent his childhood in villages. Their religious festivals and social customs, folk life, art and literature left a strong impression on the mind of young Masti.

After his early education Masti joined the Wesleyan Mission School, Mysore. His teacher Subba Krishnayya taught Shakespeare, Words-worth, Scott, etc. He stood 1st class first in the matriculation examination of the Madras University. He then joined the Maharaja's College, Mysore and then studied in the Central College, Bangalore where Professor John Tait was his teacher. After his B.A. degree in 1912, Masti joined the Presidency College, Madras for his Master' degree in English. He stood first in the final examination.

Masti married Smt. Pankajamma. He passed the Mysore Civil Service Examination and was appointed as Assistant Commissioner in 1914. Masti worked in different parts of the old Mysore State as an administrator and held various ranks from Assistant Commissioner to General Secretary to the Government. Masti got the *Rajasevapraskta* award for his meritorious service to the Government. In 1943 the Maharaja of Mysore appointed as ministers, officers who were juniors to Masti. Masti felt disgusted and refused to continue in service and voluntarily retired.

Masti was elected President of the Kannada Literary Conference held at Belgaum in 1929. A little before retirement from Civil Service, Masti became Vice-President of the Kannada Sahitya Parishad, Bangalore. He toured all over Karnataka on its behalf. He became editor of *Jivana* (a Karnatak monthly) in 1944 and contributed articles to it regularly for a period of twenty-one years. His editorials in this monthly have been published in five volumes.

Masti has been associated with many literary organizations like Sahitya Academy and Indian P.E.N. He was conferred the degree of Doctor of Letters by the Karnatak University in 1956. He got the Central Sahitya Academy award for his collection of short stories in 1969. He was elected a fellow of the Central Sahitya Academy in 1974. Now he is the president of the Indian P.E.N. To honour him, two sumptuous felicitation volumes '*Shrinivasa*' (1972) and '*Shirinivasa Sahitya*' (1975) have been presented to him.

Masti has had a happy family life. He has six daughters. His wife late Pankajamma was an ideal housewife. She passed away in 1969. Even at age of ninety-two, he was still active and contributed to Kannada literature.

Masti's contribution to poetry is considerable. He has written lyrics, songs, sonnets, narrative verses, epics etc. His Lyric collections are entitled as *Binnaha* (1922) , *Aruna* (1924), *Tavare* (1930) and *Sankranti* (1969). They number in all one hundred and eighty poems. Masti has the credit of being the first to use the blank verse in Kannada for narration and the first to experiment with the sonnet. His *Malara* (1931) consists of eighty-two sonnets of various types. Masti's *Navaratri* (5 volumes) is a unique narrative verse in Kannada . *Navaratri* represents the beautiful life sketches of the literary men of Karnatak. A bunch of stories narrated by different persons in *Navaratiri* recalls Chaucer's *Canterbury Tales*. Here is a masterly matching of feeling and expression. The other narrative poems are *Goudarmalli* (1940) *Ramanavami* (1941) and *Mukanamakkulu* (1943) Masti's *Shri Ramapattabhiseka* is an epic in Kannada published in 1972. The work in the Kannada Ramayana literature.

Masti is also acclaimed as the Father of short story in Kannada. He has published fourteen collections of *Sanna Kategalu* (short stories) which are

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seventy eight in number. He devoted his genius to enriching this branch of literature. He is born story-teller. His first story *Rangana Maduve* came out in 1910 and the range of his short story writing runs of sixty years.

Masti's *Chennabasavanayaka* (1949) and *Chikveerarajendra* 1956) are the two famous historical novels in Kannada. His *Subbanna* (1928) is a masterpiece of modern Kannada fiction in which a spiritual pilgrimage is depicted. It is a story of a musician's life and Masti has depicted the inner strength of a human soul. It has a place in world literature and has been translated in many Indian and foreign languages.

As a dramatist. Masti's contributions is quite significant. His early plays *Shanta* (1923)., *Savitri* (1923). *Usha* (1927) are based on mythological stories and Masti's *Kakankore* (1938) and *Yasnodhara* (1933), are some of the best dramas in Kannada. He has written a drama on a Harijan Saint *Tirupani* (1937). His other plays are *Talikote* (1929), *Manjula* (1930). *Shivachatrapati* (1932), *Masati* (1953), *Anarkali (1955), Purandardasa (1964), Kanakanna* (1965). *Bhattaramagalu* (1969) and *Banuli Drushyagalu* (seven radio plays). Masti has translated into Kannada Shakespeare's *Hamlet, King Lear, The Tempest*, scenes from Macbeth, Coriolanus, Julius Caesar, Henry IV and Henry V.

Masti's *Sahitya* (1924) was one of the first works of criticism of the age of Kannada Renaissance and it gives his views on the nature and function of literature. We can see beautiful combination of thoughts of Indian poetics and Western critics in his essays. His *Sahityadalli Vimarsheya karya* (1924) is a first essay on the principles of criticism in Kannada. Masti's *Adikavi Valmiki* (1932) is one of the finest critical studies on *Ramayana* even today. He has written a critical study on *Mahabharata (Bharatatetha 1956). His introduction to Bendre's Nadaleele* is a fine example of poetical criticism. As a critic, Masti has recognised young geniuses like D.R. Bendre. K.V. Puttappa, P.T. Narasimachar, V. Seetaramayy, a Goruru, Betageri, G.P. Rajaratnam etc. He wrote introductions to their works and helped them to come forward.

Masti started collecting folk literature in his younger days. He is the first to write on folk literature and Karnataka culture. Masti has written a biography of *Rabindranath Tagore* 1935) and *Shri Ramkrishna (1936)*. His autobiography *Bhava* consisting of three volumes (1350 pages) published in 1969 contains the reflections of a great genius. In all Masti is a master of modern Kannada prose for a variety of purposes description, philosophical exposition, argument, reflection, humour, etc. and in every one of these has proved the inherent strength of the language. In his prose, we can see the simplicity, lucidity, grace, refinement and lively expression of thoughts.

Masti is a good orator. His speeches are quite stimulating. He is a great creative genius in India of the present age. Masti's life and literature are a product of Indian culture.

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Ajit Singh, Sardar (? -- 1947)

Sardar Ajit Singh was a leading revolutionary leader who published several revolutionary literature. In his view, revolution was only means to achieve independence.

He was born (date not known) at village Khatkar Kalan in the district of Jullundhar (Punjab), but later shifted to village Banga in the district Lyallpur of the same Province. He was son of Arjan Singh and Jai Kaur and uncle of the famous Punjabi martyr, Bhagat Singh. He belonged to a Jat Sikh family. He received his school education in the Sain Dass Anglo-Sanskrit High School, Jullundhar, and his college education in the D.A.V. College, Lahore. After passing the B.A. examination he joined the Law College at Bareilly but could not complete the course due to bad health.

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Till 1907, he was an obscure figure. The agrarian policy of the Government to raise rates of revenue assessment and irrigation and to pass a new Canal Colonies bill depriving the land-guarantees of some of the rights they had enjoyed from the beginning brought him suddenly to the forefront and he joined Lala Lajpat Rai and other leaders mainly hailing from towns in an agitation against the Government. During his early years had imbibed patriotism from his father and the writings and speeches of Lokmanya Bal Gangadhar Tilak. Tilak's famous declaration, 'Swaraj is my birth-right and I shall have it, ' particularly had a profound effect upon his young mind. His subsequent close association with Lala Pindi Das, Lal Chand Falak and Sufi Amba Prasad also gave him inspiration for the national cause. His two brothers, Kishan Singh and Swarn Singh, also were his close associates in the revolutionary work. It is estimated that quite early in life he came in contact with the extremist party in Calcutta and some Bengali Babus frequently visited his residence in Lahore.

He was a fiery speaker, and on April 21, 1907, in a meeting at Rawalpindi he made a violent attack on the increase of land assessment and appealed to the peasants to stop cultivation until the amount was reduced. Such was the effect of this speech that the crowd, in a fit of excitement after the meeting, began to set fire to Government buildings. The Government took a very serious view and deported Lala Lajpat Rai and Ajit Singh to Mandalay in Burma. Both of them were released after six months. The patriotic urge in Ajit Singh was not killed by this deportation. Rather, after that he became more active and began to publish revolutionary literature. He started a paper, the *Peshwa*, with Sufi Amba Prasad as its editor. When this paper was banned, it was published under different names such as *Bharat Mata, Shaik* etc. He also wrote some booklets which were banned soon after by the Government. They were '*Baghi Museah*', '*Muhabban-i-Watan*', '*Bandar Bant*', '*Ungli Pakarte Punja Pakara*', '*Ghar* 1857,' etc. Also he established a revolutionary society called '*Bharat Mata* Society'. His association with Syed Hyder Riza was responsible for the foundation of the Indian Patriots Association.

In 1908 he delivered a speech in Lahore congratulating Bipin Chandra Pal on his release. He was given a warning for this speech, but undaunted by it, he gave a lecture in Bradlaugh Hall in November 1908 in which he attacked the British system of education. The Government regarded his activities as dangerous and planned to arrest him, but he fled away to Persia before any harm could be done to him. There he started a paper in Persian to advocate the cause of India's Independence. From Persia he proceeded to Rome and became a lecturer in a college in Rome. From there after some time he went to Geneva and Paris. When the First World War started, he shifted from Europe to Rio de Janeiro in South America. From there he kept in close touch with the *Ghadar* Party in San Francisco.

During the Second World War period he again shifted to Europe and met Subhas Chandra Bose in Italy. After the fall of Italy he was kept in Italian jails. After the fall of Germany he was transferred to a German jail. He was allowed to return to India some time after the end of the war. Soon after his arrival in India, he died on August 15, 1947. His dying words were:'' Thank God, my mission is fulfilled and I am leaving this world.''

In politics, he belonged to the Revolutionary School. In his view, revolution was the only means to achieve independence. He did not approve of the policy of the Congress and used to say, ''You can't have anything by begging. Organize your strength and snatch (it) off.'' He held the British Government responsible for the economic decay of the country. The British education system, to him, was an agency of demoralization and denationalization. In religious outlook, he was broad-minded and secular. According to Lala Lajpat Rai, he was an atheist.

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Ajmal Khan, Hakim (1863 - 1927)

Ajmal Khan was a leading figure in the fields of politics and medicine. He took much interest in the expansion and development of the indigenous system of medicine.

The ancestors of Hakim Ajmal Khan came to India in the company of Babur and settled in this country. During the reign of Akbar the family took up the medical profession, and one of the forefathers, Hakim Muhammad Wasil Khan, was the first to be appointed royal physician at the court of Aurangzeb. From that time, one or the other member of the family was always in the service of the Mughal kings in the capacity of court physician. In such a distinguished family of physicians Ajmal Khan was born in 1284.A.H./1863 A.D., at Delhi, to his father, Hakim Ghulam Maḥmud Khan.

According to the system of the time Ajmal Khan first learnt the Quran by heart, then studied the traditional Islamic sciences under the supervision of teachers well-known in their respective subjects. For medical studies he had to go to no other place than his own house, because it was a medical school by itself. The upper class Muslim of the 19th century usually did not like to send their children to Government-established schools to learn the English language and other modern sciences. Consequently Ajmal Khan did not have the opportunity in his early age of learning them. He learnt English, however, by himself in his latter days when he was involved in national politics.

His family had a very close professional relation with the ruler of the princely state of Rampur. After Hakim Ajmal Khan established his position in the family profession he was appointed the chief physician to the Nawab of Rampur in 1892 where he remained till 1902. Even after 1902 the Nawab, notwithstanding the political involvement of Hakim Ajmal Khan, maintained a friendly and helpful attitude towards him. During his stay at Rampur, Hakim Ajmal khan became interested in the educational movement started by Sir Saiyad Ahmad Khan and was appointed one of the trustees of the Aligarh College. He resigned from the position during the non-cooperation movement when the authorities of the Aligarh Muslim University refused to participate in the movement.

In his thirties Hakim Ajmal Khan began to take interest in political issues by writing short notes in his family - owned Urdu Weekly, *Akmalul-Akbar*, which was started some time between 1865 and 1879 and had survived till the beginning of the 20th century. The beginning of the 20th century was a new era so far as the family of Hakim Ajmal Khan was concerned. Before him no one had taken part in 'politics'. Hakim Ajmal Khan was the first to enter the arena and within no time became a leading figure in the national politics. In his early political career, he appears to have been interested more in the Muslim politics, but his later achievements prove that the beginning was in fact a training period for him.

In 1906, he was included in the Muslim deputation which met the Viceroy at Simla to present him a memorandum on behalf of the Muslim community. In 1906 he also participated in the Dacca meet of the Muslims which had been called for the purpose of organizing a Muslim political who seconded the move, and the Muslim league was born. Notwithstanding his involvement in politics Hakim Ajmal Khan took much interest in the expansion and development of the indigenous system of medicine, known

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as *Tibb-i-Yuani*. He wanted to modernize the centuries-old system by introducing modern methods of research. For this he transformed his family-established Tibbiya School into Tibbiya College of Delhi. He added to it a research department, and a section for teaching midwifery. He encouraged through his speeches and writings the upper class women to take up the midwifery profession. In recognition of his service in this field, the Government of India conferred on him, in 1907, the title of *Haziq-ul-Mulk*.

In the second decade of the 20th century, we find another Hakim Ajmal Khan who was gradually drifting away from the 'loyal politics to national politics.' In 1910 the Government of India proposed to withdraw the professional recognition given to the *Hakims and Vaids*. . Hakim Ajmal Khan saw in the move an attempt of doing away with the Indian medicinal system. He organized the *Hakims and Vaids* to protest against the proposed bill. About the same time the world horizon was closed with the smoke of guns and cannons. Tripoli attacked by Italy, the British adopted an indifferent attitude and the Indian Muslims resented that. They began to organize themselves to check the 'enemies' of Islam from destroying the world Muslim power.

Hakim Ajmal Khan threw himself into the movement. Meanwhile the First World War began and Indian politics stood still, but the participation of Turkey in the War changed the citation. Many Muslim leaders like Abul Kalam Azad, Muhammad Ali and others were arrested. Hakim Ajmal Khan, like many other Indians, was till now helping the government in the War effort. But the mass arrest of the Muslim leaders forced him to withdraw his support.

In 1917 Hakim Ajmal Khan came to Gandhiji and other Congress leaders. The association transformed the 'loyal' Ajmal Khan into the 'rebel' Ajmal Khan. He renounced his official title of *Haziq-up-mulk* in 1920. In appreciation the Indian public honoured him with the title of *Maziq-ul-mulk* which he is still known. In 1918 he was made the Chairman of the Reception Committee of the Delhi Session of the Indian National Congress in the place of the previously elected President, C. R. Das, who was arrested well before the session started.

During the non-cooperation movement a batch of students and faculty members of the Aligarh Muslim University in response to the call made by the Indian national leaders came out of the campus in 1920 in defiance of the official policy of the University. A new national educational institution, Jamia Millia Islamia, was started of which Hakim Ajmal Khan was the first Chancellor. For a few years the Jamia remained at Aligarh but it was felt that the tender plant could not survive under the shadow of a giant tree. The institution had either to be closed down or transferred to some other place. On the insistence of Hakim Ajmal Khan it was shifted to Delhi where he helped the institution generously when most of the leaders, due to the ebb in the political current, were in the mood of writing it off.

Hakim Ajmal Khan had developed heart troubles as early as 1904, when he was advised to spend some time in the dry climate of the Middle East. In 1911 he went to England for recovering his health. There he visited many famous English hospitals and met leading figures in the fields of politics and medicine. His last foreign tour was in 1925, again for the sake of his health. This time he went to France and had the occasion to visit other countries of the Continent. But he did not go to England because he did not like 'to be reminded of his being a subject'. Although these tours greatly helped him in his political and educational programmes, they could not revitalize his sinking heart. Finally one early morning, on 29 December 1927, his heart refused to beat any more.

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Akbar (1556 -- 1605)

Akbar was one the great Mughal ruler who unified India into a single political power. He was a religious revolutionary who recognized that he could more easily win the hearts of his innumerable Hindus by allowing them their theological fancies rather than by imposing crude impediments or penalties.

Jalal-ud-Din Muhammad Akbar was the full name of the greatest of the Moghal emperors of India. This grandson of Babur and son of Humayun ascended the throne in 1556 when he was barely fourteen years of age. The affairs of the state were managed by a more experienced aristocrat named Bairam Khan. But Bairam Khan, upon being dismissed a few years later, went out of the kingdom to mount a rebellion against Akbar. He did not succeed.

In his youth Akbar was much interested in variety of physical sports. Stories have been told of his wild hunting parties and of the fabulous feastings that followed. But he was equally fond of having legends and poetry read to him. Indeed, though he could not read himself, he learned by heart many religious poems. Illiteracy need not necessarily mean ignorance or lack of taste.

Akbar considered himself a full Indian, not just the grandson of an alien conqueror of India. He appointed Hindus to high positions in his court and government, and even took a Hindu, the Rajput princess Jodha Bai, for his wife. He respected Hindu taboos against beef and garlic, and repealed the taxes on pilgrimages, imposed by earlier Moslem rulers to punish idolaters and as a device for promoting conversions. He was a Moslem by birth, but he also took keen interest in other religion. He encouraged the Parsi practice of fire worship; and inspired by Jain belief, became a vegetarian himself. His goal seems to have been to make India a country for all Indians, rather than for any particular faith or sect.

Knowledge and understanding of other belief systems sometimes tend to raise doubts in one's mind about one's own religion. And so it was that Akbar became mildly skeptical about the monopolistic divinity of the Koran. He went so far as to reject the Prophet Muhammad, and was against the giving of the Prophet's name to any new-born child. He also banned the building of new mosques. He even discouraged the study of the Koran and of Arabic! Then he went on to found a new religion of his own. Drawing from whatever he considered to be best in Hinduism, Christianity, Islam and Zoraashtrianism. Assuming for himself the role of a new prophet, Akbar called his religion *Din-i-illahi*. It is well to remember that this was a time when the similarity between conflicting regions struck the hearts and minds of many sensitive people in India.

Akbar was also a patron of the arts and letters. He was himself a painter of some talent. He built beautiful edifices in many parts of the country, including a magnificent prayer place at Sikri in gratitude to God for the birth of his son Salim (later Jahangir) around which his new capital of Fatehpur-Sikri arose. He reigned from there for at least fifteen years of his life.

And what a capital it was ! Sprawling and throbbing with activity, exchanging ambassadors from far and near, thriving with business and industry, rich in arts and creativity, strengthened with vast retinue of elephants and horses and camels, always ready for a new conquest. Akbar's palace was rich and abundant beyond compare, with servile servants, countless cooks and ardent admirers everywhere. Then there was the well protected harem for the emperor's noctunal diversions.

Akbar was an ambitious emperor who did his share of enlarging his dominions by wars and conquests. In his imperialistic exploits he too massacred many, occasionally making mounds of his murdered victims. He was a religious revolutionary who broke away from his own traditions, and recognized that he could more easily win the hearts of his innumerable Hindu subjects by allowing them their deities and theological fancies rather than by imposing crude impediments or penalties which could prove to be

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only more costly in the long run. He was a brilliant administrator who could appoint capable men under his control.

In Akbar's court flourished some brilliant people. The famed musician Tansen whose songs live to this day, as well as the wit and poet Birbal were among the jewels that adorned the king's coterie. Nor should we forget the chronicler Abul Fazl whose detailed writings on Akbar and his institutions from a treasure chest for the historian of the period. At Akbar's suggestion, he translated Sanskrit scientific tests into Persian.

Akbar governed his extensive empire through his viceroys and on the strength of his military might. The principles of government included regular collection of revenues for the royal coffers, swift administration of justice based on Quranic laws or Hindu *Sastras*, severe punishments (such as trampling by elephants and mutilation of limbs) for certain offenses, but a show of clemency whenever possible.

It is said that once when Akbar was in the full fury of a hunting expedition, an almost spiritual experience overcame him. He ordered the hunt to be discontinued at once, had his hair cut, and distributed gold to the poor. The episode, which must have taken his entire entourage by total surprise, has been immortalized by miniature painting in the Akbaranama.

Like many other monarchs in history, Akbar was unfortunate in his sons, two of whom died when still young, apparently of intemperance. The third one, who was to succeed the king, often rebelled against his father.

When the Mughal monarch died he was buried grandly at Sikandra, but as if to symbolize that Muslim rule, however majestic and munificent, would never be accepted as permanent in India, Akbar's bones were removed from the grave and turned to ashes by some enraged Hindus in 1691.

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Akbar Hydari (1800 -- 1942)

Akbar Hydari was administrator, educationist, man of vision and one of the outstanding finance ministers of his day.

Akbar Hydari was born in Bombay on November 8, 1869. His ancestors migrated from Arabia. His father Nazarally Hydarally was essentially a business man and had made a number of voyages to China in order to establish business relations with that country. Akbar no doubt inherited his great financial acumen from his father. He was a precocious child. He passed the matriculation examination of the Bombay University at the early age of 14 with Latin as one of his optional, and graduated with Honours at the age of 17. It was at the age of 18 that he sat for the selection examination in the Department of Finance, Government of India. On passing the examination he entered the Department and was posted successively at Nagpur, Lahore, Calcutta, Allahabad and Madras. He came to Hyderabad as Accountant General of the Nizam's Dominions in October 1905, an area which became the center of his greatest activity right trough his life except for a short period from February 1920 to June 1921, when he was appointed as Accountant General, Bombay, and just before his death at New Delhi, where he had been appointed a member of the Viceroy's Executive Council in charge of Information and Broadcasting. In 1930 he attended the Round Table Conference in London as the leader of the Hyderabad delegation.

Hydari was married in 1893 to Amena, daughter of Haji Nijmuddin. Both belonged to the famous Tyabji family of Bombay. His wife was a constant helper in her husband's ceaseless work and a social worker of eminence in her own right.

In Hyderabad service Hydari rose step by step, from Finance Secretary in 1907, to President of the Executive Council in 1937. It was not merely of his official duties which kept him busy, but his services were in great demand in activities devoted to nation-building. He was off and on the President of the South India Muhammadan Educational Conference and of the All India Muhammadan Educational Conference.

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He was closely connected with the Aligarh Muslim University and was called upon to address the Convocations of a number of Indian Universities. He was knighted and made a Privy Councillor in 1928 and was awarded the degree of Doctor of Civil Law, *honoris causa*, by the Oxford University in 1930.

Akbar Hydari's main sphere of activity was administration, but although he was never in active politics, he was a liberal nationalist and gave expression to his political views on many occasions. Presiding over the Muhammadan Educational Conference at Calcutta in 1917 he hailed the Lucknow Pact (Dec. 1916) as "an *entente cordiale* between the two great communities, whose ever advance and mutual cooperation was essential for the country as a whole. Stressing the importance of Hindu-Muslim unity, he said: "I can conceive no nobler work to which an Indian can consecrate himself than that of cementing the heart of various races and nationalities of our vast continent into a solid and united whole."

On the same occasion he declared Dadabhai Naoroji to be "the real founder of Indian Nationalism in the truest sense, a nationalism based on love not hatred, on cosmopolitan sympathies, not sectarian selfishness." He believed in "a living active union whereby they (Hindus, Muslims, Parsees and Christians) look upon each other as brothers, working for the cultivation and progress of their common heritage." He dilated on the same theme in his Convocation Address at the Panjab University eight years later, "It is only as one nation that we can survive today. Without that unity Swaraj will remain but an empty word for ever -- nay, even if it were obtainable it would be a curse and a disaster." In his Convocation Address at the Osmania University in 1933 he likened the ideal Indian Union to the trunk of a tree of which the Provinces of British India and the Indian States should be branches, drawing their life from a common stem. He was thus against the isolation of the States, even of the largest of them, but firmly believed that a federal India should be created which should continue to be fed by its constituent provinces and States.

In bringing about communal harmony, Akbar Hydari emphasised the need for reconstruction of Indian history. For that purpose he set up a Committee in 1940. As its Chairman he observed: "We must realise the higher purposes for which the main events in Indian history have occurred. There is always a sense of oneness, mutual cooperation and mutual help pervading right through the history of India, and this is persistent inspite of apparent rifts and comparatively minor issues." But Hydari's appointment to the membership of the Viceroy's Executive Council, led to the abandonment of the scheme.

Another subject dear to Hydari was the question of medium of instruction. He believed that only vernaculars could be an effective medium of instruction. It was conviction which made him take the lead in the foundation of the Osmania University with Urdu as the medium of instruction. He was careful enough to maintain English, as a compulsory second language, and at the same time to make definite provisions for studies in Telgu, Marathi and Kannada and research in the literature of these languages. Akbar Hydari fully realised the poverty of Urdu in the realm of modern Sciences and Arts. To remedy it he persuaded the Hyderabad Government to set up a Bureau of Translation and Compilation for the preparation of necessary text and reference books in Urdu.

Hydari had some definite notions about the type of education which could be useful to the country as a whole. In his Punjab University Convocation Address (1925) he observed: " The Indian University system -- indeed our whole educational system-would serve the purpose better if it were more closely adapted to the country's present needs", which called for trained agriculturists, trained engineers, doctors, manufacturers, artists, craftsmen, blacksmiths, weavers, potters, "almost anyone rather than clerks".

It was the realm of finance that Akbar Hydari excelled, and in this he impressed even those who had no direct connection with Hyderabad finances. Hydari took over the portfolio of Finance from Sir Robert Glancy in 1921. Almost immediately after his appointment as Finance minister he initiated the great reforms which may be called the Departmentalization of Finances according to Tirennial Contracts. The grant for a three years' period was fixed in consultation with each spending department, while provision of special reserves was made for such recurring cyclic heads as

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Famine and the Redemption of Debts. The receipts and expenditure were balanced and deficit financing was carefully avoided. The remarkable thing about this process was that taxation was kept at a low level. The financial reforms were so successful that Akbar Hydari was able to purchase the Nizam's Guaranteed State Railway from the English Company in April 1930 and thus add considerable revenue to the State.

Hydari was a man short in stature and rather heavily built with piercing eyes. He had a responsive temperament. He could be boyish with intimate friends, adamant when a matter of principle was involved and yielding when he has to deal with experts in any particular branch of knowledge. At home he wore the simplest of dress even when he was working in his private office, but he was dressed in immaculate European clothes when occasion demanded. At home he delighted in *bonhomie* and during his leisure hours loved to hear Urdu, Persian and English verses recited.

While he was a staunch Muslim and did not miss his prayers, he was not merely tolerant to all creeds but actually showed his sympathy towards those who belonged to other creeds. His circle of friends included Muslims, Hindus, Christians, theists and atheists.

Head of a materialistic Department like Finance, and engrossed in matters of State, Hydari found time to nurture his love of the aesthetic, and his collection of Indian paintings, both medieval and modern, was the *piece de resistance* at his home, '*Dilkusha*'. It was he who used his good offices to open out, restore and preserve the great Ajanta frescoes. He created an Archaeological Department in the State and thus earned the thanks of the future generation of research works and historians.

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Akbar Shah II (D. 1837)

Akbar Shah was young, energetic and ambitious Mughal emperor, who succeeded his father, Shah Alam II in 1806. He could not revive the glory of his dynasty.

Akbar Shah II succeeded his father, Shah Alam II in 1806. He was young, energetic and ambitious, anxious to restore some of the old glory and authority of the Mughal empire. The East India Company was by now firmly entrenched and had given shape and form to its vast dominion. The emperor tried to live up to his imperial pretensions by appointing Mirza Jahangir, a favourite son of his, as heir apparent. The British resident who supported the cause of his eldest son Alam Zafar successfully out manoeuvered him, forcing the emperor to announce officially in January 1810 the appointment of the British nominee.

Mughal authority was by now considered a mere fiction. Thus Lord Hastings (q.v.), while touring the north refused to call on the emperor or present the traditional *nazar*; instead, he sent him a gaudy present through Metcalfe (q.v.). It was the emperor, however, who had sought an interview with the Governor-General which the latter declined, unless all ceremonial implying Mughal supremacy over the Company's dominion was waived. During the tenures of Bentinck (q.v.) and Auckland (q.v.) the fiction was finally extinguished; in 1835, the coinage which had since 1778 been issued in the reignal year of the emperor was replaced by the company's rupee bearing the English monarch's image and superscription.

The question of the imperial stipend remained a perennial source of dispute. Any augmentation promised (as in 1809) was countermanded before it could

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be effected, and the emperor's helplessness in forcing issue was now more apparent than ever before. Akbar Shah finally decided to approach the British sovereign direct, entrusting Raja Rammohun Roy (q.v.) then proceeding to England for the renewal of the Charter Act of 1833 (q.v.) to represent his case. The Raja forcefully pleaded that the emperor deserved better than the sum agreed to by the Court of Directors, and demanded an increase of Rs 3 lakhs, to bring the total to Rs 15 lakhs. The Raja's own death in 1833, however, left matters unsettled, the enhanced payment was deferred and, in fact, never made, for Akbar Shah died four years later (June 1837), a poor and disillusioned man.

The emperor is said to have been a competent poet and was succeeded by his son Bahadur Shah II, the last Mughal ruler of Delhi and also remembered as a poet of distinction.

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Akhi Sirajuddin, Shaikh (14th Century)

Shaikh Akhi Sirajuddin, a disciple of Shaikh Nizamuddin Aulia, organised Chishti Silsillah in Bengal.

Shaikh Sirajuddin '*Usman*' was popular in Bengal as Akhi Siraj. His father, a native of Awadh, had migrated to Lakhnauti and had settled there. Nothing is known about his early life. It is said that when he came to Delhi and became a disciple of Shaikh Nizamuddin Auliya, he was quite young, and his beard had not grown. The Shaikh entrusted him to the care of some senior inmates of his *Jamaat Khanah*. He spent several years in Delhi with his preceptor engaging himself in devotion in a corner of the *Jamaat Khanah*. Occasionally he visited his mother at Lakhnauti and then returned to Delhi. Shaikh Nizamuddin Auliya was so pleased with him that he conferred upon him the title of *Aina-i Hindustan* (Mirror of Hindustan).

It states that the tomb of Shaikh Akhi Siraj is locally referred to as Purana Pir (the old saint) or *Pirani Pir* (the saint of the saints). It is situated at the north-west corner of the Sagar Dighi. The *urs* (death anniversary) is celebrated at the *Sagar-Digi* on the *Idul-fitr* day. His shrine has four inscriptions, two of which are very important, as they preserve the record of the erection of the impressive gateway to his tomb. One inscription dated 916/1510 A.D. is related to Sultan Alauddin Hussain Shah, the other dated 931/1524-25 A.D. to Sultan Nusrat Shah.

Sometime before the death of Shaikh Nizamuddin Auliya, his senior disciples like Saiyad Hussain, Shaikh Nasiruddin Mahmud, Maulana Fakhruddin Zarradi and the two personal attendants, Khwaja Mubashir and Khwaja Iqbal prepared a list of thirty two disciples for the grant of *Khilafat*. This list included the name of Akhi Siraj also. Amir Khusrau presented this list to the Shaikh for his approval. The Shaikh had some reservation about approving the list and so a second list was drawn up. The Shaikh approved the second list, but regarding Shaikh Akhi Siraj, he remarked that formal education was essential for sufi which was lacking in the case of Shaikh Akhi Siraj. He appreciated his worth but expressed his inability to confer *Khilafat* on him till he had acquired knowledge up to a minimum standard. Thereupon Maulana Fakhruddin Zarradi, a great scholar and a disciple of Shaikh Nizamuddin Auliya, sought the permission of the Shaikh to educate him and promised to make him a *danishmand* (scholar) within six months. The prescribed course for a *danishmand* included the study of etymology (*sarf*), syntax (*Nahv*) and jurisprudence (*fiqh*). "He became so learned that there was no *danishmand* who could debate with him".

The Shaikh agreed, and accordingly Fakhruddin brought Akhi Siraj to his house at Ghiyaspur and made him commit to memory the fundamentals of Arabic grammar, *Sarf* and *nahv* (etymology and syntax). Akhi Siraj was very intelligent and receptive. Maulana Zarradi wrote for him a concise book on Arabic grammar and named it *Sarf-i' Usmani* after the name of his favourite pupil.

It appears that later on Akhi Siraj took lessons from Maulana Ruknuddin Indpati in *Kafiah, Mufassal,*

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Quduri and *Majma'a-ul Bahrain*. Mir Khurd, the author of *Siyar-ul Auliya*, also joined him in these lessons.

Though Akhi Siraj completed his education in a very short period, his knowledge was, not in any way superficial. He succeeded in acquiring mastery over the subjects included in the syllabus of those days which enabled him to be the equal of any scholar.

Having finished the prescribed course, he was led into the presence of Shaikh Nizamuddin Auliya who tested his knowledge by asking questions on all the subjects taught to him. Satisfied, Shaikh Nizamuddin granted him his *khirqah*, alongwith *ijazat* and *Khilafatnamah* and directed him to proceed to Bengal. Shaikh Akhi Siraj represented to the Shaikh that it would be difficult for him to work there as Shaikh Alaul Haq, as a great scholar was already there. The Shaikh, however, predicted that Alaul Haq himself would become his disciple. These bibliography to Alaul Haq cannot possibly be true since he must have been too young to have aroused any notice at Delhi at that time.

Shaikh Akhi Siraj did not proceed to Bengal immediately after receiving the *Khilafatnamah* which he sent with Shaikh Nasiruddin Mahmud to Awadh, and he himself stayed on at Delhi in the company of his spiritual mentor. During this period he devoted himself further to study, and lived in a building constructed by *Khawja-i Jahan*.

Siraj was beside his master when he died in 1325, and remained at Delhi for sometime afterwards. It was in 1328 or 1329 that he left for Lakhnauti apparently due to the policy of Sultan Muhammad Tughluq, who was insisting on the people in Delhi migrating to Daulatabad. He had been trained in the mystic discipline at the Khanqah of Shaikh Nizamuddin Auliya and had imbibed fully the Chishti ideology as enunciated by its great masters. He now settled down in his native town Lakhnauti and established a khanqah there, and started a huge *langar* (free kitchen). Mir Khurd says that he won great esteem from the people of Bengal and illumined the whole region with his spiritual radiance.

Shaikh Akhi Siraj brought to Lakhnauti some valuable books from the *waqf* library of Shaikh Nizamuddin Auliya. This small collection of books constituted the first library on Islamic mysticism in Bengal.

To organize the Chishti *Silsillah* in Bengal, Akhi Siraj made an extensive tour of the region and met all sorts of people whom he attracted to the mystic fold. It is said that even the ruler of the region became his disciple.

Though he probably never visited Delhi after he had settled in Bengal, he maintained close and cordial relations with the disciple of Shaikh Nizamuddin Auliya at Delhi and even sent money to his teacher, Maulana Rukunuddin Indpati, and his classmate Saiyad Mir Khurd.

Shaikh Akhi Siraj lived and worked in Bengal without any financial difficulties to distract him. The atmosphere of his *khanqah* was not one of starvation and penury as was the case with that of Shaikh Farid of Pakpattan and Shaikh Nizamuddin Auliya in their early years. He also married, and one of his daughters became the wife of his scholarly disciple Shaikh Alaul Haq.

Sometime before his death Shaikh Akhi Siraj selected a suitable place for his grave where he was buried alongwith the *khirqah* (robe) he had received from his spiritual mentor. Most probably he died in 1357 A.D. Some of the articles of his daily use such as the Quran, the *tasbih* (rosary) and the *rihl* (wooden stand for the Quran) were placed at the head of his grave. Akhi Siraj's work in Bengal was continued by his eminent disciple Shaikh Alaul Haq.

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Akhlakur- Rahman Kidwai --

(See under Kidwai, Akhlakur - Rahmam)

Akhtar, Begum (1914 -- 1974)

Begum Akhtar's life and music were one. She went everywhere with an urgency and a passion that drove her finally to singing her way to death.

The Queen of *Thumri* and *Ghazal*, Begum Akhtar's life and music were one. Each moment in her life was the *Murki* in her *thumri*, adding up to a pattern of beauty and warmth and richness overwhelmed all those who came to know her personally and those who heard her music. Whatever she learnt or whatever the influence what she finally arrived at was her own. Her voice was an inimitable blend in the *thumri* of the *Poorab Ang* and the Punjab style.

From the *Poorab Ang* (the eastern style of rendering), she fashioned the wide, expansive unfolding of a phrase, in which the clarity of the word is joined to the clarity of note and both span a whole idea. From the Punjabi style she took the sudden spiralling *tangs* and the twist of phrase which could draw a tear to any eye with its intensity. The *Poorab Ang* gave her *thumris* their sonorous drawl, the Punjabi *Ang* gave their irresistible romanticism.

Begum Akhtar, who was called *Bibi* in her childhood and was famous in her earlier music career as Akhtari Bai Faizabadi, as she announced herself in her gramophone records, at the end of the song, was born on 7 October, 1914 in Faizabad. She died in Ahmedabad on 30 October, 1974 after singing in a concert on 26th, due to a massive heart attack. She took lessons in classical and light classical music from Ustad Abdul Waheed Khan of Kairana, brother of Abdul Karim Khan and Ustad Ata Muhammad Khan of Patiala (belonging to *Tanras gharana*) respectively. She went with her mother to Gaya where Ustad Ghulam Muhammad Khan taught her. Then she went to Calcutta, where Jaddan Bai, the mother of the well-known film-star Nargis, and Ustad Moijuddin Khan taught her Thumri.

The first time she sang in public was in a play when she was only eleven. An ambitious Music Conference was held in Calcutta to raise funds for the relief of the Bihar Earthquake victims' families, Bibi or Begum Akhtar was asked by Ustad Ata Muhammad Khan to sing before that large audience. Stage fright made her nervous. For twenty minutes the instruments were just announcing her debut. She sang a *ghazal* and conquered the hearts of the audience. After the performance the gift of a khadi sari was waiting for her with a note "I had intended to sit only for a while. But your music held me captive and forced me to stay on till the end. Today I listened to you. Tomorrow you must come and hear me." This note was signed by Sarojini Naidu.

When Akhtar came with her mother to Calcutta, they were in such utter penury that against the wishes of her mother and Ustad, she took the decision of singing for the Megaphone Record Company. Her first *ghazal* (*Woh aseer-e-dam-e*) became a super hit. She has more than three hundred records of her songs, available in the market. Her concerts were fully packed. Tickets were booked in advance and yet many could not get any. In 1937, she took part in some films like '*'Ek Din Ki Badashahat,' 'Mumtaz Begum' Naseeb Ka Chakkar'* and *'Mahboob*'s famous production '*Roti*'. She also did play-back singing for other films like *'Nal-Damayanti', Danapani* and '*Ehsan.* She also sang for Satyajit Ray's '*Jal Saghar.* An invitation from the Hyderabad Court and later from the *darbar* of Nawab of Rampur helped her in breaking away from the lure of the film-world at Bombay. She became a full '*Ganda-bandh*' disciple of Ustad Wahid Khan of Lahore.

Begum Akhtar married a well-known barrister-at-law of Lucknow, Ishitaq Ahmad Abbase in 1940. For five years she stoped singing and lived in compul-

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sive seclusion. The social milieu did not approve of her music. Then she started singing for radio and later for the television. She created an Akhtar idiom in *Thumri*. She gave to *ghazal* a classical form that lifted it from the petty popular and gave it an identity, different from Kamala Jharia or Malika Pukhraj's renderings. Kamala Jharia was thin in voice. Pukhraj had a droll and deep-throated richness.

But what Begum Akbar did was something superb. She brought the literary nuances of each *sher* out, by *alaap, murkis, harkata and taans*. She sang the *ghazal*s of great poets like Ghalib, Meer and Jigar Muradabadi (her favourite poet, whose photograph was kept along with an old gramophone, in her elegant study) and also of many young amateurs: Shakil Badayuni and Amir Qazalbash. She sang *Kaifi* Azmils poems, in an evening at *Aiwan-e-Ghailib*, Delhi, after the poet recited them, a few weeks before her death. In Karachi, in a concert arranged by the Indian Embassy on the Republic Day 1961, Faiz Ahmad Faiz wrote ghazal on a cigarette-case and presented it to her and Begum Akhtar in prompt, set it to tune. She was a connoisseur of good poetry. Her disciple Shanti Hiranad says that the Begum composed a few *ghazals* herself, which she hummed in private.

In 1968, *Padmashree* was conferred on her. She was appointed a teacher in light classical music, in the Bhatkhande School, Lucknow, the gali which she did for an year or two only. In 1963 she sang in Afghanistan and in 1967, in Soviet Russia. She also sang *Marsias* (elegies) for the *Shahadat-e-Hussain* (Martyrdom of Hussain) in Muharram at Locknow. Once she was invited to an *Urs*, where she found to her honour, a motley crowd of beggars and rifraffs of the town, near her dais.

But as soon as she started singing, she realized that those poor folk were real lovers of music. From beggars to sophisticated soirees at the homes of the affluent; from banquets for Kings and Prime Ministers to the lonely confines of a hotel room, where she enjoyed her gin and soda and her favourite brand (Capstan) cigarettes, from the court of Kabul to concert halls of Leningrad and London, Begum Akhtar poured out her heart in unforgettable music. She went everywhere with an urgency and a passion that drove her finally to singing her way to death.

There were questions in the Parliament about how the government publicity agencies and even the Sangit Natak Academy and AIR did not handle the news of her death properly. She met a sad end as she literally died unwept and unsung. She had become a legend in her life-time. She was extremely charming and attractive in her youth. One fellow went mad writing "Hai Akhtar" on the walls of her residence. The passionate attachment of that unknown lover drove her to music, which lived with her, not only upto her last breath, but still enchants thousands of her admirers.

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Akhtar, Jan Nisar --

(See under Jan Nisar Akhtar)

Akilandam, P.V. (1923 -)

P.V. Akilandam is a leading Tamil short story writer and novelist. Theme of his writings include the exploitation of urban, industrial and rural societies.

P.V. Akilandam was born on 7 February, 1923 at Tiruchirapalli. Giving up his studies in the Maharajah's College. Pudukkottai, he plunged into the freedom movement in 1941. Akilon joined the Postal Department in 1945 in the Railway Main Sorting division. In 1957, he decided to experiment with a full-time writing career. Since 1966 he has been Producer, Spoken Word Programmes (Tamil) in the All India Radio, Madras.

Akilon began his writing career as early as in 1938 and his short stories were published in leading Tamil magazines like *Kalaimagal* and *Ananda Vikatan*. His first novel *Penn* (Women) won the first

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prize in the competition held by *Kalaimagal* in 1946. Since then, he has won many awards including the *Tamil Academy prizes in 1955* and 1968, *the Sahitya Academy* Prize in 1963, the *Rajah Sir Annamalai Chettiar Memorial* prize in 1975 and the Bharatiya Jnanapith Award in 1976. Widely translated in other languages, his fiction is frequently prescribed for undergraduate and graduate courses in Madurai, Madras and Annamalai universities. Akilon's novels have also been subjected to doctoral scrutiny by postgraduate students. A well-travelled writer, he has visited Russia twice and lectured to audiences in Malaysia and Singapore.

Akilon's formative years were conditioned by the Gandhian Movement for Indian independence. What attracted Akilon most was Mahatma's plea for the rejuvenation of the Indian masses. The social reformer in Akilon is ubiquitous and his heroes are incorruptible. They champion the cause of the weak and the down-trodden with self-sacrificing zeal. Like wise, Akilon's heroines stand apart, cherishing the best in the Indian tradition but resolute and unhesitant when it comes to facing evil. An inflexible will operates whenever needed, and evil is worsted or at least held at bay.

Penn (1947) has a young man giving up the I.C.S. to plunge into Gandhian constructive work. His wife, brought up in luxury and thirsting for high life at last realises the falsity of social glitter and joins hands with the husband. The more noteworthy among his later novels are *Nengin alikal* (1953) and *Voazhvu Enge*criticism of the caste system. *Pavi Vilakku* (1958), an autobiographical novel which outlines the love between the writer Thanikachalam who is already married and his fan. *Uma* and *Chittirappavai* (1968) which won the Jnanapith Award.

Anandi of *Chittriparppavai* is the Akilon heroine at her best. The novel was also a pioneer in so far as the heroine, rather like Nora in Ibsen's *The Doll's House*, finally decides to leave her husband in defiance of conventional morality. How far can one endure the evil of an incompatible marriage?'' It would be wisdom to stay away from the evil forces of the society and try best to rear one's life on the bare foundations of self-sacrificing love. As for money and the corruption that it brings, the whole evil was art of Akilon's sad experiences in the modern urban world. (The hero Annamalai tells the villain Manickam who has shorn the artist of all his property: ''Corpse-eating vultures prey only upon dead - bodies. But money-eating vultures like you must prey upon living men. All this property that is the object of such ravenous greed in you is for me no more than *the dust on my feet*. You can grab it and go, for all that I care.)''

Like many incidents in his fictional world, this passage too seems to have been born of a distasteful experience in Akilan's life of which he says: ''My experience was shattering. It is the loss of money that made me universalise my experience. What stirred me deeply was the fact that there are people who are bent upon destroying the lives of others in a subtle, deliberate way.....In a nutshell, *Chittirappavai* is a warning to men of the emergence of a new woman. Women can no longer be considered bonded to their husbands merely because they are married ritualistically.'' *Enge Pokirom* (1973) is a strong indictment of the nations' financial magnates who have betrayed the ideals of the Mahatma. *Pal Mara-k-battinile* (1978) is about the tribulations of labour in the rubber estates of Malaysia.

Akillon has also authored three historical novels. *Vengaiyin Maindan* (1961) recreates the golden age of the Cholas while *Kayal Vizhi* (1965) is based on the life of a Pandya King. *Vetri-t-tirunagar* (1966) is a bold plea for national integration. The first named novel won for him the Sahitya Academy award in 1963. Subsequently he became also recipient of the Jnanapith Literary Award for 1975.

Akilon's short stories number more than two hundred. While his style is not cluttered with mannerism or local dialectical vagaries, his limpid Tamil conveys the nuances of his character's feelings with commendable sureness and ease. The authentic Tamil flavour is ubiquitous in his writings, and this has endeared him to all section of the Tamil reading public. His themes include urban industrial and rural societies and the attendant exploitation one finds everywhere. But whatever the trials, the human spirit will always be triumphant; such is Akilon's Messages.

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Alam, Maulvi Mehboob --

(See under Mehboob Alam, Maulvi)

Alam, Shaikh Muhammad (1887 -- ?)

Dr. Shaikh Muhammad Alam was one of the founders of Pakistan and also its well-wisher till the end of his life.

He was born at Sargodha (now in West Pakistan) in 1887. His father was a prominent lawyer there. The family was a well-to-do one. Muhammad Alam was married to the third daughter to Khan Sheikh Main Ferozuddin. He received his education mostly in England. He took his B.A. from Oxford and LL.B. from Dublin and also qualified himself as Bar-at-Law.

After completing his education, Dr. Alam returned to India and took up the legal profession in which he achieved quick success. He gave it up in 1921 when he joined the Non-Cooperation Movement of Gandhiji. He was the editor of the *Taryak*, an Urdu daily, which he himself founded for the propagation of his political ideas. He was in the forefront of the National Movement from 1921 to 1947. He was a member of the *Central Khilafat Committee* alongwith Maulana Zafarali Khan and a delegate of the Muslim League to the All-Parties Convention held in Calcutta in 1928.

He was close to the Muslim League and once presided over the League session. At the same time he was closely associated with the Indian National Congress and was one if its prominent leaders. He was a member of the Congress Working Committee and for many years he was the virtual dictator of the Punjab Congress Committee. For his nationalist activities he had to suffer imprisonment many times. But there was something in his temperament which did not permanently endear him either to the Congress or to the League. When Khizer Hayat Khan Tiwana was ousted from office in the Punjab in 1947, Dr. Alam was requested by Jinnah to join the Muslim League Ministry as a league candidate. He refused. After partition Dr. Alam continued to live in Pakistan and breathed his last there.

Dr. Alam held progressive views on social reforms, status of women, education and difference of caste and creed. In many of his speeches in the Punjab Legislative Council he condemned communalism. He also strongly advocated the spread of education among the masses and criticised the Government for doing precious little in that direction. In politics, following Gandhiji, he believed in non-violence and peaceful movement. He was an ardent nationalist and demanded immediate self-government. Speaking in the Punjab Legislative Council in 1928 he observed, "We have come to such a pitch that we who could rule ourselves 150 years before cannot rule ourselves 150 years after."

He was a strong critic of the British bureaucracy and of the autocratic methods of the Government. He also exhorted his countrymen to get over their sectarian feeling and put up a united front to the alien Government. "We go on quarrelling and fighting among ourselves and say that Hindus or Mohammedans, agriculturists or non-agriculturists predominate in certain departments. We fight over frivolous points...".

In his personal life Dr. Alam was very simple and unassuming. As a politician he had a chequered career, always tumbling in and out. Had he remained sincere in his devotion to the creed of the Indian National Congress, he could have been the President of that body. Had he remained loyal to the Muslim League? He could have been the Chief Minister of the Punjab and a leading figure in Pakistan politics. One Paki-

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stani writer (Shoorush Kashmiri) however claims that Dr. Alam was one of the founders of Pakistan and also its well-wisher till the end of his life. This is secret known to very few in India.

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Alaual Haq, Shaikh (14th Century)

Shaikh Alaual Haq, born in an aristocratic family of Pandua, was a leading sufi of the Chishti order in Bengal.

Alaual Haq was the most illustrious disciple and *khalifah* of Shaikh Akhi Siraj. He was born in an aristocratic family of Pandua and claimed to be a descendant of the Hashmi tribe of Mecca record that Shaikh Alauddin belongs to the Hashmi family of Quraish and genealogically related to Khalid bin Walid." It is suggested that he originally belonged to Lahore. The date of his arrival in Bengal is not known. His father was a native of Lahore. According to *Akhbar-ul Akhyar* he held an important post under Sultan Sikander Shah of Bengal, (758-795 A.H./1357-1392 A.D.) and was probably incharge of the royal treasury. The other members of his family were also employed at the Bengal court.

Alaual Haq is said to have inherited from his father two gardens yielding an income of eight thousand *tankas*, but these were in the adverse; possession of some one else; and the Shaikh never tried to recover them.

Alaul Haq received his education from Maulana Nizamul Haq Washshara Wad-din Sarfi, one of the most learned men of his time. He was inclined towards mystic discipline and started calling himself *Ganj-i Nabat*. The presumption is said to have brought on him the criticism of Shaikh Nizamuddin Auliya who is reported to have remarked:" my preceptor Shaikh Fariduddin is known as *Ganj-i Shakar* (store of sugar) and he has become *Ganj-i Nabaat* (store of fine sugar) and thus he has made himself superior to Shaikh Fariduddin". According to *Manis-ul Fuqara* (MS), Maulana Nizamul Haq was the leading scholar of and had Madrassa at Lakhnauti. He was also the teacher of Maulana Nasiruddin Bahath. When Akhi Siraj came to Lakhnauti, however, Alaul Haq joined the circle of his disciples and gave up the title of *Ganj-i Nabaat*. His devotion and attachment to his preceptor was so great that he followed him barefooted and carried an oven with a cauldron on his head to provide hot meals to his mentor.

Later traditions speak about drastic change in the life style of Shaikh Alaul Haq. He abandoned his presumptuous way about worldly ties and became very indifferent to it. He did even ignore his near relatives while passing through their quarters. His dedication and sincerity impressed his spiritual mentor who married his daughter to him and also made him his *khalifah*.

After the death of Shaikh Akhi Siraj, Alaul Haq became the central figure of the Chishti order in Bengal. He carried forward and popularised the teachings of the Chishti order. People, including foreigners came to his *khanqah* from far and near. Alaul Haq maintained a *langar* in his *khanqah* on the pattern of his preceptor. The large expenditure on the langer aroused the suspicion of Sultan Sikander Shah who is said to have thought that perhaps the Shaikh's father employed in his service was financing the *langer* by diverting funds from the treasury. We are told that the Sultan ordered Shaikh Alaul Haq to leave Pandua. Accordingly, he left the capital and came to Sonargaon and remained there for about two years.

At Sonargaon also he became popular with the people who thronged round him in large numbers. He is reported to have doubled the expenses of his langar, as had been done by Shaikh Nizamuddin Auliya when Sultan Qutbuddin Mubarak Khalji had put a check on the visit of nobles to his khanqah. He often used to say

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that what he spent on his *langar* was not even one-tenth of the expenditure of his deceased mentor, Shaikh Akhi Siraj.

Shaikh Alaul Haq had two sons, Azam Khan and Nurul Haq. The former preferred the life at the court to saintly life, and became a minister at the court. Nurul Haq adopted the mystic life and lived at the *khanqah* with his father. Alaul Haq had also a daughter who was married to one Maulana Tajuddin. Shaikh Alaul Haq died and was buried at Pandua in 800/1398.

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Alauddin, Shaikh (1912 -- 1942)

Shaikh Alauddin, a freedom-fighter, died in police firing in Quit India Movement at Poona in 1942.

Shaikh Alauddin was born in 1912 at village Mohammadpur, Midnapur district of West Bengal. Died of bullet wound, he received in firing by the police in connection with Quit India Movement at Poona on September 8, 1942.

Alavi, Syed Muhammad Badruddin (1893 -- 1965)

Badruddin Alavi was born at Aligarh in 1893. He was a profound scholar and researcher of Oriental studies.

He belonged to a respectable family of Jaunpur. His father Hafiz Abdur Rahim was *a vakil* of Aligarh and a freedom-fighter. He was born at Aligarh and got his early education at home which included Arabic, Persian and English. He was then admitted to an English school but the school atmosphere and the type of education imparted there were not to his liking.

So he left the school and devoted himself wholeheatedly to Oriental studies, particularly Arabic and theology. He was fortunate in getting access to Mufti Lutfullah Sahib who was a renowned teacher and scholar of Arabic and Islamic sciences to whom people thronged from all parts of India particularly northern India and also from across the northern border i.e. from Afghanistan and Central Asia. He completed his studies in seven years. He also benefitted from two other scholars, namely Maulvi Amanatullah (son of Mufti Sahib) and Maulvi Bashir Ahmad (one of the pupils of Mufti Sahib). He qualified as Fazil-i-Nizami and licentiate in Arabic and Islamic Culture in 1917. He was married in 1914 and had two sons, S.M. Ziuaddin Alavi, S.M. Ainuddin Alavi and two daughters.

After completing his education he was appointed a teacher in Madrassa Lutfia, Aligarh (founded by Mufti Sahib). In 1918 he got an appointment in the Oriental section of the Lytton Library, M.A.O. College, Aligarh and worked there till 1920. Then, he came back to his post at Madrassa Lutfia. In 1921 he was appointed Lecturer in Arabic in the newly started Intermediate College of the Aligarh Muslim University where he worked till 1932 when his services were transferred to the Arabic Department of the University as Lecturer. In 1944 he was appointed Senior Lecturer. He retired from the services of the University in 1954.

Maulana Sahib was interested in literary activities from the very beginning of his academic career. He wrote papers on topics of philosophical and literary importance which were published in Indian Journals like *Maarif of* Azamgarh while some were published in journals of Syria and Egypt. During the early years of his teaching career he wrote a book entitled *Arabian Poeltry and poets* (Aligarh , 1925). After joining the Arabic Department he came in contact with many eminent Orientalists like Professor Krenkow of Cambridge and Dr. Otto Spice of Bonn as they served the Department of Arabic for sometime.

It was under their influence that he began to take greater interest in research work. His first research

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work entitled *Sharah Mukhatar Min Shir Bashashar* was published in Egypt. Another research work undertaken between 1933 and 1946 was *Diwan Ibn Durald which* was also published in Egypt by The Society for Compilation. Translation and Publication, Cairo. These works were greatly appreciated in the literary circle of the world. A third work of his was *Diwan Bashshar* containing about 1,500 verses of the poet collected from the whole range of Arabic literature published as well as unpublished with exhaustive reference to the sources of each verse. He worked on this project for about twenty years which was completed in 1964 inspite of his failing health and failing eyesight as he was in his seventies. This work was published in 1965 by Darus Saqafa, Beirut. This book was equally well received both in the East and the West. He died on 15 May, 1965.

Maulana Sahib besides being a profound scholar and researcher was a good teacher as well. He enthused his pupils with his zeal for the subject. An interesting thing about him was that although he did not receive modern education in a college or a university, he was quite proficient in English language and the methodology of Oriental research. He taught through the medium of English and contributed articles in Journals like *Islamic Culture*, Hyderabad. He also contributed a paper for the *Avicenne commemoration Volume* published by the Iran Society of Calcutta in 1956.

Maulana Sahib was simple in dress and habits. His dress composed *sherwani*, *kurta* and pajama of fine quality of cloth. He donned a round cap made of velvet or muslin. He never used English dress not even shirt or shoes. On festive occasions he wore turban and gown. He had no scruple for foreign cloth even in the days of nationalistic upsurge against foreign cloth. He used to spend his evenings in the company of learned scholars and theologians like Maulana Sulaiman Ashraf. Mufti Abdul Latif and Habibur Rehman Sherwani.

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Albuquerque, Cyril (1917 -- 1974)

Albuquerque Cyril, industrialist, businessman and social worker, was born on 'October 1st, 1917 at Mangalore in a Konkani-speaking Roman Catholic family.

Albuquerque Cyril was born on ' October 1st, 1917 at Mangalore in a Konkani-speaking Roman Catholic family of industrialists engaged in producing tiles, a major industry of Mangalore. His father's name was Felix and mother's name Alice, and he was their first son. His grandfather, Alex Pai was one of the pioneers in tile industry in Mangalore having founded the Company, M/S. S.A. Albuquerque and Sons in 1869. Tile production had been started in the mechanised sector by the Besel Mission for the first time in Mangalore in 1965, and thus 'Mangalore titles' had secured world reputation thereafter.

He had his early education in the Risario High School, Mangalore. He was attracted towards nationalist movement as a boy, and had been whipped for participation in *Salt Satyagraha* at Mangalore (1930). Later he was sent to the European High School at Yercaad in Tamilnadu, and he passed his Senior Cambridge Examination from there. As a student, he was an active King Scout, an amateur magician, and with the funds he could raise by his performances, he could buy a brass band set for the school. He was also known for his histrionic talents. He was good in sports too at school, was a good swimmer and a talented *shikari*, having killed thirteen *cheetas* during his life time.

His father Felix Pai made him join the tile factory soon after his school career, and Cyril worked with the coolies to know the production techniques (while attending to normal managerial work). He also had entered other fields of business, owned a patrol bunk, undertook P.W.D. contracts and opened hotels and coffee and ice cream parlours with a modern outlook in and around Mangalore. Soon he made a mark in the public life of Mangalore, became founder-member of the executive committee of the Canada Chamber of Commerce and of the Tile Manufacturers Association.

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He was also associated with the Lions Club. He was married to Octavia in 1944 and she bore him three boys and six girls. Octavia (nee: Lobo) is also a renowned social worker. The couple were the founder-members of the Cheshire Home of Mangalore. She also rose to the position of the District Commissioner of Girls Guides in Dakshina Kannada, was the Vice- Chairman of the Mangalore Municipality and also an M.L.C. in Karnataka. For their record in social and religious work, the rare papal honour, *Pro-Eccelesia- Et Pontiffice* was conferred on them in 1967.

In 1969, Cyril bought the shares of his brothers in the tile factory which celebrated its centenary in the same year on a very grand scale. He modernised the factory by introducing new devices and applying electric power. Annual output of tiles was increased from twenty five lakhs to sixty eight lakhs. Products also came to be modernised to cater to changed tastes by producing special facing tiles and perforated building bricks. He steered his huge industrial unit clear of the crisis it had to face due to the slump that followed the Second World War by trying to find new markets in the East, and exported tiles to the Far East, Africa and Australia, and helped the other tile units in Mangalore to face the crisis. In the first year (1951) thirty five lakhs tiles from Mangalore were exported. As ancillary units, he founded a lime kiln and a saw mill in the premises of his factory.

He was a great lover of nature, enthusiastic about afforestation, had planted 32,000 saplings and won Vanamahotsva award from the State Government. He visited Singapore, Australia and Ceylon in 1960 and Jerusalem, Italy and other European countries including England in 1964 with a view to exploring new markets for Mangalore tiles. Death came to him on 11 April, 1974. He is survived by his wife and nine children.

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Ali, Ahmad Surur --

(See under Surur Ali, Ahmad)

Ali, Haidar (1722 -- 1782)

Haidar was an autocratic administrator of the Mysore State. He was the terror of the East India Company. But he failed to throw the British from the South.

Haidar is said to have descended from a Moslem ascetic in Northern India. But his own father had settled down in Mysore where he served as a police officer. Haidar did not go to school. Indeed he was one of those rare illiterates who have made a mark in history. He spent his youthful years in fun and sports, and was fond of war games. He had an elder brother who was employed by the Mysore state. Haidar persuaded him to buy some fire-arms from Bombay, and gathered together a band of fighting men that included some Europeans.

His antics impressed the rulers of Mysore who entrusted him with the command of a battalion. So astute and able was Haidar that he reached the very pinnacle of power in Mysore in about a dozen years or so. Initially he was in charge of but five horsemen and a few hundred peons. But at the end of a campaign, camel loads of treasure fell his way. The money he thus obtained was put to use for giving greater training to more soldiers, and in this Haidar took the assistance of French sepoys who had by then become part of the South Indian military landscape.

At Trichinopoly Haidar polished his techniques. Finally, at one stage in the complex maze of Anglo-French and Mysore-Maratha power struggle, Haidar Ali Khan Bahadur, as he came to be called, became commander of a major division of an expanded Mysore state. The British, who had by now established themselves in Madras began to regard him as a great threat to their survival in the region. They tried to turn other local rulers against him by secret understandings, but this was not always successful.

Haidar's thirst for conquest was matched only by British machinations to gain control in the South

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of India also. The British and Haidar thus had many encounters on the battle field in Chengam and in Tiruvanmamalai at Bangalore and near Madras. At one point, Haidar offered peace, but the British arrogantly rejected it. He grew furious and came so close to Madras with his powerful army that the British now (1769) consented to a treaty by which the two not only agreed to return what each had conquered from the other, but also to come to each other's rescue in times of trouble. They were equals now.

This was a momentous event in Indian History in that for the first time in the Indian sub-continent the British, rather than subjecting an Indian opponent to defeat and enforced agreements, themselves sought peace. This was an unpleasant experience. He was indeed the terror of the East India Company. He was described by one English commentator as "the most formidable Asiatic rival the British ever encountered in India". Another noted; "We were alarmed, as if his horses had wings to fly over our walls".

The British did not intend to live up to the treaty they had signed with Haidar. For only a few years later, when the Marathas overcame Haidar, the British did not come to his rescue as they had promised. This infuriated Haidar, and he was determined to teach them a lesson. Both circumstances and British adventurism gave him an opportunity. When the Anglo-French War in Europe had its parallel confrontations in South India, the British drove the French out of their possession, Mahe, on the Malabar coast. Haidar now sided with the French, beginning yet another Anglo-Mysore war. This made the British even more furious.

But Haidar was not intending to have the French replace the British in India, and the French knew this. Yet they too were afraid of him, and thought it would be to their advantage to have him on their side.

The British provoked Haidar by intruding into his kingdom. Haidar's response was quick and severe. In 1780, with a powerful army of 55,000 foot soldiers and 28,000 horses, he set out on an attack that covered many territories, soundly defeating the British and causing much death and destruction on the way.

The British suffered great losses. Moreover, in what must have been one of their most humiliating defeats, their commanding officer, Sir Hector Munro, not only lost, but flung in fright his arms and ammunitions in a pond, and fled back to Fort St. George in Madras for safety.

Thereupon Warren Hastings, the British Governor General in Bengal, despatched Eyre Coote to subdue Haidar. Unfortunately, in the words of one historian, 'Haidar seems to have decided for conquest and plunder rather than on decisive victory." As a consequence, even though Coote initially experienced much difficulty, eventually the British managed to defeat Haidar Ali in three major battles at Porto Novo, Pollilur, and Sholingar.

Haidar used to take his son Tipu in many of his campaigns, training him as much in warfare as in administration. Equally, he instilled in his son the fierce hatred for the British that he himself always had. Tipu Sultan lived up to his father's fond hopes and did his utmost in resisting British occupation of Southern India, though not with absolute success.

Haidar was an autocratic administrator, inflicting whips on the disobedient. But he was also an efficient one. He was an prone to physical pleasure and foul language. He was unforgivind enemy, and could not be easily subdued. Yet neither Haidar nor his son achieved their goal of booting the British out of the South. Their own hunger for power, the undependable French, the treacherous Nizam of Hyderabad, the rival Marathas, and the diplomatic British, all had a role to play in his failure.

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Ali, Muhammad (1878 -- 1931)

Muhammad Ali was a national figure with the amplitude and dimensions of an Institution. He combined the elements of a rebel-courage and combativeness, and the

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tempestuousness of life's journey.

Political reputations are least enduring, though they are loudest while they last. They exemplify contemporary fame to posthumous decline. The rise of Mohammedan Ali on the political firmament was meteoric. He came to the forefront during the *Khilafat* agitation. The imprisonment made him a martyr for the cause. When Gandhiji took up the cause of *Khilafat*, Muhammad Ali became a national figure with the amplitude and dimensions of an Institution. Hailing from the princely State of Rampur. Uttar Pradesh, ruled by a Nawab--a descendant of Rohilla invaders--Muhammad Ali dreamt about revival and renaissance of Islamic heritage. He believed that the Islamic way was only true and rightroyal road to God and exhorted everyone to follow the same.

Born on December 10, 1878, he lost father at the age of two. His mother Bi-amma, a woman of great foresight, was keen about his upbringing in consonance with the spirit of the times. She regarded all Indians as her brothers and rejoiced when her sons were imprisoned during the non-co-operation movement of 1920. Educated at Allahabad and Aligarh, he went to England to complete for the Indian Civil Service. Failing to succeed in I.C.S., he took B.A. (Hons). in History from Oxford and returned to India. He was appointed as Chief Educational Officer in Rampur State. Leaving the place due to temperamental incompatibility, he became an Officer in the Excise Department of Baroda State and served there for seven years.

But his heart was in journalism. His series of articles about "Thoughts on Present Discontent" published in" *The Times of India*" won the appreciation of Lord Minto. He started an English Weekly "Comrade" at Calcutta in 1911 and shifted it to Delhi next year. It had to be closed in 1914 and was revived in 1924 and continued upto 1929. It took its place by the side of celebrated Weeklies like the "Young India" of Mahatma Gandhi and "The Indian Social Reformer" of K. Natarajan. He also began to edit the "Hamdard", an Urdu Daily since 1913. He became the Vice-Chancellor of Jamia Millia at Delhi founded to promote national education.

When Gandhiji was in prison, a section of Congressies, led by Motilal Nehru and C.R. Das, favoured Council entry to fight the British Government from within. Orthodox Gandhians headed by C. Rajagopalachari--nicknamed as Deputy Mahatma By C.R. Das--successfully opposed them at the Gaya Session of the Congress. There was stalemate. At this juncture, Muhammad Ali was elected by common consent to preside over the next Session of the Congress at Kakinada in 1923, since he combined the elements of a rebel--courage and combativeness, resoluteness and forthrightness and the tempestuousness of life's journey with its hours of exultation and ennui.

The Kakinada Session of the Congress was memorable. The hospitality organised by the reception committee headed by Bulusu Sambamurty was right royal. Muhammad Ali's Presidential address was the longest in the annals of the Congress which delved deep into Islamic heritage. With the abolition of *Khilafat* by Kamal Ata Turk in 1924. Muhammad Ali became an actor lingering on the stage after his role was finished.

The significance of *Khilafat* to the Muslim world is significant. *Khalifah* was to Muslims what Pope is to Catholics. The chequered history of this Institution makes interesting reading. Prophet Muhammad did not nominate a successor. After his death, his father-in-law Abu Baker elected himself as *Khalifah* at Medina. This led to schism between *Sunnis* and *Shias* who wanted Ali, son-in-law (husband of Fatima) of the Prophet, to be the *Khalifah*.

But Abu Baker nominated Omar as *Khalifah*. But he was assassinated. Then Osman, another son-in-law of the Prophet, was elected and he too was assassinated after twelve years. At long last, Ali became the fourth *Khalifah* and was assassinated after five years. Then, his son Hasan who should have succeeded, resigned in favour of Muavia, the founder of the Ommayed dynasty. Hasan was murdered and his brother Hussain died fighting with Muavia's son Yezed. The gulf between *Sunnis* and *Shias* became wider.

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When Muavia became the temporal and the spiritual head of the Arabs, he made Damascus the Capital. Then, hereditary principle was introduced. After 14, *Khalifah's* reigned from Damascus, the Ommayed Dynasty, was overthrown by Abbasids, who claimed descent from the uncle of the Prophet. Baghdad became the seat of the *Khalifate* and lasted five centuries.

When Mangols sacked Baghdad in 1258 AD, Sunni world was left without a *Khalifah*. Then, Abul Kasim Ahmad who escaped Mangols, was invited to head the Sunni brotherhood in Cairo. This Caliphate lasted two centuries and a half. About the end of the fifteenth century, the Mameluke *Sultans* of Egypt were overthrown by Ottoman ruler Salim-I. The Caliphate was transferred to him by a deed of assignment and Constantinople became the Capital of the Caliphate. In 1922, Mustapha Kamal Pasha abolished the *Sulanate* of Turkey and the Caliphate was abolished in 1924 by the national assembly at Ankara.

King Hussain of Hejaz tried to appropriate the title. King Faud of Egypt was thought to be eligible, but rejected as he was an Albanian. Ibni Sand would have suited. But he was not willing. Thus, there was not so much sanctity about this institution as its course was marked with shedding of blood, in spite of its mantle.

Thus, the *Khilafat* movement in India, which roused uncontrollable passions and deep sentiments, came to nothing. Muhammad Ali's' grandfather got a Jagir for assisting the British Government in suppressing the first war of independence of 1857, called the Sepoy Mutiny. But Muhammad Ali liquidated the legacy in fighting the British for the cause of Khilafat, which unfortunately fizzled out.

He had great respect for patriots of the old guard like C. Vijayaraghavachari, Lokamanya Tilak and Annie Besant. With his sense of humour, he described the Working Committee as Wording Committee. He called United Provinces as disunited provinces. He reversed the dictum that what cannot be cured must be endured as what cannot be endured must be cured. His speeches were strong and masculine with ring of sincerity, direction and dedication. He referred to Sir Alexander Muddiman, Home Member in the Viceregal Cabinet as Muddy man.

It was a wrench for him to have parted with the Congress where he felt he could not be true to himself as he took up the cause of his community and pleaded for separate electorates and weightage drifting away from his earlier nationalist moorings. But he asserted that if Afghanistan or some other Muslim country invaded India, it had to march over his dead body. He protested when two Ahmadiyyas were stoned to death in Afghanistan for their alleged apostasy. Fortunately, he did not live to witness declaring Ahmadiyya Community as a non-Muslim Minority sect and subjected to persecution in Pakistan.

The evening of his life was unhappy. Failing eye-sight, growing diabetes and deteriorating health depressed him. But he rose to his full stature at the first Round Table Conference at London in 1930. He thundered that he would not return to India as a slave and soon died there on January 4, 1931, at the age of 52. Even those who differed with him never doubted his sincerity and integrity.

In response to the fervent appeal by the Islamic world and in the fitness of things, he was entered at --Jerusalem--a holy place for Muslims, next only to Mecca. His was a case of one of the saddest political eclipses in our history.

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Ali, Muhammad (1906 -- 1946)

Muhammad, a freedom fighter, died in police firing in Bombay in the demonstration of the Royal Indian Navy in 1946.

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Muhammad Ali was born in 1906. Died of wound he received in firing by the police at Dadar, Bombay, while he was participating in the demonstration in favour of the revolt by ratings of the Royal Indian Navy on February 22, 1946.

Ali, Maulana Shaukat --

(See under Shaukat Ali, Maulana)

Ali, Sardar Jafri --

(See under Jafri Ali, Sardar)

Ali, Syed Fazal (1886 -- 1959)

Syed Fazal Ali, a nationalist Muslim, started his career as an advocate and appointed a Judge of the Supreme Court.

Sir Syed Fazal Ali, a nationalist Muslim, was born in 1886. He started his career as an advocate and later he was appointed a Judge of the Supreme Court. He also served as Chairman of the States Re-organisation Commission and as Governor of Orissa from 1952 to 1954 and Governor of Assam till his death in 1959.

Ali, Wilayat (1791 -- 1852)

Wilayat Ali was born in middle class Muslim family at Patna in 1791. He was elected an *Amir* of the small Wahabi state on the Frontier and produce a number of religious tracts in Urdu to convey his teaching to the masses.

Wilayat Ali, son of Fath Ali, was born at Patna City in A.H. 1205 (1790-91). He belonged to an educated, middle-class, local Muslim family. He received elementary education from the family elders and was later sent to Lucknow for further training.

Wilayat Ali married three times, the last being the widowed sister of Ahmadullah (1846). He had seven sons and two daughters. The eldest son. Abdullah, was elected leader of the Wahabi state of Sittana on the N.W. Frontier and fought against the British forces in the Ambeyla Campaign (1863). Another son, Muhammad Hasan, returned home and partly retrieved the fortunes of the family. He founded the Muhammadan Anglo-Arabic School in Patna City in 1884, and started an Urdu newspaper, the *Patna Institute Gazette*, the same year.

During his stay at Lucknow, Wilayat Ali met Saiyad Ahmad Barelvi. This was a turning-point i n his life, and he became an ardent follower of the movement launched by Saiyad Ahmad. A puritanic movement for religious reforms, it emphasised the primary importance of the Quran and the Hadith (Traditions) as the basic guides for proper conduct and reiterated the principle of *Ijtehad*. It condemned all those religious and social practices which had no precedent in the Hadith. It also gathered some political overtones, declared British India as *Darul Harb* and urged the Muslims to emigrate to areas outside British control. Saiyad Ahmad himself called the movement as Tariqa-i-Muhammadia, but owing to some similarity with the earlier movement launched by Abdul Wahab in Arabia in the 18th century, it came to be commonly but wrongly, called Wahabi Movement, and its followers the Wahabis.

Wilayat Ali and his younger brother Enayat Ali accompanied Saiyad Ahmad when he migrated to the tribal area on the N.W. Frontier in 1826. Subsequently, they were sent back to British India to collect men and money for the Wahabi state. They travelled all over the country, preaching and organising 'local centres.' They exhorted the people to 'resist passively and to refrain all intercourse with their infidel rulers,' to form as it were, within the Government and totally opposed to it. During this period, Wilayat Ali travelled to Arabia for performing the *Haj*. On the way back, he visited Yemen and Muscat.

Following the death of Ranjit Singh (1839) the affairs of the Sikh *Darbar* were in disarray, and in some part of the Hazara and Kashmir are the local Pathan chiefs were trying to assert independence. Some of the Followers of Saiyad Ahmad were also active there and in response to their invitation Wilayat Ali and Enayat Ali, with a party of volunteers, arrived on the N.W. Frontier (1843-44) and re-organised the

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scattered bands of the Wahabis. Soon, they came into conflict with the local English Officer who were assisting the Sikh and Gulab Singh in establishing their authority in the disturbed areas. Taken captive, and being British subjects, they were sent back to Patna towards the end of 1847 and ordered to execute bonds, promising to remain at their homes and not to disturb the government .' However they continued to gather men and money and finally migrated to the Frontier in 1850. *En route,* Wilayat Ali halted at Delhi and was granted an audience by the Mughal Emperor at which the British Resident was also present.

Wilayat Ali was elected Amir of the small Wahabi state on the Frontier situated in a portion of the Yusufzai plain bordering the Hazara area, its headquarters was at Sittana. It had considerable annual income, a small, ill equipped, but dedicated army and civil functionaries. The Government of India had to send several military expeditions against this state, dubbed by Hunter as 'the Fanatic Colony,' during the second half of the 19th century. The First clash, under Wilayat Ali, took place during 1851-52. Soon after, in November 1852, Wilayat Ali died at Sittana but struggle was continued by Enayat Ali (d. 1858) and Abdullah (d. 1902) till much later.

Wilayat Ali wrote a number of religious tracts in simple Urdu to convey his teachings to the common people. In the process, he and his co-workers contributed to Urdu prose writing in Bihar. Many of the Wahabi pamphlets, including some written by Wilayat 'Ali, were prescribed by the Government, but one collection of his writings is extant. Of average height, Wilayat 'Ali was dark complexioned and bearded.

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Ali Imam (1869 -- 1932)

Ali Imam, a Shia Muslim by faith, was born at Neora (Patna) in 1869. He was a nationalist politician and deeply influenced Western liberalism.

Ali Imam, the eldest son of Imdad Imam, was born in Neora, district Patna, on 11 February 1869. A Shia Muslim by faith, he belonged to a distinguished, educated middle-class family. He passed the Matriculation examination from the Arrah Zilla School in 1887, and soon after left for England. Called to the Bar in 1890, he returned home the same year and started practice in Patna.

In 1891 he married Nayeema Khatoon, a cousin; they had five sons and four daughters. After the death of his first wife he married Mary Rose of Chandranagar in 1916. In 1918 he married Anisa Imam, who is still alive.

Ali Imam was appointed Standing Counsel to the Government of India in the Calcutta High Court in 1910, and by the year's end he was appointed Law member of the Executive Council of the Governor-General, of which he was also the Vice-President. In this capacity he played an important, behind-the-scene, role in the constitution of Bihar as a separate province with an Executive Council. He was appointed a Judge of the newly constituted Patna High Court in 1917, and a member of the Executive Council of Bihar and Orissa (1918-19). This was followed by his appointment as Chief Minister of the Hyderabad State in August 1919. He worked hard, but unsuccessfully, for the retrocession of Berar to the Nizam. His tenure of Chief Ministership has been characterised by a close associate as 'not as fruitful as it deserved to be', largely due to Palace Intrigues.

Ali Imam was nominated in 1920 as the 'first Indian representative to sit at the first meeting of the League of Nations'. He spoke on several important issues--amendments to the Covenant, India's representation on the Governing body of ILO, and election of non-permanent members. In 1923, he resumed practice at Patna. He died at Ranch on 27 October 1932.

He was Knighted in 1910 and received the title of CSI in 1911 and of KCSI in 1914. Earlier, he was

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elected a Trustee of the Aligarh College (1908) and a Fellow of the Calcutta University (1908-12). He was a linguist, having knowledge of Arabic, Persian, Urdu, English and French.

The political activities of Ali Imam commenced around 1908, when he presided over the first session of the Bihar Provincial Conference. In the beginning he supported the scheme of separate electorate, and observed, 'I am sure without an effective and separate electorate for the Mohammedans, the problems of true popular representation in India will remain unsolved'. But at the same time he emphasised the basic political unity of India. Presiding over the annual session of the Muslim League at Amritsar (1908) he declared, 'With all the theological, social and ethnic differences between communities in India... the educated Musalmans of India..... are tied to her (India) by the sacred association of ages. We yield to none in our veneration of, and affection for our motherland.' Subsequently, he became convinced that 'separate electorate was not only a negation of Indian nationalism but also positively harmful to Muslim themselves'. In his presidential address at the Nationalist Muslims' Conference at Lucknow in 1931, he observed that the Muslim's share in the 'concession loot' could not be 'fixed by Statute. It will be in proportion to the contribution he makes...towards India's freedom'. Simultaneously, he deprecated aggressive Hindu nationalism which filled his heart with 'despair' and 'disappointment', and increased his 'suspicion' that under the cloak of nationalism 'Hindu nationalism is preached'. He firmly believed in united India, but also underlined that 'regard for the feelings and sentiments, needs and requirements of all is the keynote of Indian nationalism'.

Deeply influenced by Western liberalism, Ali Imam emphasised some of the beneficial results of the British rule--growth of Western education and English as a common language of the educated Indians and the spread of liberal democratic trends. He even considered it a 'blunder' for the Indians to ask for and the British Parliament to grant Swaraj until 'sectarian aggressiveness' and 'diversities based on races and religions' had been smoothened. But, subsequently, his views changed sharply; by 1931 he developed an 'adding faith' in Indian nationalism, and declared that 'this movement among the Indian Muslims will gather force which no power on earth could thwart' (Presidential Address, Lucknow, 1931).

Ali Imam was tall and fair. Endowed with a rich, sonorous voice, he was a very good public speaker. He lived lavishly and was dressed in Western style. His income was princely, so were his expenses. His charities were extensive, and much of them were dispensed quietly.

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Ali Khan, Abid (1920 –)

Abid Ali Khan stands for the unity of India. A true nationalist, a great educationist, quiet literary figure, a champion of Urdu language, and above all, an eminent Journalist.

Abid Ali Khan was born on 19 March, 1920 in a rich Family of Hyderabad. He is the son of Nawab Mir Mahmood Ali Khan and Fakharunnissa Begum.

Abid Ali Khan studied in the Madras-e-Aliya and graduated from the Osmania University in 1942. He married Munirunnissa Begum and has two sons and a daughter.

After graduation Abid Ali Khan worked in Hyderabad State government for about two years. He resigned the job before Police Action in 1948 and started his Urdu newspaper *Siasat* Daily on 15 August 1949, he himself being the editor.

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"Through his newspaper the *Siasat* Daily, Abid Ali Khan has been successful in creating an atmosphere of communal harmony and sober thinking and has been able to achieve a sense of national outlook amongst his readership. He has raised the standard of journalism by presenting news and views in an unbiased way, placing the national politics and editorials on fostering of national integration have gone a long way in maintaining brotherly understanding amongst the people living in and around Hyderabad."

The *Siasat* is one of the very few Indian language newspapers which are taken as a standard national paper. It is a widely quoted newspaper not only in India, but also in Pakistan and has very wide circulation it Saudi Arabia and the Gulf countries.

Abid Ali Khan holds Urdu education very dear to his heart. Even as a student he showed great inclination for Urdu and developed a kind of special affection for and devotion to his mother--tongue. He has endeavoured to establish Model schools and institutions through the medium of Urdu. For providing facilities for Muslim boys and girls to have their education in Urdu, Abid Ali Khan started in 1978 the Urdu Taleemi Trust and has been able to collect over Rs. 3.50 lakhs. Earlier he created the Adabi Trust with a corpus of Rs. 2 lakhs for the benefit of Urdu writers, poets and journalists. In 1982 he constructed a building called 'Urdu Ghar' at Moghulpura at a cost of Rs. 3.50. lakhs and created yet another trust called "The Urdu Ghar Trust" with an initial corpus amount of Rs. 80,000.

He is also very much interested in literary activities. He is the founder Secretary of Progressive Writer's Association in Hyderabad (1943-47). He has translated Karl Marx's '*Wage, Labour and capital.*' He wrote two books in Urdu on China, viz., *Democratic China* and Great *Men of China.*

Abid Ali Khan held many positions of honour and responsibility. He was the Executive Chairman of the Andhra Pradesh Urdu Akademi (1976-79), Executive member of the Co-ordinating Committee of All India Urdu Akademi (1977); Executive member of the All Indian Iqbal Centenary Celebrations Committee (1978); a Member of Gujral Committee; a Member of the Enquiry Committee in Urdu Education in Andhra Pradesh (1977); Vice-President of the World Telugu Conference; Vice-President of the Anjuman Taraqui-e-Urdu, Hyderabad; Executive Member of the Mumtaz College, Anwarul-Uloom College, Aliauddin Technical Education Institutions; a member of the Senate, Osmania University; a Member of the Board of Studies, Department of Journalism, Osmania University; a member of the Taraqui Urdu Board, Government of India; and a Member of the State National Integration Committee. He is a Director of Press Trust of India, Samachar Bharati and Samachar.

Abid Ali Khan had widely travelled and visited Finland and Soviet Union in 1963 as a Member of the Indian Delegation to the World Youth Festival; Afghanistan, as a Member of the Vice-President of India's Party; Hungary and Yugoslavia with the President of India; and Soviet Union as a Member of Indian delegation on the occasion of the Silver Jubilee Celebrations of the Soviet-India Friendship Society. He visited Europe, Japan, Singapore, Hongkong and Malaysia in 1968. On the invitation of the United States; Government, he visited U.S.A. in August 1968 when the Mayor of Sioux City conferred on him the Honorary Citizenship of the city and presented him with the Golden Key of the City. He is also the Honorary Citizen of the City and Country of Denver.

Abid Ali Khan is simple and well - disciplined in his private life. He believes in hard Labour and self reliance. Wholly secular in his views, a firm believer in communal harmony, an advocate of national integration, Abid Ali khan stands for the unity of India. A true nationalist, a great educationist, a quiet literary figure, a champion of Urdu language, and above all, an eminent journalist, Abid Ali Khan richly deserves the national title of *Padmashree* which was conferred on him on 28 March 1981.

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Personal interview of the Contributor with Abid Ali Khan and with Zahid Ali khan, eldest son of Abid Ali Khan and the Managing Editor of the Siasat Daily and Padmashree citation.

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Ali Khan, Nawab Mir Yusuf (Salarjung III) (1889 -- 1949)

Mir Yusuf Ali Khan was born at Poona in 1889. He was a great patron of art and literature. The precious collections both stored and presented on view in the Salar Jung museum pays an eloquent, effusive and immortal tribute to his versatility.

Mir Yusuf Ali Khan, popularly known as the Salar Jung III, was born in the noble family of Salar Jung at Poona in 1889. He was the son of Mir Laiq Ali Khan, the second Salar Jung and the grandson of the famous administrator of the Nizam's Dominions, the great Sir Salar Jung I. His mother was Karim-un-Nissa Begum. Within a month of his birth he lost his father. In recognition of the great services to the states and to his dynasty rendered by Salar Jung 1 and Salar Jung II, the then Nizam Sir Mir Mahboob Ali Khan Bahadur became his 'august guardian and foster-father' and took special care for the upbringing of the child.

At an early age Mir Yusuf Ali Khan was sent to the Nobles School. The Nizam appointed specially selected well-qualified private tutors to educate him. Mir Yusuf Ali khan lived upto the expectation of the Nizam as he proved himself to be ' a boy of exceptional brilliance.' After his school education, he continued his higher studies at home. He was one of the most widely read among the nobles of Hyderabad of his times. He had a passion for books of English and Persian literature and collected a vast and varied collection of printed books.

In April 1912 the large and extensive family estates of Salar Jung, which were under the administration of a committee since the death of the Salar Jung II, came under the direct administration of Mir Yusuf Ali Khan. Ever since he assumed the change as the sole administrator of his estates, he evinced keen interest in their administration and made them very productive and progressive. The estates yielded nearly fifteen lakhs annually and financially made him the best circumstanced of all the nobles.

On 11 July, 1912, Mir Yusuf Ali Khan, at the age of twenty-three with a historical and honoured name-Salar Jung-behind him and youth and an unblemished character with him became the officiating Prime Minister of the Nizam with all the powers of a full-fledged Prime Minister. The people of Hyderabad heartily welcomed his appointment as a wise and popular choice. He bore the burdens and responsibilities of that high office with rare distinction for a period of about two and a half years. His benignity, amiability, zeal, earnestness, tact and wisdom, strong and resolute will and his innate nobility of character enabled him to prove himself to be a good administrator, a worthy successor to his father and grandfather and endeared him to the people of Hyderabad. Owing to 'certain personal reasons and as a result of some of opinion he resigned his office in November 1914.

Begin a great connoisseur of art from his childhood, Mir Yusuf Ali Khan, after relinquishing the post of Prime Minister, devoted his active life in enriching his hereditary treasure of art and literature. For this purpose he spent the major part of his wealth. He toured extensively in Europe and the Middle Eastern countries. He particularly visited almost all the sacred and historical places including Mecca and Medina with the special purpose of acquiring personally objects d'art antiquities and curiosities. He had also agents abroad who sent him catalogues and lists from various dealers. His collection also includes rare manuscripts. He was also a parton of poets, literary, cultural and social activities.

Mir Yusuf Ali Khan died as a bachelor on 2nd March. 1949 at the age of about sixty.

To preserve the vast, varied and rare collections of Mir Yusuf Ali Khan, Salar Jung III, and to perpetuate his name, the Government of India through a special ordinance appointed a committee to administer the Salar Jung Estate. The collection was given the shape of a Museum, named after Salar Jung III, as a 'Salar Jung Museum' and it came into existence in. December 1951 in his residential place, Devan Deori. The Salar Jung Museum is a repository of very valuable art and artistic objects from countries all over the world comprising mostly of one-man-

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collection of over forty years of Mir Yusuf Ali Khan. The Salar Jung Estate Committee administered the Museum till 1958. From 1958 to 1961 the Museum was under the control of the Ministry of Scientific Research and Cultural Affairs. In 1961 the Parliament passed an Act declaring the Museum alongwith the Library as an Institution of national importance. The administration of the Museum is now vested with a Board of Trustees of which the Governor of Andhra Pradesh is the Chairman. In 1986 the Museum was shifted to the present building specially built for housing the Museum and Library.

A colossal connoisseur of art and a great patron of literature, Mir Yusuf Ali Khan was a noble of the finest type. He was a nice blende of the polish of the East with that of the West. The precious collections both stored and presented on view in the Salar Jung museum pays an eloquent, effusive and immortal tribute to his versatility.

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Ali Muhammad Khan, Muhammad (1879 -- 1931)

Muhammad Ali, Maharaja of Muradabad, was born at Amrita in May 1979. He was in favour of the pace of growth of democratic institutions.

Muhammad Ali Muhammad Khan (Maharaja of Mahmudabad), son of Sir Muhammad Amir Hasam Khan, was born in May 1979 at Amrota in Sitapur District of North West Provinces (modern Uttar Pradesh). His forefathers had come from Baghdad. He belonged to a rich landed aristocratic family and lived in a princely style till the end of his life. He belonged to a family which was also quite high up in Government favour. In the beginning of the 20th Century he was appointed an Honorary Magistrate and Munsif at Lucknow. He continued to enjoy the patronage of the Government.

In the year 1904 he was appointed a member of the U.P. Legislative Council. In 1909 he was elected to the Indian Legislative Council. After the First World War he was Kinghted and conferred the titles of K.C.S.I and K.C.I.E. In 1921 he was appointed Home Member in the Executive Council of the U.P. Governor.

He was a widely travelled man and visited England and Europe several times. He helped the cause of spread of education at all levels. He started his own paper. *The Indian Daily Telegraph*, and also gave liberal help to *The Comrade* of Maulana Muhammad Ali. He founded various schools in his estate; donated large amounts of money to the Colvin Taluqdar's School, Lucknow, and Medical College, Lucknow, and Lucknow University. He also gave considerable financial help to the M.A.O. College, Aligarh, and later Muslim University, Aligarh. As a mark of gratitude for his liberal help, he was the first Vice-Chancellor of the Muslim University, Aligarh. In 1924 the Government of India appointed him a member of the Skeen Committee to inquire into the necessity of a military college in India on the lines of the Sandhurst College in England. He differed with the majority and submitted a dissenting report.

He was one of those aristocrats who played an important part in the political life of the country. He tried to guide politics along constitutional lines. He supported the Indian National Congress and also the Muslim League. He was for friendly cooperation among the various communities and wanted all the parties to develop. He helped the *Khilafat* movement, provided leadership to the Muslims and brought Jinnah to the Muslim League. He twice presided over the session of the Muslim League (1917 and 1928), but he was not a narrow communalist.

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He was, generally speaking opposed to the idea of communal electorates. He condemned sectarianism in his presidential addresses to the Muslim League. He considered the real and genuine interests of the minority community to be national interests. However, his argument was that all the castes and communities should pool their resources to deserve Swaraj. He reminded the majority of its obligation to remove doubts and fears of a minority since various apprehensions and misgivings of a minority community were not unnatural.

He also advised the minority not to formulate excessive and unreasonable terms. He was opposed to the idea of independence from England and to all talks of severance of connection with England. He considered this connection to be a valuable asset. He was content with Dominion Status and was not in favour of forcing the pace of the growth of democratic institutions.

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Aliama, Mashriqi (1888 -- 1963)

Mashriqi Aliama, a Pathan Muslim bourgeois family, was born on 25 August 1888. He lunched the *Khaksar* movement to revive the great tradition of the Muslim conquest of the world.

Mashriqi Aliama born in the family of M. Ata Muhammad, petition-writer in Amritsar, on 25 August 1888, Inayat Ullah Khan was destined to play a very significant role in the amelioration of the Muslim community. He belonged to a Pathan Muslim bourgeois family. He married twice--first Vilayat Begum and then Zaida Begum, daughter of Dr. N.M. Alvi.

He had a brilliant academic record to his credit. He secured his Master's Degree in Mathematics from the Punjab University at the age of nineteen and set up a new record. Later he proceeded to England, where in 1908 he won a scholarship. In 1911 he got a first class Tripos in Oriental Languages and in 1912 a second class in Mechanical Tripos.

It is believed that he was greatly influenced by Maulvi Muhammad Muslim Faruqi, Professor of Arabic in the Islamic College, Peshawar. He believed in living a heroic and disciplined life. Orthodox as he was, he felt that the Islamic way of life could deliver this world afflicted with curse. He dogmatically adhered to his fundamental thesis that the *Koran* is the most prefect revelation of God and is infallible like all scientific methods. Consequently, Islam, in his opinion, was the most suitable for the universal principle of nation-building and moral rejuvenation of society.

His major fields of activity were education and politics. He worked in the Punjab, North-Western Frontier Province and Sindh. On his return from England in 1913 he joined as Vice-Principal of the Islamic College. Within two years he was promoted to the principalship of the College. He joined the Indian Educational Service in October 1919. He was then appointed Principal of the Government Training College of N.W.F. Province in 1922. Till 1931 when he resigned he had held various responsible posts in the department of Education, like the Registrar of Examinations, Inspector of Schools and Head Master of the Peshawar High School.

An ardent Pan-Islamist, he unofficially represented India in the Islamic Conference at Cairo in 1926. He vehemently opposed the proposal of electing the Sultan of Egypt as the *'Khalifat-ul-Musalman'* on the ground that a vassal ruler could not be the spiritual leader of the Islamic

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world. In this, meeting he also made an abortive attempt to start Bait-ul-Mal (Common Islamic Fund) with a capital of $ 20,000.

In 1931 he organised the *'Khaksar''* (Servants of God) Party. He was opposed to the Indian National Congress as its methods were rooted in the Hindu tradition. Moreover, he was very doubtful of the success of non-violent mass movement. He could not get along with the Muslim League also. He launched the *Khaksar* movement to revive the great tradition of the Muslim conquest of the world. He used to say: Our aim is to be once again Kings, Rulers, World Conquerors and Supreme Masters on Earth. This is our religion, our Islam, our creed and our faith.'' Thus he introduced into Indian politics the concept of Muslim nationalism. The major objectives of his party were equality and love. To establish uniformity he made it obligatory on his followers to wear clothes of the same colour.

He was a strong advocate of the working classes and the poor. He condemned capitalism in any form. To him democracy meant Islamic socialism. So he selected *belcha* (spade) as his party's symbol.

To propagate his ideas he used both press and platform. Besides numerous pamphlets, he wrote books, namely, '*Tazkara*' (Urdu and Persian in 1924), '*Isharat*' (1931), '*Khartia*' and '*Qual-i-Faisal*'. He regularly contributed articles to the *Khaksar* Party organ, the *Al-Islah*, an Urdu Weekly from Lahore. He was imprisoned four times, twice in 1939 and twice during 1940-43. He was detained in Madras for one year. He began as a communalist but during 1940's he propagated Hindi-Muslim unity. He even advised Jinnah to make an honourable compromise with the Indian National Congress. He was popularly known as *Allama Mashriqi*. He not only imparted vigour to Muslim politics, but also became the chief exponent of communal and racial hatred. In the last years of his life he was not taken seriously as he was not considered a person with a proper mental perspective. His death in Pakistan on 25 August 1963 hardly attracted any attention.

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Allah, Bux Soomro --

(See under Soomro Allah, Bux)

Alluri, Sitarama Raju --

(See under Sitarama Raju Alluri)

Almeida, Benedict (1926 -- 1946)

Bencdict Almeida, a freedom-fighter, died in police firing in Bombay in the demonstration of the Royal Indian Navy in 1946.

Benedict Almeida was born in 1926. He died of bullet wound he received in firing by the police at Bombay on Frbruary 22, 1946, while he was participating in demostrations in favour of the revolt by ratings of the Royal Indian Navy.

Alur, Venkatarao Bhimarao (1880 -- 1964)

V.B. Alur, a revolutionary political leader, was born at Bijapur in 1880. He worked for the unification of Karnataka as an integral part of India.

Venkatarao, son of Bhimarao Alur, was born on 12 July, 1880 at Bijapur. Sometime earlier, the Alur family belonging originally to Bellary district had migrated to Alur in Dharwad district. At the time of Venkatarao's birth his father was working as Sirastedar at Bijapur. He inherited all the self-respecting qualities of his father. Starting his primary education in Kannada at Gadag in 1887 he joined the English school at Dharwad in 1891 and before he passed his Matriculation Examination 1897, he was married in 1896, to Shrimati Lakshmibai of Mangalwedhe family of

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Bagalkot. In 1899, he joined the Fergusson College, Poona and completed his B.A. examination in 1903. The same year, his wife and mother died. Bearing all this heavy burden of sorrow, he left for Bombay to study law. In 1905, he completed his LL.B. Examination and commenced his professional career as lawyer in Dharwad. In the meanwhile, in 1904, he married again a girl belonging to Mirij Family of Bagalkot.

As a lawyer, he could have earned a good amount but Venkatarao's mind was directed towards the service of the country in general and that of the Kannada people in particular. He determined to instill in the minds of the Kannadigas a love for their language and their province. With this object in view, he first organized the Kannada-speaking students of the Fergusson College.

In the same year (1905) that Venkatarao was to commence practicing as a lawyer, the Viceroy Lord Curzon carried out the partition of Bengal which resulted, in Bengal first and in India later, in the spread of the thirst for independence. This thirst reached even remote places like Dharwad. But the same Lord Curzon, by his deep love for antiquarian research, was also responsible for the preservation of ancient monuments in India. Once Venkatarao had gone to see Hampi full of such ancient moments. He saw the historic capital in ruins. He also heard about the past glory of the Vijayanagar Empire and saw the beautiful temples and their architecture.

The wonderful sight of Shri Virupaksha and the Vijaya Vitthala temples kindled in his mind a love for the past glory of Karnataka. He was so thrilled by what he saw that for a moment he felt that Goddess Bhuvaneshwari of Hampi ordered him to fight for the resurrection of the Kannadigas. The Kannadigas will wake up, he thought, only if they are reminded of the glorious days of their past *Vidyaranya Charitre* which he wrote in this frame of mind brought a number of followers to him. Simultaneously Venkatarao developed his art of writing in his own way.

He was convinced that all Kannada-speaking persons should come under one administration. If this is not achieved they cannot develop in all respects. It is these ideas that were first digested by Venkatarao and put into effect by him, later, with great perseverance. With these ideas in mind he started exploring the history of Karnataka. He not only visited the places where at present Kannada is the spoken language but he went round all the places in Maharashtra and other areas where formerly the Karnataka Empire had extended. The relics left by the Kadamba, Chalukya and Vijayanagar Empires were closely studied by Venkatarao. The result of all these studies was a book in Kannada called *Kalnataka Gata Vaibhava* (Old Glory of Karnataka). This book became a milestone and a pointer for the birth of the present Karnataka. Reprinted many times, it has become a source of inspiration to all the Kannadigas.

In 1906, Venkatarao of his own accord came forward to wake up the Karnataka Vidya Vardhak Sangha which was then in a drowsy state. He became the Editor of *Vagbhushana* a publication of the Sangha. In a span of about eight years, he organised three conferences of Kannada writers, and the third one was held at Bangalore. All these activities finally resulted in the founding of the Kannada Sahitya Parishad. Indirectly, this was another step in the political unification of Karnataka. Although the Parishad honoured him by electing him as the President of the 1940 session of the Sahitya Sammelan, he cut off his relations with this body as it did not pay enough attention to the spread of the importance of Kannada outside the Mysore State. In 1914, he established the '*Karnataka Ithihas Samshodhana Mandala*' in Dharwad and became its President. It should be noted that this body which is working even today, was started with the main object of conducting research on the history of Karnataka.

As a first step in his continued efforts for the unification of Karnataka, in 1920, he organised an *All Karnataka Rashtriya Parishad* in Dharwad under the Presidentship of the late. V.P. Madhavarao, former Diwan of Mysore. To give wide publicity to the 'Old Glory of Karnataka' and for waking up the Kannadigas, he arranged festivals all over Karnataka in honour of the pioneers--Vidyaranya, Kumar Vyasa, Basaveshwara and personally participated in many of them. To crown all such activities he organised the celebration of the Sexcentenary of the birth of the Vijayanagar

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Empire in 1936 at Hampi. This festival was organised under the presidentship of His Holiness Shankaracharya of Karaveera Peeth, otherwise known as 'Kurtkoti Bhagawatar.' Venkatarao was able to obtain cooperation even of dignitaries like Jayachamaraj Wodeyar who at that time was the Crwon Prince of Mysore.

Venkatarao was a born fighter. He was having secret correspondence with revolutionaries like Savarkar. Ideas of Aurobindo Ghosh served as directives to him. He was an honorary Head Master in the national High School at Dharwad, but since his name was placed by the government in black-list, this school had to close within a year of its starting. Venkatarao was influenced by Tilak. With the deportation of Tilak to Mandalay, Venkatarao wrote a number of very strong articles and for his political leanings and activities he was interned in 1930. Even after he retired from politics, he did not stop fighting for the unification of Karnataka. There is no field of activity which Alur did not enter. Writing of history, politics, education etc. are a few of these fields. He invested in some business and lost. He fought for establishment of libraries and arranged industrial conferences. Dramas and music claimed his attention. He played a very important role in the early stages of *Samyukta Karnataka* a daily and *Karmaveer* a monthly started by R.R. Divakar and also *Jaya Karnataka* a monthly started by himself. He took interest in the publication of books on different topics till the end of his life.

There are about twenty works in Kannada by Venkatarao. Some are autobiographical. Others are philosophical--relating to *Madhwa Siddhanta* and the *'Gita.'* The remaining relate to the past history of Karnataka and the unification of Karnataka. His political writings have served their purpose. But his religious writings are of permanent value.

In Dharwad, an important circle is now named as Alur Venkatarao Circle a number of roads from different parts of Karnataka meet and one of them is a national highway. By naming this circle after him, the Kannadigas have unconsciously paid Venkatarao an appropriate tribute. Just as this circle unites different parts of Karnataka and then leads them to unite with the rest of India, in the same way, every thought or word of Venkatarao leads to the unification of Karnataka as an integral part of India.

Venkatarao was blessed with four sons and a daughter. They are Bheema Rao (ceramic expert), Hanumanta Rao (Tele-communications Engineer), Ushadevi Huigol (housewife), Krishna Rao (Social worker) and Balaram (architect). To sum up, it may be said that all the above happenings in his life seem to justify his belief *Naham kana Harih karta* which was practically his guide till he breathed his last. During Venkatarao's birth-centenary celebrations which took place in 1920, rich tributes were paid to him and to his work and an Institution known as 'Alur Venkatarao Foundation' was established to work for his ideals.

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Altaf, Hussain Hali --

(See under Hali Altaf, Hussain)

Alva, Joachim (1907 --)

Joachim Alva was born at Udipi in Mysore State in 1907. He shaped himself up as a turbulent student leader and a pioneer of the national movement in India.

Joachim Alva was born on 21 January 1907 at Udipi in South Canada District of the Mysore State. His early education was at St. Aloysius College, Bangalore. He studied for his B.A. and LL.B. at the St. Xavier's College, Elphinstone College and Law College, Bombay. The hectic developments in the Indian Freedom Movement after the First World War attracted him.

Mahatma Gandhi had a profound influence on him. He shaped himself up as a turbulent student

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leader and a pioneer of the youth movement in India. During the twenties, he was arrested on a number of occasions. In his whole-hearted devotion to the nationalist movement, he even gave up a lucrative practice at the bar. In his student days, he had a very understanding friend and associate in Shrimati Violet Alva, his class-mate at St. Xavier's and Law College. This student-friendship developed into a life-long partnership.

Joachim and Violet had together a likeness of mind which may well be compared to the great life-partnership of the founder of the Fabian School, *viz.* Sidney and Beatrice Webb. One was complement to the other and both had an abiding interest in defying the British Raj in whatever way possible, hastening the attainment of freedom. Joachim Alva had a facile pen. His writings were courageous and models of diction. He always espoused the cause of socialism and human brotherhood. His zeal to publicise blossomed into the *Forum* in 1943. His famous editorial in the Forum "*Setting the Accounts with the British*" resulted in his being prosecuted for sedition in 1943. The *Forum* was from the beginning a fighting paper. It upset the settled view and the complacency of the reader. In India, it turned to be a leading anti-establishment organ.

After the early days of struggle, rewards came to the couple in abundance. Joachim served on the Steering Committee and the Executive Committee of the Bombay Congress Party. He was a member of the Bombay Congress Committee and was made the Sheriff of Bombay in 1959. He was a member of the Provincial Legislature in 1950-52 and was elected to the Lok Sabha from South Canada and served as a member for 15 years during 1952-67.

Since 1969 he is member of the Rajya Sabha. He was always a trusted consultant for the Ministries of External. Affairs, Defence, and Atomic Energy and also served on a number of Parliamentary Consultative Committee for the purpose. He has travelled extensively. He had an audience with the Pope in 1948 and 1960. Side by side with his abiding nationalist interest, he has his deep Christian religious fervour and never lost an opportunity to protect and serve the cause of good Christianity.

The contribution of Joachim Alva and Violet Alva to the Indian Freedom Movement is significant. They did not enter Indian politics with a halo around their names; they began their political activity at the very bottom of the party hierarchy. They risked their all, but they served to the full extent of their ability which they had in plenty. But for them, the Youth Movement which has assumed such great proportions at present would not have been born at all. The Youth Movement started by the Alvas, formed a useful limb of the main body of the Indian National Congress which was then run by grave, old plodders. The gay young friskers of the Youth Movement gave a turn to the outlook of the Congress and played their part well for the noble cause of Indian Freedom.

Even if all his activities are forgotten, there will be one moment remaining for ever radiating a refreshing light, his 'Men and Supermen of Hindusthan'. Any one in his dull moment, wanting to stimulate himself by the intoxicating fervour and love for motherland, can read the book again and again and get an unforgettable experience.

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Alva, Dr. K. Nagappa (1908 --)

Dr. Alva was born at Kodaman village in the South Kanara district in 1908. He was a very popular doctor and social worker of Mangalore.

Kodamana Nagappa Alva was born at Kodaman village in the present Bantvàl taluk of Dakshina Kannada (South Kanara) District as the fourth and the last son of a Tulu-speaking couple of the Bunt caste named Deva Alva and Vittamma. As a boy Nagappa Alva was highly influenced by his mother who was a great devotee of Devi (Durga) and was highly religious. He had his primary education at Kallige, a nearby village, and middle schooling at Meramajalu Church School. When still in his teens, he was highly influenced by one *Harikatha* he heard and became a

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Gandhian and nationalist. As a high school and college student at the Mangalore Government College, he had the occasion to participate in all public activities of the town. Karnad Sadashiva Rao's personality left a deep impression on him. He also won the conduct prize in the college in 1928.

After Intermediate he joined the Madras Medical College and stayed in Madras from 1930 to 1941. On Jawaharlal Nehru's advice, who visited the city, he founded the Madras Students Union of which Alva became the General Secretary and he was the Secretary of the Medical College Students' Union. In 1937 Alva was arrested for his political activities and released after three days. During this period, he came under the spell of socialist thought and when Subhash Chandra Bose visited Madras as leader of the Forward Bloc. Alva arranged a huge reception for him on behalf of the Students Union. Later he had to land himself in police custody in 1940 for two weeks as a result of such activities. After securing his MBBS degree in 1941, he set up his practice at Mangalore in 1941 and continued his nationalist activities. In 1942-43 his house and his nursing home became a home and a shelter for many freedom--fighters injured by police atrocities who were treated in his nursing home free of change. In a false case foisted on a freedom fighter Alva boldly gave evidence against the prosecution.

He became a very popular doctor and social worker of Mangalore. He became the secretary of the Mangalore Circle Congress Committee (1943-49) and later the President, District Congress Committee. He was elected to the Provincial Committee in 1942. He was elected to the South Kanara District Board more than once and served the Board between 1946 and 1957 and was elected Member, Mangalore Municipality and served the civic body for twelve years. He was the Chairman of the District Board Health Committee from 1946 to 1950.

Alva joined the Praja Socialist Party in 1952 and worked in the party together with K.R. Karanth. He became President of the Mangalore Port Trust and Dock Worker's Union (1953-56) and was a member of the Mangalore Port Trust as the labour representative. He rejoined Congress in 1955 and was returned to the Karnatak Assembly in 1957. He was elected to the AICC in 1958 and chosen Vice President, Karnatak (then Mysore) PCC the same year. After the 1962 general election, Alva became Karanatak' Health Minister. Helping the expansion of the Bangalore Victoria Hospital (with four new departments) and Mental Hospital at Banglore and founding the All India Institute of Speech and Hearing at Mysore are his notable achievements. He lost his Assembly seat in 1967 and was made the President, KPCC and after the split in the congress party in 1969, he threw his lot with congress (O) being a very close associate of S. Nijalingappa. He was elected to Rajya Sabha in 1970 from Karnatak Legislature and during the Emergency, came to be held under MISA for over one year in the Bangalore Central Jail. He joined the newly founded Janata Party in 1976 and was appointed by the Central Government to head the One-man Enquiry Commission to probe into the circumstances that caused damage to the kidneys of Lok Nayak Jayaprakash Narayan. He submitted an interim report, but later the Commission was wound up.

Married to Kalyani in 1934, Alva has three sons and one daughter. One of his sons Jivaraj Alva was elected MLA on Janta Party ticket in 1978. Jivaraj later became a close associate of Devaraj Urs.

As an MP, Alva was a member, Health Consultative Committeeand was also with the Railway Committee. He attended the World Health Assambly in 1963 at Geneva and toured England, France and Italy too in that year. He was an invitee to the celebration marking the silver jubilee of the Yogoslavian Socialist State in 1968 and visited Sweden, Germany, Iran and Egypt during this trip. In 1975 he visited U.S. and Canada while attending as an Indian delegate to the World Tuberculosis Congress at the Mexico City. From his boyhood days, Alva is a religious person and he is a devotee of Sri Satya Sayi Baba. Known for his polished behaviour, he is very nice personality. He loves sports (had been the Sports Secretary of the Medical College Sports Association in his student days) and fine arts like Yakshagana and music.

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Amanullah, Shaikh (D. 1550 A.D.)

Amanullah was one of the most truthful exponents of the *Wahdat al-Wujud* among Qadiriyyas. He reinterpreted the Universality of Reality and its process of encompassing the essence of phenomenal existence and embodying what was beyond existence.

One of the most truthful exponents of the *Wahdat al-Wujud* among Qadiriyyas was Shaikh Amanu'llah Panipati to whom we have already made reference. Although, his name was actually `Abdu'l-Malik, he achieved fame under his title, Amanu'llah. Associated with several orders Shaikh Amanu'llah was foremost a Qadiriyya and a disciple of Shaikh Muhammad Mawdud Lari, who introduced him to the *Fusus al-Hikam* and other famous works of the *Wahdat al-Wujud*. Amanu'llah must have often been present during the evenings when Shaikh Muhammad Mawdud became filled with ecstasy, ordered all books from the room and then delivered *extempore* lectures on the Unity of Being.

Totally involved with the *Wahdat al-Wujud*, Shaikh Aman claimed he could deliver public lectures on its principles without veiling them by the use of anecdotes or similes, and even then could fully convince his audience of the truth of his message. He also asserted that, when a sufi novice, he could use two completely acceptable arguments in defence of the *Wahdat al-Wujud* and that later the number increased to sixteen.

The author of a number of treatises on *Tasawwuf* and the *Wahdat al-Wujud*, in the *Asbat al-Ahadiyya* Shaikh Aman meaningfully reinterpreted the universality of Reality and its process of encompassing the essence of phenomenal existence and embodying what was beyond existence. Tracing the history of the controversy over the *Wahdat al-Wujud* in the Asbat al-*Ahadiyya* the Shaikh quoted the Persian Sufi and poet, Mawlana Jalalu'd-Din Rumi, who is his Sharh-i Rub'iyat had clarified the most basic attacks on the *Wahdat al-Wujud* by its detractors. Rumi asserted that some unenlightened interpreters of Sufi aphorism believed that Divine Reality was infused into all existences. Such a fallacy, said the Shaikh, had arisen from a rlationalization that the whole exists only in sections, which meant it was believed that God existed through His creations, depending Himself of their existence and that His attributes also depended on the attributes of created beings. To Sufis like Shaikh Aman or Rumi such a view was founded on a total ignorance of the truth, and was also sheer heresy. Adherents to another Wrong ideal believed that in His primordial absoluteness God was free of attributes, but the stage of His self-revelation deprived Him of His former state and He infused Himself into phenomenal objects, Therefore, according to this line of thinking, the separate and transendental existence of God remained unproven and He was known only through His emanations. Shaikh Aman fiercely believed this view also contradicted the notion of the self-revelation of the Absolute and was not essentially different from the position of the first group.

According to Shaikh Aman the hierarchical order of *Wujud* as defined by the followers of the *Wahdat al-Wujud* merely included varying degrees of self-manifestations of the Absolute. Being represented in His transcendent absoluteness, contained the Shaikh, was beyond the dichotomy of `existence' and `non-existence' quiddity (*mahiyya*) was not to be understood in its general sense but in the following special sense of Essence. The recurrence (*Tajdid*) of creation was the revelation of the Essences, first to Himself, then in a perpetual cycle of the passing away of forms. In conclusion the unknowable Essence or God existting in Himself) was so Absolute that it was even free from the attribute of absoluteness.

Amanu'llah also wrote a detailed commentary on the *Lawa'ih* of Mawlana`Abdu'r-Rahman Jami. In it, he stressed that the perfection of a dervish depended on a refinement of morals, coupled with an intense devotion to Muhammad's family and their descendants. So, profound was the Shaikh's own respect for Saiyids that as a lecture he would remain standing while the children of Saiyids played in the streets outside.

Shaikh Aman, however, never founded his own Khanqah and lived in a very humble dwelling. So, scrupulous was he to avoid any form of ownership

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that he was constantly distributing gifts in charity. He fasted incessantly and during the night took little sleep. His excessive zikr and meditation often made him neglect this obligatory prayers, When praying, he periodically found himself unable to recite beyond the fourth verse of the opening chapter of the Qar'an where the line, `Thee do we serve and, Thee do we beseech for help' would produce in him an estatic state. Although sick with fever, on 11 Rabi'II 957/29 April 1550 Shaikh Amanu'llah Panipati conducted the `*urs* of Shaikhs `Abdu'l-Qadir Jilani (the Ghausu'i-A'Zam) and then dispensed food to the people of Delhi before collapsing and dying the following day. He was buried near the grave of his *pir*, Shaikh Muhammad Mawdud.

Depsite Shaikh Aman's general unwillingness to enrol disciples, by the time of his death these were quite numerous. Of them Shaikh Taju'd-Din Zakariyya Ajodhani was the most outstanding. Shaikh `Abdu'l-Haqq highly praises Shaikh Taju'd Din for his excellent personal qualities, as well as for his extensive knowledge of sufism and the *Wahdat al-Wujud*. Although, he subscribed to the view held by a considerable number of Akbar's courtiers that the Emperor was the perfect Man (as devised by Ibn `Arabi and his followers), thereby becoming a target for the Merciless ridicule of Mulla `Abdu'l-Qadir Bada'uni, Shaikh `Abdu'l-Haqq's profound respect for Shaikh Taju'd-Din never altered.

Among other disciples of Shaikh Aman Panipati was Shaikh Saifu'd Din, Shaikh `Abdu'l-Haqq's father, In the early days of his career as a mystic Shaikh Saifu'd-Din, had been a Suhrawardiyya. On hearing of the famous Shaikh Aman he decided to join the Qadiriyya order. Traditionally, Shaikh Aman would test the attitudes of his new disciples and Shaikh Saifu'-d Din was no exception. When asked to express his own feelings towards mysticism Shaikh Saifu'd-Din replied that he often felt the whole universe encircling him and that he in turn encricled it. Shaikh Aman decided that an understanding of the Unity of Being was already germinating in his new disciple.

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Amar Das, Guru (1479 -- 1574)

Guru Amar Das was successful as a teacher, and his zeal and activity in preaching, combined with his genial habits and affable disposition, secured for him many convents to the new faith.

Services rendered by Guru Amar Dass stands unique in the history of social services. In the words of G.B. Scott, " Guru Amar Dass was the first reformer who condmned the prevailing Hindu practice of Sati and preached against it." Guru Amar Dass earned the succession by selfless services at the age of 73 Guru Angad's son Datu was enraged at this, he kicked Guru Amar Dass and said: "Only yesterday thou were a water-carrier in our house and to-day thou sittest on the *gaddi* as a Guru."

Guru Amar Dass did not take it ill, rather apologised to him saying, "Pardon me, my hard bones must have hurt your foot." This shows the Guru's great humility and wisdom. Though, the concept of the Guru philosophy is the same, yet personality impact can be easily recognised from the composition. Guru Amar Dass started writing in later life, 'Anand Sahib' is recognised as most valuable ethical literary composition, which guides the human soul to the right path. Guru Amar Dass used 17 Ragas for his Vani.

Guru Amar Dass was born on May 5,1479 in village Basarke distt. Amritsar. Name of his father was Shri Tej Bhan. Tej Bhan Bhalla was a small businessman in the village Basarke. At the age of 24, Amar Dass was married with Ram Kaur, daughter of Devi Chander. Amar Dass from his early age was a man of religious views. He has travelled to so many Hindu shrines before he came in the contact of Guru Angad Dev.

Basic content in the poetry of Guru Amar Dass is mysticism, bliss and spiritual transformation. Guru Amar Dass analyses transcendental stage in his composition Anand Sahib. Guru Amar Dass composed 2522 couplets. 'Anand Sahib', can be called the supreme creation of Guru Amar Dass. Spiritual realisation of the eternal bliss has been sung. Philosophical thought has been transmigrated on mental stage also.

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Total personality of Guru Amar Dass reflects through the mirror of his literary composition.

Spiritual Aspect of his Poetry: ''Concentration on the name of God removes all kind of tortures, tribulations and tears from the mind of man. Sun of happiness enshines the happy life, why to forget the Creator who is the maker of destiny. Lord is competent of all virtues why to forget him. O! my mind meditate on His name. The appearance of the world is perceptual, the feeling of misery is conceptual, the thoughts of unhappiness are unreal, the bliss is our very being real.'' Guru Angad Dev Says: The composition of 'Anand Sahib' is intellectual and philosophical, at the same time, the recitation of this verse gives calmness for contentment and consolation of mind. That divine music which is continuously going in the mind of man, if some fortunate listens that inner song (melody). attains: some one who realises the Supreme, all sufferings vanish. So, this was the divine message of Guru Amar Das.

Social Aspect of His Poetry: ''Guru Amar Das' achievement was that he constructed a fence around the plant that germinated, lest it should be destroyed by the gale of all consuming Hindu's vague social practices. The plant got an opportunity to grow and fructify.'' This saviour saint suggests that all earthly pleasures and attachments are false. This is a mere thirst which remains unquenchable, Guru Amar Das' social comment can be seen in relation to his general idea of human misery. Woman of this age was victim of many social bondages. Woman used to put alive at the burning fire in the pyre of her husband. This traditional ceremony was entirely based on inhuman act. Guru Amar Das condemned this irrational ritual by song:

> Sati is not the woman, who burns herself,
> in the pyre of her husband:
> Real '*sati*' *is* known who lives in Patience and Character,
> She is who faces the pangs of separation;
> in the memory of husband.

The woman who does not recognise her husband, if she is put in fire with dead body of her husband, is there any justification in this formal practice? So, Guru Angad Dev rightly says:

> The woman who never recognised him
> as her husband, why she should be burnt;
> Husband living or dead, she has been con
> demning him.

So, Guru Angad Dev like his predecessor Guru Nanak Dev, really worked a lot to raise the social status of women. So, he is also considered one of the greatest emancipators of the women.

Giving the social background, J.S. Grewal in his book 'Guru Nanak in history' writes, ''A respectable Hindu wife was expected to be completely devoted and dedicated to her husband. In certain situations, she obtained a supreme virtue of conjugal fidelity at the cost of her life. The rite of *Johar* was not unknown to the Rajputs; but in the Punjab of our period there would hardly be an occasion for its performance. The custom of becoming *sati,* however, by immolation on the funeral pyre of the deceased husband, was noticed by Albruni, and Ibn Battuta also noticed the case of a *sati* in Pakpattan on his arrival in the Punjab and several more elsewhere. They also noticed that the act was regarded as extremely honourable and meritorious. Even Amir Khusrau had a general appreciation for this supreme sacrifice of the Hindu woman. Several centuries later, Ganesh Das placed the widow becoming *sati* above even the gnostic and the martyr. The veneration given to the *sati* was in fact carried to the point of worship. Evidence on the existence of this practice in the Punjab is not lacking. It appears, however, that it was confined to the socially respectable groups. All the Hindu widows did not become *satis*''. Ibn Battuta clearly mentioned that the widow who did not burn herself dresses in course garments and lives with her own people in misery, despised for her lack of fidelity.

Guru Amar Das's interpretation of the rite of becoming sati was duly revered and recognised among the people of Punjab. History is evident that Gurus removed many socially rotten rituals and false traditions. Thapar Romila writes, "Even before the Turkish conquest of Hindustan, the desire for exclusiveness on the part of the *brahmans* had become an obsession with keeping aloof from the lower castes in particular." Not only the touch of the *chandala* but even his shadow crossing the path of the *brahman* called for

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ritual ablution. "Such social observances reduced still further the status of the *shudra* and the outcastes. Gradually, untouchability was extended to even the heretical sects of quite high caste, but who were opposed to the *Brahmans.*"

Guru Amar Das's criticism of the contemporary society is quite constructive. He discards caste system, he seems to condemn *Varn- Ashram* order.

Do not be proud of high caste,
Brahman is that whom Brahma (The Maker)
has created,
O! ignorant fool do not feel proud of the caste
This proud spread many evils,
People divide the caste system in four *Varnas*;
That Eternal is the maker of whole creation .
Clay is the material, from which world exists.
Potter shapes the different posts,
This human body is also like a pot,
which has been awakened by five elements.

God has infused his light in him to raise his power of discrimination.

Guru Amar Das analyses the background of caste system and prove that all the men are the pots of the Creator. So no one is high or low. He does not believe in the appreciation of worldly pleasures, this visible world is transitory, its people are also temporary. Time kills and destroys everybody . Every one descends into dust later or sooner. Omar Khyyam rightly says,

"The Moving Finger writes; and, having writ
Moves on: nor all thy piety nor wit
shall lure it back to cancel half a line
Nor all thy tears wash out a word of it."

Guru Angad Dev represents the same idea in the different lines.

Inevitability of death is vivid from the poetry of Omar Khyyam as well as from the verse of Guru Amar Das. Guru Amar Das gives an idea to get the remedy which kills the fears of death. Worldly pursuits and too much indulgence knit the snare of fears around man's life. When an enlightened man gives the true word of guidance, then the whole life glitters. Innerself gets the divine glory and dwells in an absolute bliss, where no fear of death is to be found.

Concept of God: God is light of Heavens and of Earth . His light is like a niche , where in is a lamp encased in glass. There is light beyond light. God guideth whom, he will to His light; God knoweth all things. In the mansions which God hath allowed to be reared. That his name may therein be remembered, do men praise Him."

According to Guru Amar Das, God is that generating power which brings up the child in the womb of mother , why He should be ignored who is such a Saviour. Fire and filth where the child develops during the conception period is really wonder of God . Fire in the guise of temptation is prevailing in the world also. Mirage is the other name of this worldly fire . This mirage gives birth to many excitements. This is the play created by temptation and fire in the world. When the concentration from the Creator diverts, temptation begins to rule. Man going away from God engrosses himself in different attachments. Guru Angad says by the grace of Guru, who mediate on the name of God attains Him, while living in the world.

So in brief Guru Amar Das believes in omnipresence of God. Though His visibility cannot be seen physically but His presence can be realised from the functioning of the universe and its entire system. Supergeon writers , "God is seen in the stars, in the stone, in the flash, in the soul etc."

Dr. Mohan Singh Diwan in his book, 'History of Panjabi Literature' writes, "These stary selection (of Bhagat Bani) from all except Premanand and Surdas were probably made and preserved by Guru Amar Das."

Guru Amar Das represents Gurmat Philosophy in its true spirit. Religious theory given by Sheikh Farid is somewhat based on penance and pessimism. So, naturally, there was clash of two different spiritual theories.

We find in the Adi-Granth that Guru Amar Dass has criticised some couplets of Bhagat Kabir. Bhagat Kabir believed in self-purification, good deeds and good moral character, where Guru Amar Dass was of opinion that God is the maker of Destiny, He shapes the man according to His own will. These qualities automatically come in the character of man if God

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gives him the grace of His blessings. So , here again we find the clash of two different personalities.

So in the Adi-Granth alongwith Farid and Kabir, the couplets of Guru Nanak and Gruru Amar Das are also compiled because they criticised some of the philosophies of saints like Sheikh Farid and Bhagat Kabir. Again we find the difference in the outlook of Kabir and Guru Amar Dass. Again in the words of Dr. Mohan Singh , "The fundamental difference between the outlook of Kabir and Amar Dass who introduced him to the Panjabi reading public through his anthology containing Kabir among others and who was the first to announce his difference with Kabir is thus shown :" Guru Amar Dass was a versatile personality, his pteotry covers spiritual , social, cultural and moral aspects. Original literary comments on the works of Sheikh Farid and Bhagat Kabir carry much significance in the field of ancient Panjabi criticism.

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Amar Shaikh, Shahir (1916 -- 1969)

Shahir Amar, born on 20 October, 1916, wrote several poems and dramas. He was an utter devotee of Freedom and National Integration, and social uplift.

Shahir Amar Shaikh, was born on 20 October, 1916; to Hussain Patel and Munirbi in Barsi, Dist. Sholapur. When Mahboob Patel (Amar Shaikh) was of 2 years, his father divorced his mother, and married again and went to Pune, having no relations with this family thereafter. Hence Amar Shaikh lived as an orphan with his grandfather Malik Saheb, a peasant and *kirana* shop-keeper, passing days of poverty. Munirbi did not marry again, only for the sake of her children. Amar Shaikh's elder brother died of starvation. His sister Sughrabi was married to Mehtab, who lives in Barsi at present.

His grandfather Malik Saheb, father of Munirbi, was very affectionate to him. Those days were of entire poverty for Amar Shaikh. His mother once said in her folk-song:

"Bad days of mine will be over.
And Greatness will come to my innocent child"

Amar Shaikh, born a Muslim, never believed in any region except Humanism.

Amar Shaikh married Manorna Jaykar, daughter of Shanrao Vishvanath Jaykar. She came from *Pathare Prabhu*, but never believed in caste and religion. Afterwards she was called as Jyoti Amar Shaikh. She is a graduate of Bombay University. They have two daughters. Prema, married to Anil Barve, staunch communist, great writer, journalist and dramatist; and Malika married to famous Dalit leader, Namdeo Dhasal, a renowned Marathi poet. One son and daughter died as babies in hospital. She resides at present at Jacob Circle, Bombay.

Since boyhood, he was to sell newspapers, with one Bapu Pimpatkar, but finally handed over all to Bapu, who flourished on the same. Both were to work for the Indian National Congress also. By nature he had an enchanting voice. He passed Vernacular Final and stood first in Sholapur district, but left further studies, due to financial distress. In young age he started to work for Trade Unions. Once he was much influenced by the speech of comrade Raghunath Krahdkar, and joined the Communist Party in Pune. He organised mill-worker's strike in Sholapur, and was arrested and kept in Vispaur jail. He left Barsi and started living in Pune. He lived on only Rs. 20 per month. As he was working underground, he joined Navayug Natak Company, under Master Vinayak, in the name of "Amar Shaikh". Then he was assigned the Kalapathak work under the Communist Party on Rs. 40 p.m. which he continued further as: "Lal Bavta Kalpathak," and the artists like Com. Shahir Anabhnu Sathe, Com. Shahir Gavankar, Usha Urdavareshe, Manohar Karkhanis and others who worked for this Kalapathak. He made thousands of programmes in Maharashtra and other States, and specially "Aklachi Goshi" Wag (folk-drama) which turned out to be most popular. He prepared the public opinion for Sanyakta Maharashtra Struggle and then for Goa Freedom Move-

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ment, through his programme. He also took active part during Panshet tragedy and collected ample relief fund for sufferers. But during all this period, he enthusiastically made entire efforts to educate the people on socialistic point of view, as he himself had a firm belief in Marxism.

Beside his public programmes, he also organised a workshop of Shahirs in Sin-nur Taluka, district Nasik, and continued for one month. In Bombay he organised three days folk-drama Seminar in Damodhar Hall, along with singer Watve, Rohini Bhate. Balaji Pandharkar. He also arranged the extension speeches of renowned arists like Vasant Bapat, Vinda Karnadikar, Mangesh Padgaonkar, Shanta Shelke etc. He published one joint declaration for *Marathi-Urdu Milap* to stimulate sense of national integration and organised one institution also. He issued one monthly, entitled " *Yugadeep*" but closed it soon so as to continue his Shahirship. In Bombay, he conducted the study circles of students for month, free of charge. He wrote for newspapers too, and nearly twenty-five articles, on different political issues were published in renowned Marathi papers. He had purchased 16.5 acres of land at Badhegaon district, Ahmedangar, to establish a Shahi University but due to his untimely demise, the dream did not come to being. He also attempted to establish one boarding for poor Shahirs, but in vain.

He has written one drama "*Pauhila Bali*" in Marathi. He was influenced by his teacher in folk-art, Lahri Hyder. His four collections of Poems were published by Shri S.V. Bhat of Abhinav Prakashan , Pune, ` *Kalash', 'Amargeet', 'Dharti Mata,' 'Upekshita'. He also wrote four ballads,(powadas) 'Udham Singh,' Shivaji', 'Yashswantrao Holkar' and `Bhagva Jhenda''*

He had been to all the States of India, and exhibited his folk art with a great sense of nationalism. He went to Patna (1952), Banaras (1954), Delhi (1956), Lucknow, Calcutta, Madras, Bangalore etc. and was greatly admired. In 1955 he went to Moscow and lived with the Russian folk-artist Boris Merhaut and worked with Rasheed Babanov. Everywhere he held aloft the Voice of India. He died in a car accident near Indapur on 29 July, 1969, while going to his programme at Vaisag. His body was buried in Bombay.

He had firm faith in communism, though on the occasion of China's aggression due to the difference of opinion, he resigned from the Communist Party, but remained a true communist in heart and mind. He was an utter devotee of Freedom and National Integration, and social uplift. He always welcomed all that came new to human life. He lived the simple life of a common man, wearing always kurta and *payjama* and never was after money. He earned lacs of rupees through his programmes, and donated to the educational institutions in thousands. He always remembered the advice of his grandfather Malik Sahib. "Go ahead, don't's look back". He acted never for only entertainment, but struggled for people's difficulties, problems and showed them the way to struggle. Inspite of working in the atmosphere of singing and dancing he firmly kept his character untarnished.

He had his admirers in India as well as abroad. Acharya Manohar Potdar wrote detailed critical appreciation on Amar Shiekh's poetry "*Amar Sheikhanchi Kavita.*" Prof N.R. Phatak has written foreword to *Amar Geet,* and Acharya Atre has written preface for *Kalash*', number of great Marathi writers, like professor Tendulkar, Professor Himmatrao Chavan, Professor Kshirsagar, Professor Anant Kanekar etc. have appreciated his poetry. The Russia folk-artist Boris Merhaut, has admired Amar Shiekh, in his article "Amar Shaikh Amexi Anami". He was invited to attend all India Shanti Sammelan Parishad held in Calcutta, where filmstar Prathviraj Kapur admired him. He himself has said about his poetry, "Poetry is a race of Truth towards life.' His poetry is not to be read with eyes, but with ears, as viewed by Hopkins. He played some side roles in Marathi films, and was awarded the state Award for his best acting.

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Amarnath, Vidyalankar --

(See under Vidyalankar Amarnath)

Amba Prasad, Sufi (1858 -- 1915)

Sufi Amba Prasad was a staunch nationalist. He remained true to the cause of India's freedom and died in exile in Iran on 21 February 1915.

Sufi Amba Prasad was born in 1858 in a Kayastha family at Muradabad (U.P) and died in exile in Iran in 1915. He had his education at Muradabad up to the Intermediate examination. Later on, he went to Jullundhar for the study of law.

Amba Prasad was a follower of the Tilak School and was very much influenced by Sardar Ajit Singh. He also came in touch with Sardar Swaran Singh, Lala Lalchand Falak, Zia-ul-Huq, Amardas of Behra, Dina Nath of Hafizabad, Dhanpat Rai of Kasur, Pindi Das and Raja Mahendra Pratap.

He started his political career as a journalist in 1896 when he founded the *Jami-ul-Uum* and edited it himself. He also worked as a sub-editor of the *Hindustan* and contributed articles to the *India* of Gujranwala and to the *Inqilab* of Peshawar. He was a prolific writer. Apart from his contributions to the newspapers, he wrote pamphlets under the headings'' 'An Example of European Civilization'; '*Baghi Masih*: 'Translation of an Article by Amir Ali'; 'Lectures of Tilak'; '*Baghawat*' (Rebellion).

Sufi Amba Prasad was a staunch nationalist. He preached the gospel of freedom and inspired Indians to imbibe the spirit of nationhood. He first came into prominence in 1897 when he was arrested for preaching revolt among the Muhammadans against the British Government and was sentenced to undergo imprisonment for 18 months. After that the watch-dogs of British Imperialism never left him alone. He took a leading part in the *Bharat Mata* Movement, *Bharat Mata* Book Agency and Tilak Ashram and became very popular among the politically conscious masses.

Sufi Amba Prasad alongwith Ajit Singh advocated the murder of Englishmen as a sure method of winning freedom from foreign domination. The D.C. of Lahore, an Englishman, wrote about him: ''It is however well known that although Amba Prasad's name appears but sparingly on the *sections* publications of the Lahore clique he is one of the most intensive, if not extensive contributors. He is by far the most able man of the whole group of which he is the guiding spirit.''

He led the agitation of the Bharat Mata Society against various atrocious acts of the Punjab Government in the rural areas of Punjab. He also came in contact with the Nizam of Hyderabad, but refused to live on his hospitality. He bluntly refused to be induced to work as an informer of the British government in the nationalist movement on an offer of Rs. 1,000 per month, but volunteered to work in the office of the *Hindustan* on a meagre salary of Rs. 60 per month.

Sufi Amba Prasad went to Nepal in 1907 to enlist the support of the Nepalese for the freedom fighters of India. There he came in touch with Jung Bahadur of Nepal who thought very highly of him and advised him that the place of such an intelligent person was not in British India. He was modern in his political and social outlook, but did not want the western culture to be imposed without reservation. He often wrote of problems of social reform. He was of the view that European civilization did not suit India.

He was bitterly opposed to the economic policies of the British Government. ''If any nation at this time in the world can be compared in helplessness to the Jews it is only the people of India where nothing is exempted from taxation.'' He was highly critical of the British in India and the bureaucracy. ''If the British rule in India ever comes to grief, the responsibility will be with the Anglo-Indian Officers. This small coterie of despotic officers can shake the foundations of the British Indian Empire. In India, the Englishman is an absolute King in so far as his relations with the natives are concerned. People in England want to keep the children of the soil in a state of perpetual bondage.''

He, however, appreciated in principle the English form of government which allowed freedom of speech and writing. He was every critical of the British Empire and the imperial connection and wanted India

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to be free from British domination. He made use of the public platform to spread his revolutionary ideas. On March 9, 1908, he became eloquent in Punjab and roused the brave Punjabis to give a fitting reception to Bepin Chandra Pal on his release from prison where he was kept confined for his political activities. He had to undergo various terms of imprisonment for more than eight years, from 1897 to 1907, for his writings and speeches, and for holding radical political views.

Sufi Amba Prasad was a scholar in Persian, went to Iran in 1908 and made common cause with Iranian revolutionaries. He roused them against the British officers and became very popular with the masses who began to address him as *Aqa Sufi* for his broad, liberal and radical view as a reformer and revolutionary.

Sufi Amba Prasad married for the second time in Iran and settled down there. He wrote a book on '*Mohibbani-Watan*', in which he has given a detailed account of the exploits of the Iranian revolutionaries. He lived a dynamic life. Single handed--right from his birth he had only the left arm--he remained a leftist throughout his life. He never budged an inch from the field;' never lowered the revolutionary flag. He remained true to the cause of India's freedom and died in exile in Iran on 21 February 1915.

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Ambedkar, Dr. Bhimarao Ramji (1891 -- 1956)

Bhimarao Ramji Ambedkar was a liberator of untouchable from social injustice and constitution maker of modern India.

Bhimarao Ramji Ambedkar was born on 14 April 1891 of Mahar (Hindu Untouchable) parents. Ramji Maloji Sankpal (father) and Bhim Bai (mother) at Mhow (Mahu in ex-Indore State). His father was a military Subedar and was a *Kabirpanthi* devotee. The family hailed from a village, Ambad, in the old Taluka Dapoli of Ratnagiri District and moved from one military camp to another. Bhimarao was the fourteenth child of his parents and he used to joke that he was *Chavadave Ratna*, suggesting he was born to beat others. Economically poor, the family was respected by the neighbours.

Bhimarao married Ramabai in 1905 when he was 14 and she was 9. She was from a poor Mahar family and illiterate. She died in 1935. Bhimarao married a second time, (Dr). Sharada Kabir (later named Savita), in 1948. She was from a *Saroswat* Brahmin family of Bombay.

Ambedkar had his early education in Satara. He matriculated in 1908 from the Elphinstone High School, Bombay, and graduated in 1912 from the Elphinstone College. In 1913 he went to the U.S.A. on a Baroda State scholarship and joined the Columbia University from where he took his M.A. in Economics in 1915 and Ph.D. in 1916. In the same year he went to England and joined the London School of Economics and Political Science and also the Gray's Inn. He was working for his M.Sc. in economics and was also preparing for the Bar. But in 1917 he had to discontinue his studies on the expiry of his scholarship and return to India. Back in India he taught at the Sydenham College of Commerce and Economics, Bombay, as Professor of Economics from 1918 to 1920. Having saved some money and with financial assistance from some of his friends he went to England again in 1920 to complete his studies. He obtained the M.Sc. degree in 1921 and was awarded the D.Sc. degree in 1923. In the same year he was also called to the Bar.

He started legal practice at the Bombay High Court in June 1924 and from that time started his active public career, as a social worker, a politician, a writer, and an educationist. Even before that, however, he had given clear indications of what he considered to be his life's mission. From December 1919 to June 1920 he had brought out a Marathi fortnightly, the

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Mooknayak (Leader of the Dumb). In January 1919 he had also given evidence before the South Borough Reforms (Franchise) Committee, claiming political rights for the Depressed Classes of India. In July 1924 he started an organisation in Bombay named the '*Bahishkrit' Hitkarini Sabha*' for the moral and material progress of the untouchables. Between 1925 and 1930 he set up four boarding houses in the Bombay Presidency for untouchable students. For propagation of the same cause of improving the condition of the untouchables he started a Marathi fortnightly, the *Bahishkrit Bharat*, in April 1927, and a weekly, the *Janata*, in November 1930. In September 1927 he started the '*Samaj Samata Sangh*' for preaching social equality among the untouchables and the caste Hindus. Inter-caste marriage and inter-caste dinner formed important parts of the programme of the organisation. As the organ of this body he started another paper, the *Samata*, in March 1929.

Not content with mere preaching and writing to secure justice for the untouchables, Ambedkar took to the path of fighting agitation. In December 1927 he led a Satyagraha to establish the civic right of the untouchable to draw water from a public tank, "Chavdar Talen", at Mahad, district Kolaba. The Hindu claimed the tank as a private property and a prolonged litigation followed. Ambedkar won the case in the Bombay High Court in March 1937. He led another Satyagraha in March 1930 to establish the right of the untouchables to enter the famous temple of Kalaram at Nasik. The Satyagraha was withdrawn in March 1934.

During this period, besides his leadership of the Depressed Classes, his eminence as a jurist also gained wide recognition. In 1928 he was appointed a Professor in the Government Law College, Bombay, and subsequently the Principal of the College. In 1935 he was made Perry Professor of Jurisprudence, a conveted distinction.

In politics, he early established his position as the leader of the Depressed Classes. He was a nominated member of the Bombay Legislative Assembly from 1926 to 1934. During this period he introduced several bills for the welfare of the peasants, workers and untouchables. They were, however, not passed because of the opposition of the orthodox sections. In recognition of his claim as a leader of the Depressed Classes, Ambedkar was nominated as a delegate to the three Round Table Conferences in London (1930-33) and served on some of the Committees till 1934. His demand for separate electorates for the untouchables was opposed by Gandhi at the meeting of the Minorities Committee of the Second Round Table Conference (November 1931), as Gandhi felt that it would permanently divide the Hindu society. Gandhi declared that he would resist such a move with his life.

The Communal Award, announced on 17 August 1932, conceded separate electorates for the untouchables. Gandhi went on fast unto death on 20 September 1932, and finally on 24 September the Poona Pact was made in the Yervada Jail which provided for reservation of seats for the untouchables in the general constituencies. Gandhi claimed the untouchables as an integral part of the Hindu society and he named them Harijans (People of God), which came into popular use to denote this particular section of the Hindus.

Ambedkar could not reconcile himself to this political compromise which did not eliminate the social stigma attached to the Harijans. On 13 October 1935 he made an announcement in a public meeting at Yeola, District Nasik, that the untouchables would leave the Hindu fold altogether and accept some other religion, as he felt that within the Hindu fold they would never get recognition of social equality. He first turned to Sikhism during 1938-40, but his efforts proved fruitless. However, the Khalsa College in Bombay emerged out of this movement in 1940. Finally, on 14 October 1956 he embraced Buddhism and advised his followers to accept the new faith. He himself gave 'Deeksha' to lakhs of followers in Nagpur. It must be noted, however, that his sudden mass conversion was only superficial. It did not alter the real conditions of the Harjans and many of them reverted to their earlier faith in course of time.

Ambedkar's great organising ability was clearly demonstrated by the foundation of the Independent Labour Party of India in October 1936 which captured all the seats in the legislature in Bombay Presidency reserved for the Scheduled Caste (the official designation of the untouchables under the

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Act of 1935). In April 1942 he cast his net wider and formed the Scheduled Castes Federation as an all-India political party, From July 1942 to March 1946 he was a member of the Governor-General's Executive Council and took advantage of this opportunity to promote the interests of the Scheduled Castes/Tribes. He secured adequate funds from the Central Government for their education and reservation of posts in the Central and Provincial Government service for them. Among his own efforts to promote the interests of the Scheduled Castes may be mentioned the foundation in July 1945 of the People's Education Society which started a number of colleges in the Bombay Presidency for Scheduled Caste students.

Inspite of his opposition to the Indian National Congress which he regarded as dominated by caste Hindus, during the transfer of power in 1946-47 his eminence as a national leader was fully recognised and he was nominated by the Congress to the Constiuent Assembly. He also joined the Nehru Cabinet as Law Minister. He was the Chairman of the Drafting Committee to frame the Constitution of India and piloted the Bill successfully, winning encomium from all. He also drafted the Hindu Code Bill so well that he was called the Modern Manu. However, orthodoxy prevailed and the Bill was opposed in camera by some of the Cabinet Ministers. His health also deteriorated and he resigned from the Cabinet in September 1951. He lost his election to the Parliament in Frebruary 1952, but was nominated by the Bombay Legislature to the Council of States in May 1952. He lost his second election to the Parliament in 1953.

Ambedkar's interest in Buddhism is illustrated by his participation in the World Buddhist Congress, in Ceylon (1950) Burma (1954) and Nepal (1956). In 1955 he founded the 'Bharatiya Buddha Mahasabha' for the spread of Buddhism in India.

A prolific writer, he was the author of many books of which only a few may be mentioned here: 'Castes in India--their mechanism, Genesis and Development' (May 1916); The Problem of the Rupee' (December 1923); 'Evolution of Provincial Finance in British India' (1927); 'Thoughts on Pakistan' (1941, next two editions)--'Pakistan or Partition of India'); 'Ranade, Gandhi and Jinnah ' (1943); 'Who were the Shudras and how they came to be the fourth Varna in the Indo-Aryan society ?'' (1946); 'Thoughts on Linguistic States'' (1955).

Ambedkar had a buoyant and dynamic personality. He was tall and stout. At home he put on simple Indian dress but in public he was always in immaculate western dress. He was a great lover of books. His personal library collection was very rich and he was proud of it.

His bitter experience in his early days made him a relentless critic of the Hindu society. He would oppose the caste Hindus whenever and wherever he had to face them. His erudition and fighting spirit made him a formidable. enermy of the caste Hindus. From 1924 to 1934 his role was agitational. He led numerous Satyagrahas for asserting the rights of the untouchables. From 1930 he entered the areas of national politics. He opposed the policy of the Indian National Congress and particularly its demand for independence. He wanted foreign rule to contiunue to safeguard the interests of the lower classes of the Indian society. His role in politics was resented by the nationalists who, however, recognised his brilliance. It was after independence that he showed his abilities at their best. His achievments in framing and piloting the Indian Constitution and in preparing the Hindu Code Bill were unique. They made the nationalists give up their former prejudices against him and recongnise him as one of the foremost national leaders. Even then Ambedkar will be remembered in history specially as the emancipator of the untouchables.

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Ambedkar, Uttamrao (1920 -- 1945)

Uttamrao Ambedkar, a freedom fighter, was arrested and sent to 20 years imprisonment where he died in 1945.

Uttamrao Ambedkar was born at village Kindala, district, Wardha, Gujarat, in 1920. Actively participated in freedom movement. Was arrested in connection with the attack on the Ashti police station in August, 1942. He was sentenced to 20 years' rigorous imprisonment where he died in 1945.

Ambolikar, Ganpat (1925 -- 1942)

Ganpat Ambolikar, a freedom fighter, was died of bullet wound in police firing in the Quit India Movement in 1942.

Ganpat Ambolikar was born in 1925 at Nagpur, Madhya Pradesh. Died of bullet wound he received in firing by the Police at Nagpur on August 14, 1942, while participating in a procession taken out in connection with the Quit India Movement.

Ambujammal, Smt. S. (1899 -- ?)

Smt. Ambujammal was a freedom fighter and social reformer. A loyal and true devotee of Gandhiji, her greatest tribute to his memory is her founding of the Srinivasa Gandhi Nilayam in 1948.

Smt. Ambujammal, only daughter of Sm. Ranganayakiammal and S. Srinivasa Iyengar, a prominent lawyer and a reputed Congress leader of Madras, was born on 8 January 1899. The family originally came from the Ramnad district. Being orthodox she was educated only at home. An Anglo-Indian lady teacher taught her English, drawing, stitching and embroidery. She also learnt music and is a good *veena* player. She was married at a very early age, in May 1910, to S. Desikachari, an advocate of Kumbakonam belonging to a middle-class landlord family.

Very early in life, besides her parents and her aunt Sm. Janammal, she was very much influenced by Gandhiji. She was greatly attracted by his constructive economic and social programme. In her later life she was influenced by Sister Subbalakshmi, Dr. Muthulakshmi Reddi and Mrs. Margaret Cousins who were mainly responsible in getting her interest in social service. Among the books that influenced her were Valmiki and Tulsi Ramayana, Vivekananda's Lectures, especially on Bhakti, yoga, and Tilak's Karma Yoga.

Prior to her entry into national service in 1930, she had obtained teacher's training and was working in the Sarada Vidyalaya as a part-time teacher. From 1929 to 1936 as a Committee Member of Sarada Ladies' Union, she worked under sister Subbalakshmi. In 1929 she became Treasurer of Women's Swadeshi League, Madras and continued in that office till the abolition of the League. The League was a non-political organisation, but was a wing of the Congress, implementing only Gandhiji's social and economic programme. In 1930 she joined the Civil Disobedience Movement and courted arrest.

In 1932, nominated by the Congress as the "Third Dictator" she led the *Satyagrahis* in the foreign cloth boycott and was arrested and sentenced to 6 Months' imprisonment.

From 1934 to 1938 she was a member of the Managing Committee, *Hindi Prachar Sabha*. She showed much interest and enthusiasm in Hindi, passed *Visharad* examination and did propaganda work for Hindi. In 1934 she went on an all-Indian tour on behalf of the *Hindi Prachar Sabha*, attended the All-India Congress Session held in Bombay and stayed with Gandhiji at the Wardha Ashram from November 1934 to January 1935. In 1936, she became the Secretary of the Mylapore Ladies Club where she conducted Hindi classes. From 1939 to 1942 she was the Secretary, and

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from 1939 to 1947 the Treasurer of Women's Indian Association. During this time she actively worked for the abolition of child marriage, polygamy, *devadasi* system and for bringing about legislation for protecting women's property rights. On behalf of this Association she was nominated as a member of the Madras Corporation. In 1947 she was the Chairman of the Reception Committee of All-India Women's Conference held at Madras. From 1948 she had been serving as the President and treasurer of Srinivasa Gandhi Nilayam. In 1956 she participated in the *Padayatra* of Tamilnadu along with Vinoba Bhave to popularise the Bhoodan Movement. From 1957 to 1962 she was Vice-President, Tamilnadu Congress Committee; and from 1957 to 1964 Chairman, State Social Welfare Board.

She is a very good and eloquent speaker both in Tamil and Hindi. Author of great repute, she has contributed articles in Tamil magazines on women's upliftment and education, Gandhiji and national movement. She has also several Tamil Publications to her credit, '*Tulsi Ramayanam*', '*Gandhi Ninaivu Malai*', '*M.K. Gandhi*' and '*Reminiscences of My Father*'.

Slim and tall, she possesses a quite, unassuming and heroic personality. A staunch Congress woman, she is a habitual *khadi*-wearer. She donated all her jewlery for the national movement, which was utlised by Gandhiji for the support of the Mahilashram in Wardha.

Although coming from an orthodox family, she holds liberal views on caste system, untouchability, status of women etc.

In the economic sphere she believed in Vinoba Bhave's Village Programme based on self-sufficiency as the ideal method which would make India economically self-sufficient and independent. She does not favour too much of industrialization.

A loyal and true devotee of Gandhiji, her greatest tribute to his memory is her founding of the Srinivasa Gandhi Nilayam in 1948. This school is a branch of the Women's Indian Association. It provides free coaching to poor girls and runs a free dispensary. It has also a printing press, an envelope-making unit and a cooperative society which provide training and employment to poor women.

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Ameer Ali, Syed (1849 -- 1928)

Ameer Ali, born at Cuttak in 1849, strengthened separatist ideas among educated Muslims.

Ameer Ali, the son of Syed Saadat Ali of Mohan in the Unnao district of Oudh, was born at Cuttack in Orissa. His family claimed descent from the Prophet through the eighth Imam, Ali Raza. They were *Shias* who came to India with Nadir Shah. His forbears were prominent in the service of the Nawab of Oudh till shortly before that state's annexation .

Ameer Ali was educated at Hooghly College, Chinsura and later graduated in arts and law from Calcutta University. He is said to have been the first Muslim in India to take the M.A. degree. Later he won a government scholarship to England, where he was one of the first Indians to study for the bar in 1873. On returning home, he set up practice in Calcutta. In 1876 he founded the Central National Mohammedan Association of which he was Secretary for a quarter century; for about the same time he was president of the Hooghly Imambara Committee.

Professionally Ameer Ali rose high. In 1878 he was Presidency magistrate; a year later, Chief Presidency magistrate. On 1897, he was a member of the commission set up to inquire into the affairs of the ex-king of Oudh. He was a member of the Bengal Legislative Council during 1878-83. In 1883, one of the three additional Indian legislative members of the Governor-General's Council. During 1890-1904, he was a judge of the Calcutta High Court. In the latter year, he

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retired to England, but continued to remain active on Indian affairs.

At each stage in the formulation of constitutional reforms between 1907 and 1909, Ameer Ali and his London branch of the All-India Muslim League played an important part. They fought hard, and successfully, to ensure that the price paid for their support for the proposals was high.

As a pamphleteer, a speaker and an organizer, Ameer Ali was continually before the public in defence of his co-religionists. For modern developments of nationalism, whether in Turkey or India, he had little sympathy. Islam and the British Empire, both transcending merely racial or geographical barriers, were the objects of his loyalty. Although a *Shia*, he protested against the abolition of the Khilafat and, along with the Aga Khan wrote (1923) to the Turkish National Assembly against its suppression. That year the two had led a deputation to Turkish leaders of the Turkey too in its support. They were coldly received by the leaders of the Turkish revolution-Ismet Inonu and Kemal Atatur--who pointed out that a *Shia* and a *Khoja* had no *locus standi* to advise *Sunni* Turkish Muslims. More, not only were they heretics but also 'pillars of British rule in India'.

Glorification of the Islamic past by Ameer Ali, and Shibli Nomani (1857-1914,) strengthened separatist ideas among the educated Muslims. Proud of his Persian descent, Ameer Ali told the Hunter Committee on Education that Urdu should be to the Muslims of Bengal what Bengali was to the Hindus. He regarded Indian nationalism as a mere cloak for Hindu domination. As a corollary, he was a staunch advocate of community representation and separate treatment for Indian Muslims.

The regeneration of Muslims was the eery of the day and in January 1910, at the third annual session of the AIML, it formed the main theme of Ameer Ali's presidential address. He warned an unprecedented number of 300 delegates--and 400 visitors--in Delhi that 'a steady process of disintegration and demoralization, partly induced by circumstances and forces beyond our control, has been going on in our midst. He urged the community to consider ' how best to prevent the impoverishment of Musalmans and the passing of Musalman estates in other hands'. In presenting his programme of economic regeneration, Ameer Ali asked them 'to foster industries, encourage trade and commerce and make more practical use of academic learning'.

He wrote extensively not only on law, but also on Muslim history and institutions and was the author of a number of books on historical, religious and legal subjects of which the following bear mention; *Mohammedan Law (2 Vols),* which has been published in several editions; *Critical Examination of the Life and Teachings of Muhammad; Spirit of Islam; Ethics of Islam; A Short History of the Saracens.*

Among Ameer Ali's other interests were the reform of Muslim family law in India and the foundation of a mosque in London. In the latter capacity, he was Chairman of the Working Mosque Committee. In 1908, he founded the London branch of the All-India Muslim League, of which he remained president for many years.

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Amilal (1904 -- 1930)

Amilal, a freedom fighter, died in police firing in procession of Delhi citizens.

Amilal was born in 1904 at Delhi. He died on May 6, 1930, in a lathi-charge and firing by the police in a procession of Delhi citizens protesting against the arrest of Mahatma Gandhi.

Amin, Muhammad Kamil --

(See under Kamil, Muhammad Amin)

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Amin, Mothibhai (1973 -- 1939)

Mothibhai Amin devoted his life for social awakening. He considered hostel life and library habit important for young students and encouraged local people to organise these two institutions.

Mothibhai Amin, son of Smt. Jeeba and Narasimhabhai Amin, was born at Alindra, South Gujarat, in the house of his maternal uncle on November 11, 1873. The Amin Family on the *Leua Patidar* community hailed from Vaso, a town in South Gujarat. Motibhai was married to Sm. Roopha at the age of six in 1879. He passed matriculation in 1894, securing a scholarship from the Vaso English School. He joined the Baroda College in 1895 and took his B.A. with History and Roman Law as special subjects in 1900.

Being of the conviction that social awakening should precede political emancipation, Mothibhai rejected the offer of a coveted post on the Gaekwad's administrative service and chose to become a school teacher at Baroda in 1901 and later at Patan in 1902. He was appointed Head Master of the English High School at Petlad in 1905. He considered hostel life and library habit important for young students and encouraged local people to organise these two institutions. He himself started the *Sundar Pustakalaya* at Vaso in 1889 and the Mitra Mandal Pustakalaya at Petlad in 1906.

Motibhai was appointed Assistant Director of Libraries, Baroda State, in 1911; Assistant Curator in Charge of District and Travelling Libraries in 1921; Honorary Secretary, Baroda State Library; and President, Baroda *Pustakalaya Sahayak Sahakari Mandal* in 1935. One thousand one hundred and sixteen villages contributed their mite to have a library each, thanks to the persuasion of Mothibhai.

In 1925 he organised the first Baroda State Library Conference and published a classified list of 8000 Gujarati books in 1929. He also encouraged his friend Bhikshu Akhandananda of Sastu Sahitya Prakashan to publish and make available at nominal price the originals and translations of works of lasting importance.

Following Gokhale's advice of doing intensive work in a small unit, Mothibhai, while concentrating on the home town of Vaso, dedicated himself to the comprehensive development of the Charotar region in South Gujarat. He established the Vaso Young Men's Association in 1913; Vaso Education Society, 1916; *Charotar Yuvak Mandal*, 1917; Charotar Education Cooperative Credit Society, 1920; Charotar Education Society, 1929 Vaso Co-operative Bank, 1936; *Granthavardhak Sabha, Vaso*, 1937; and *Charotar Rushi Mandal* in 1937.

The moral and material support of Motibhai enabled many a brilliant student to pursue higher studies in India and abroad. Social service was his second nature and due to the exertions of Motibhai much progress was made in the Charotar region in the fields of education, eradication of adult illiteracy, untouchability, obsolete customs and agricultural debts. Under his guidance Vaso could boast of child education classes run according to the Montessori system as early as 1915.

Paying tribute to Motibhai's signal services to the Charotar, Gandhiji described him as 'Charotar nu Moti' meaning 'Gem of Charotar'. The Akhil Hind Gram Pustakalaya Parishad, recognising Motibhai's services to the literary movement, awarded him the title of '*Granthalaya Udyama Pitamaha*' in 1933. The Gujarat Vernacular Society honoured him by bestowing Honorary Membership of the Society, the only other individual to be so honoured being Gandhiji.

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Amir Ahmad Khan (1914 -- 1974)

Amir Ahmad Khan was interested in the affairs of the Muslims. He devoted all his energies to organising the

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Muslim community to fight for their political rights. He had other interest too, such as painting, riding, photography and poetry.

Amir Ahmad Khan, Raja of Mahmudabad, was the son of Maharaja Sir Muhammad Ali Khan, owner of Mahmudabad Estate which was one of the richest estates in Oudh. He ascended the *gaddi* on his father's death in 1931. He was educated at *La Martiniere* College, Lucknow. He was married to Rani Sahiba of Bilehra a collateral branch of Muhammadabad. He lived in English style and was highly cultured and liberal-minded. He was interested in the affairs of the Muslim from the very beginning, but he had other interest too, such as painting, riding, photography and poetry, Besides this, he was a well-read man and was particularly interested in politics, social problems, education etc.

From the mid-thirties onwards he began taking keen interest in politics from All India Muslim League platform. He presided over the Lucknow session of the Muslim League in 1937, the Provincial Muslim League Political Conference at New Delhi in 1939, the Bombay Muslim League Conference at Hubli in 1940 and the Malabar District MuslimsLeague conference at Palghat in 1941. He showed better understanding of the social, economic and educational problems facing by the Muslims. He was one of the top leaders of the Muslim League who undertook the enormous task of improving the economic conditions of the Muslims. Many educational and charitable institutions owed their existence to his munificence. He devoted all his energies to organising the Muslim community to fight for their political rights.

In the forties he undertook the task of explaining to the Muslim masses the Muslim League demand of Pakistan. He appealed to the educated class to give up its isolationist attitude and mingle with the masses. He was closely associated with the Aligarh Muslim University.

The Raja Sahib was a zealous worker. He was one of the most impressive public speakers of the All India Muslim League. He worked with courage and determination for the fulfillment of his objectives. He showed great pluck and courage in resting the Muslim League to a high pedestal. He was not only interested in the achievement of political rights but also in rising the general economic standard of the Muslims.

Raja Sahib of Mahmudabad was a leading Muslim League leader of all India fame whose voice and counsel carried weight among the Muslim masses. He contributed a lot in awakening the Muslim masses from slumber and making them conscious of their political rights. For his political, social and economic ideas he took inspiration from Islam.

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Amir Chand, Master (? -- 1915)

Amir Chand, a teacher by profession and a revolutionary leader, was hanged in April 1915.

He was born in an Agarwala (Vaish) family of Delhi. His date of birth is not exactly known. At the time of his execution in 1915 he was nearly fifty years old. Before the 'Mutiny' his ancestors were thriving in trade and had owned considerable property in Dariba at Delhi. But they lost everything in 1857. Amir Chand's father, Hukam Chand, was at first a District Magistrate at Lahore, then a High Court Judge at Hyderabad, and finally Legal Adviser to the Nizam. In social status, his was an orthodox upper middle class family.

Amir Chand was married at the age of twelve but became a widower after about five years. He, along with some other associates, placed himself under a vow not to marry again because the widows were generally not allowed the right of remarriage. He was a student of St. Stephen's School and St. Stephen's College, Delhi. He failed to clear the Intermediate examination and became a casual student of History and English. Examinations apart, Amir Chand was a well-read, educated man and a grammarian of some repute.

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Master Amir Chand, a teacher by profession, had a good circle of friends. Among them were engineers, professors and English missionaries teaching at St. Stephen's College. Hanumant Sahay, Avadh Behari, Bal Mukand and Basanta Kumar Biswas were his associates in the revolutionary group. He came into direct contact with Lala Hardayal and Rash Behari Bose. The partition of Bengal and the repressive measure of the Government hardened him into a staunch revolutionary.

Master Amir Chand began his career as a teacher at St. Stephen's School, Delhi. Next, he became the Principal of the Sanskrit High School, Delhi. When a nationalist school with a library full of patriotic books was established by Lala Hanumant Sahay, Master Amir Chand started teaching there.

After the partition of Bengal, he threw himself fully into the Swadeshi and Boycott movement. He would send copies of his boycott speeches to the police. In 1908 he brought out an Urdu weekly, the *Akash* with Ram Chandra (a revolutionary from N.W.F.P.) as the editor.

The public platform had soon to be abandoned due to bureaucratic repression. Lala Hardayal, pupil of *Masterji*, visited Delhi and organised the revolutionary party, with Master Amir Chand as the leader. Meanwhile the Government decided to shift the capital from Calcutta to Delhi. The Bengal extremists and the Delhi revolutionary group joined hands and a bomb was thrown at Lord Hardinge in Chandni Chowk (1912).

The bomb was thrown by Basanta Kumar Biswas, dressed as a woman, at the signal of Rash Behari Bose, from the roof of the Punjab National Bank building, as the Viceregal procession was passing near Chandni Chowk.

There is a difference of opinion as to how the police got the clue about Amir Chand and his revolutionary associates. Large-scale hunts were made in Calcutta, Delhi, Lahore and other places leading to the arrest of Amir Chand and several of his associates. We know that the case was conducted on the evidence of two approvers. Amir Chand was sentenced to death in 1914. Appeals to the High Court and the Privy Council were rejected, and in April 1915 he was hanged.

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Interviews with Lala Sultan Chand, adopted son of Master Amir Chand; with Hanumant Sahay, a revolutionary associate of Master Amir Chand, and with Jogesh Chandra Chatterjee, a former revolutionary leader.

Amir Chand (1869 -- 1915)

Amir Chand, a freedom fighter, died in the Delhi Central Jail in 1915.

Amir Chand was born in Delhi in 1869. He started taking part in the nationalist movement from an early age and came into contact with great revolutionaries like Lala Har Dayal, Rash Behari Bose and a few others He was arrested in connection with the Lahore Bomb Case and the Delhi Conspiracy case (conspiracy to kill Lord Hardinge) in February 1914. He was sentenced to death on October 5, 1914, and ultimately died in the gallows on May 8,1915 in the Delhi Central Jail.

Amir Khan, Ustad (1912 -- 1974)

Amir Khan was a celebrated musician. His great contribution to Hindustani music is to soothe and elevate the mind. He made his music great by the grandeur and emotional depths of his voice to produce an aesthetic appeal.

Amir Khan, son of the celebrated musician and instrumentalist Shamir Khan was born at Indore in 1912. He lost his mother when he was about ten years old. His father did not marry again but devoted his time to imparting music to Amir Khan and his younger brother Bashir Khan, who is a well-known *Sarangi* player and artist of All India Radio, Indore. He was married three times and had two sons. One is an engineer in Canada and the other is still in school.

Amir Khan's training started when he was five years old under the strict discipline and guidance of his father, who was a hard taskmaster. Having completed his training upto the age of twenty-five years

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and his own research in the practical region of his art, he also took advantage to learn finer points of the art of embellishing recitals from the musical stalwarts like Ustad Rajab Ali Khan of Dewas State, *Ustad* Wahid Ali Khan, Ustad Abdul Karim Khan and Ustad Ameen Ali Khan, taking advantage of this training from the above named masters, Amir Khan developed his own individualistic style of singing *Khayal. He* did not have a "*nadabandha*"--a guru or preceptor appointed after some ritualistic ceremony but was the real disciple of his father. Born and brought up in the best traditional atmosphere of music, he did not subscribe to any particular *Gharana* or school of style and thus did not limit the freedom of his own style and in doing so he avoided the defects of that particular *gharana.* Many popular musicians today are imitating Amir Khan School Style.

After completing the age of twenty-five years and having acquired proficiency in all the aspects of music and having evolved his unique style of *Khayal* singing, Amir Khan started touring all over India, giving vocal recital performances in various *sangeet sammelans*, conferences, Haridas and Tansen Music festivals, All India Radio Music Conference and All India Radio Periodical Broadcasts, All Bengal Musical Conference, and other conferences and concerts. With his very first performance at Calcutta in 1940 during the session of All Bengal Musical Conference Amir Khan became a popular *Khayal* singer. The Gramophone Company recorded many of his songs in long play records which have been popularly acclaimed.

He has also sung for a couple of Indian films. Due to his wonderful vocal resources and sweetness and depth of his voice, Amir Khan has created an atmosphere of haunting pathos in his long play record of *Raga Marwa*. So also in his very popular record of *Raga Darbari Kanada* sung in lower octave he had created a soothening contemplative effect on the mind. His other long play records of *Raga Megha, Lalit, Bilakhnai Todi, Malkaus, Abhigo* and *Hansdhwani* are all popular among music listeners. He has also composed a raga called "*Chandra Madhu*" in *Jhomartal* which has also been recorded by the Gramophone Company.

Among the stalwarts and maestros of *khayal* style of single Hindustani vocal music, Amir Khan carved a very high position for himself which has been unsurpassed even today. His voice production, interpretation of *ragas*, conscious efforts to bring out the essence of the raga by judicious use of its notes, *taan* patterns *alankars* singing with easy and leisurely movements from note through all the three octaves produced exquisite charming picture three octaves procured exquisite charming picture of rhythmic, intricate and imaginative beauty which thrilled the listeners. He employed short pattern of notes *Murki gamaks,* zigag pattern of difficult *taan* in rapid succession of notes very gracefully. He believed in the principle of architectonics known as "*Badhat*" that is the art of elaborating the raga by gradually including each note in ascending order. This *Kirana Gharana* device, he borrowed from Wahid Khan whereby Musical edifice is built note by note.

The fascinating improvised prelude in which the melodic characteristics of a raga are developed, called *Alap*, was gracefully rendered by Amir Khan. He was master of slow tempo *Layakari*- the rhythmic virtuosity style which according to him should be contemplative, serene and reposeful. He was equally adept in *drut* or fast tempo Layakari style which he sang with trim vigorous and melodious fast quick *taans*. Amir Khan used "*Sargam*"-the singing of notes of the raga in his vocal performances with sense of purpose and direction. He did not favour vocal note gymnastics. He sang *sargam* with the sole idea to embellish the raga.

Amir Khan often made use of singing *Tarana--a* from in which certain meaningless words like *Ta, Na, Dare, Tadare, Odari, Deem, Tanam* are sung in medium and quick tempo for their phonetic import that helps to form the body of composition. According to Amir Khan these words are not meaningless but these are Persian words in praise of God. He occasionally made use of South Indian style of "*Swaraprasthas*" which style he learnt from recitals of Aman Ali Khan. He could as well sing *Thumri* very melodiously. He was the only singer who discarded the use of instrument '*Sarangi*' in his performance so as not to disrupt and disturb the state of serenity and equipoise.

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Amir Khan was not only honoured by various musical conferences but was also awarded the title of *padmabhushan* and received the Sangeet Natak Akademy Award in 1967. He was the victim of a tragic motor car accident and died at Calcutta in 1974 at the age of sixty-two years.

Tall, fair, well-built, be-spectacled, Amir Khan had a very impressive personality. He was a very social person with charming and graceful manners. He was a perfect host and liked to entertain guests and friends lavishly. He was a very simple man in his manner and general behaviour. At home, he would be seen wearing a vest and *lungi* and while going out for conferences he preferred spotless white *payjama* and *sherwani*.

Due to his social, amicable and charming nature, Amir Khan had a large following and a large number of disciples, some of them have acquired an all India fame. He was a nationalist and did not subscribe to any political creed. He was a God- fearing religious - minded person with an open mind, for all religions.

The great contribution of Amir Khan to Hindustani music is that he believed that the function of classical music is not only to please and surprise but to soothe and elevate the mind. He made his music great by the grandeur and emotional depths of his voice to produce an aesthetic appeal. Amir Khan reached a stage of achievement which is unparalleled in contemporary history of classical music.

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Amjad Ali Khan, Ustad (1945 --)

Amjad Ali has contributed to popularize sarod and classical music among the younger generation. He has also established the Indian Music Society in memory of his late father, which arranges music conferences to popularise classical music.

Amjad Ali is the youngest son of late Ustad Hafiz Ali Khan, the sarod player (Sarodiya) and court musician of Maharaja Madhavarao Sindhia of Gwalior. He was born at Gwalior in October, 1945. He comes from a family of traditional musicians belonged to a branch of descendents of Sangeet *Samrat* Tansen of the Court of Mughal Emperor Akbar and are known as belonging to *Seniya Gharana* from the times of Gulam Ali who lived during the first half of the 19th century and was a court musician of Maharaja Vishwanath Singh of Rewa, now in Madhya Pradesh. His uncle Nabboo Khan, elder brother Mubrak Ali and cousin Ahmad Ali are also good sarod players. Socially and economically, the family is very well off and hold respectable position. Amjad Ali has open mind towards all regions. He is happily married to Shrimati Shubha Lakshmi Barua, a talented cultured lady from Assam whom he met at Calcutta.

Amjad Ali was initiated into music at the early age of five years by his father Ustad Hafiz Ali Khan. Besides musical training Amjad Ali Khan has also studied in a public school in New Delhi. From his early life he had the advantage of listening to all famous vocalists and instrumentalists alongwith his father in famous All India Music Conferences and *Sammelans* which influenced his mind and character. His personality developed under the guidance of his father and the musical atmosphere. His father was his only teacher, luckily for him and his was the most dominant influence on Amjad Ali's life and music.

Properly groomed and rigorously trained by his father, Amjad Ali gave a public Sarod performance at the age of about thirteen years in Sangeet Sammelan in Calcutta. From that time onwards he was invited to perform by all important All India Music Conferences and concerts all over India. In 1960, he participated in *Prayag Sangeet Samitee* of Allahabad and in 1961 he gave a public performance at Bombay and received much praise from public. He was an invitee to all the important music festivals held in Calcutta like Suresh *Sangeet Sammelan. Nishith Sangeet Sammelan. Sadarang.* Tansen. Haridas etc. About 1961, he was presented the UNESCO Award by the International

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Music Forum of Paris. He has taken part in National Programmes, All India Radio *Sangeet Sammelans* and Broadcasts. In 1974, he was honoured with the title of *Padmashree* by the President of India. In 1980 he was invited to the International Poets Conference at Rome and he thrilled the audience with his enchanting music.

He has rendered music for *Kathak* dance ballet *Shan-e-Mughal*. The *Gazal* songs of this ballet are popular and recorded by Gramophone Company. The title of *Kalaratan*--Jewel of arts-was conferred on him by the *Sangeet Kala Sangam* of Bhopal. He also participated and played sarod at the festival of India in London in 1982. He gave performances in other foreign countries. In most high class music conferences which are held regularly in big cities, Amjad Ali's performance is a certain item of the programme, as it draws a big audience. The Gramophone Company has recorded several long play discs of *sarod*, performances of Amjad Ali. His discs of *ragas Desh, Kiran-Manjari, Bhairavi Dhun, Miyaki, Malhar Durga, Sugharai-Kanada, Jhinijhoti, Rageshwari, Rajeshwari, Kirvani, Darbart, Shree, Piloo, Bihang and Maseedkhani* and *Rajakhani Madhyalaya gat* records are popular.

Amjad Ali is a sarod player of the traditional gharana of his famous father Ustad Hafiz Ali Khan but he has introduced his own imaginative decorative pleasing innovations, and improvisations which make his style very melodious and pleasing. His strokes are well balanced so as to produce each note correctly, clearly and sonorously. His elaboration of each raga with the use of *meet, gamaks Jam-jamas* and the *Merukhad* principle of combination and permutation of approximate notes production with one stroke long meet 16 matras with fingers of left hand are unforgettable. His music is progressive and creative. He is a very good technician, He also plays *thumri, Bhatiyali* and other folk songs to please the audience. He starts his raga firstly with *Alap* and *gat*. His speed while playing *Jhala* of *Teen Tal* (16 time beats) is simply of supersonic spread. Some listeners remark that such speedily play of *Jhala* is mechanical showmanship. The very long, slow tempo *alap* also becomes boring, repetitive and monotonous. He plays mostly only those ragas which he likes and are composed by him like *Shavamashree, Haripriya, Mandasameer, Suhag Bhairavi, Kiran Rajni, Vibhavari and Chandradhwani*. This change of style appears due to the modern changing times and rich fashionable audience. Pandit Ravishnakar, one of the greatest sitar maestros of international fame, has remarked in his Bengali Autobiography *Rag-Anurag*, that he admires sarod playing of Amjad Ali and considers him as a genius.

Fair complexioned of medium build Amjad Ali has a very handsome. youthful, social personality. He is a very fashionably dressed person, with modern style hair-do and face brightening aspects. He has very polite manners. He had comfortable mode of life. He is a very social person with open and high ideas. He is far away from any kind of political and bigoted ideas. He is a very well-read man and a very good conversationalist. He can talk on a wide range of subjects. He knows many languages.

Amjad Ali has contributed to popularize sarod and classical music among the younger generation. He has also established the Indian Music Society in memory of his late father, which arranges music conferences to popularise classical music.

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Amma, A.V. Kuttimalu (1905 -- ?)

Kuttimalu Amma was an active political leader and social worker in pre and post independence. She joined Congress and rose steadily in the Congress organisation.

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Kuttimalu Amma was born in 1905 in a middle-class Hindu Nair parentage at her maternal home of Anakkara Vatakkath (then in Malabar district, Madras Presidency, now in Kerala) on 23 April 1905. She is the daughter of Perumpilavil Govinda Menon (then employed in the Revenue Department, Madras Government) and Anakkara Vatakkath Madhavi Amma. She was married to Kozhipurath Madhava Menon, an advocate and a leading Congressman at Calicut, in 1925, and has two sons and two daughters.

She received her school education at Tellicherry, Madras and Calicut. She can read, write and speak fluently English, Malayalam, Tamil, Telugu and Hindi and had a working knowledge of Kannada. The example of her step-mother K.M. Amma, the teaching of Gandhiji, the inspiring personality of Sarojini Naidu, the activities of the Ramakrishna Mission and the ideas and ideals of her husband moulded her outlook and instilled in her a passion for socio-economic and political activities.

Her public life began in 1925 when she joined the Indian National Congress, of which she has remained an ardent member ever since. She rose steadily in the Congress Organisation, from Presidentship of the Town Congress Committee, Calicut, to Presidentship of the District Congress Committee, Malabar, and then to Dictatorship of the Kerala Pradesh Congress Committee (1932). She was imprisoned thrice (1932, 1940 and 1942), amounting in all to five years of detention at the Presidency Jail for women, Vellore.

She was a member of the Madras Legislature (1936 and 1946), and a Senator, University of Madras (1946-1952). In post-independence days she was the President of the Kerala Pradesh Congress Committee and a member of the All- Indian Congress Committee, and of its Working Committee for four years (1954-1958).

Kuttimalu Amma is deeply interested in social work. As the Founder-President of the Poor Home Society, Calicut, she has been doing yeoman's service in the care of the destitute, the disabled, the ignorant, the orphan, and the leper through that humanitarian institution. She is also a promoter of Harijan welfare, anti-untouchability, widow-remarriage, inter-caste marriage and khadi, In the economic sphere she believes that cottage and small-scale industries alone will lead India to economic self-sufficiency in a socialist background.

By her own example and through platform propaganda, she has contributed much to the growth of national consciousness in Malabar and in Tamilnadu.

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Amma, N. Balamani (1909 --)

Balamani Amma, born in 1909, was a leading poet who got several literary awards.

Shrimati N. Balamani Amma, niece of Mahakavi Nalappat Narayana Menon, was born in 1909. Her parents were Chittanjoor Kunjunny Raja and Nalappat Kochukutty Amma. She was their first daughter. Her birth-place was Punnayoorkkulam in Ponnani Taluk, Malappuram District. Kerala.

She did not have formal education. In those days girls belonging to aristocratic families did not go to school. She learned Sanskrit at her home from Vadasseri Damodran Asan. Later, she learned English by herself. At home there was a good collection of books. There were also literary discussions. The presence of Nalappat Narayana Menon was a source of great inspiration for her. She did not publish any poem without getting first the approval of her uncle. Mahakavi Vallathol Narayana Menon was another person who encouraged her literary pursuits which began at the age of seventeen.

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Balamani Amma got married at the age of nineteen. The bridegroom was Mr.. Vadekkara Madhavan Nair who was a great nationalist and later the Managing Director of *Mathrubhoomi*. Mr. Nair took special interest and encouraged his wife's literary talents. After the marriage Balamani Amma lived for sometime with her husband at Calcutta. They had two daughters- Kamala and Sulochana, and two sons- Mohandas and Syamsunder. Kamala writer in Malayalam under the pseudonym Madhavi Kutty. Some of her works in Malayalam are *'Thanuppu,' Mathilukal,' Pakshiyute Manam, etc*. The first book got an award from Kerala Sahitya Academy. She is known to English readers as Kamala Das. Two of her famous works are ' *Summer in Calcutta'. The Old Play House and the Other Poems.*

Balamani Amma has published many books. The most important among them are ' *Kuppukai* (1930). *Amma* (1934), *Kutumbini* (1936), *Dharma Margathi* (1938), *Sthri Hridayam* (1939), *Prabhamguram* (1942), *Unjalil* (1946), *Kalikkotta* (1949), *'Velichathil'* (1951), *'Avar Patunnu' (1952), 'Pranamam'* (1954), *Lokamatharangalil* (1955), *Sopanam* (1959), *Muthassi* (1962), *Mazhuvinte Kadha* (1966), *'Ambalathil'* (1967), *'Nagarathil'* (1968), *'Jeevithathiloote'* (1969). Besides, she has translated into English Nalapat Narayana Menon's *Chakravalam* (Horizon).

Balamani Amma has got many titles and awards. She got the title of *'Sahithyanipuna'* in 1963 from *Thrippunithura Sasthra Sadas*. Her collection of poems *'Muthassi'* got the award of Central Sahitya Academy in 1964. The same work got Kerala Sahitya Academy award also. On 19th July 1969, her 60th birthday was celebrated at Calicut on a grand scale.

Her poems can be divided into lyrics and narrative poems. She has enchanted the reading public of Kerala with her lyrics. She is the singer of the feeling of motherliness. Sometimes she is the mother and the natural objects around her are the children. The soft breeze playing on the hem of her clothes is small child asking for motherly love. The small waves playing on her back as she takes a dip in the pond are also loving infants for her. And for her, children are Gods. Through a child's cry she hears the melody of God. She imagines that in the closed first of a child there is the key of the Kingdom of Heaven. All the aspects of childhood find expression in her poems.

Though she considers sorrow as a child resting on her bosom she does not succumb to despair. This is because of her faith in god. Alongwith Nalappat Narayana Menon, K.K. Raja, and G. Shankara Kurup she also belongs to the metaphysical group. She realises divinity through man and believes in the ultimate victory of man.

Among her narrative poems the most important are *'Mazhuvinte Kadha,' 'Vibhishanan' and Viswamithran'*. Through *Parasurama*, *Viswamithra* and *Vibhishana*, she depicts the tragedies which result from violence. At the same time she declares through Mahabali that only self sacrifice and humility will be ultimately victorious. Her poetic style is somewhat rough and masculine. Though inwardly romantic, her poems have a harsh and realistic exterior. Like the white khadi cloths she wears, her poems have purity in their roughness. The romantic movement of the Keralite poetry indeed took a healthy turn in her poems as it appeals not only to emotions but also to the intellect.

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Ammaiyar Karaikkal (5th Century)

Karaikkal Ammaiyar is one of the greatest women saints of South India. She composed 101 verses in Tamil known as *Arpuda Tiruvantadi* and another 20 verses known as *Tiru Irattai Manimalai.*

Saint Karaikkal Ammaiyar is one of the three greatest women saints of South India; the other two are Mangaiyar-Karasiyar, a Pandyan queen, and Isaai Jnaniyar, saint Sundara's mother. The three find place in the list of 63 Nayanamars, the canonized Saiva

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saints of Tamilnadu. Her family name was Punitavati and Ammaiyar, meaning mother, is indicative of the respect she was held in.

Punitavati was a daughter and the only child of Danadatta, a rich Vaishya of Karaikkal. She was extra-ordinarily beautiful and was devoted from her very childhood to Lord Siva. When she grew up, she was married to Paramadatta, son of a rich merchant of Nagapattinam. But as she was the only child of her family, Ammaiyar's parents persuaded Paramadatta to live at Karaikkal.

Paramadatta soon found to his great dismay that his wife was deeply devoted to Siva. So one day without informing his wife, he left the place and went to the Pandya country. He settled at Madurai and married a maiden and begot from her a child whom he named Punitavati. When Ammaiyar learnt about her husband, she went to Madurai to live with him. But the husband declared that she was a goddess. Thus snapped of all ties, Karaikkal renounced the world.

Ammaiyar would break forth in song in praise of Lord Siva. She composed 101 verses in Tamil known as *Arpuda Tiruvantadi* and another 20 verses known as *Tiru Irattai Manimalai*. She is venerated till this day and her image figures in all those temples where the statues of Nayanamaras are.

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Amrapali (6th -- 5th Cen. B.C.)

Amrapali was an exquisitely beautiful *ganika*. In her youth Amrapali had followed the low profession but later she was able to reform her life in coming contact with Buddha.

"With all beauty which enslaves even kings and princes, she also possesses great clam and steadfastness. Women of such character are in truth, difficult to find in the world," thus spoke Buddha of Amrapali, a courtesan of Vaishali.

Amrapali was an exquisitely beautiful and talented girl found by *Mahanama*, a wealthy *Sakyan* merchant of Vaishali, in his pleasure garden, which explains her name. She blossomed into youth and learnt the 64 arts. Her fame spread far and wide and many suitors, including princes, potentates and rich merchants sought her hand. But none came up to her expectations. Disgusted with the visitors, Mahanama brought the matter before the Lichhavi *gana*. The *gana* saw her and decided that the charming young woman was *striratna* (jewel of a woman) and should be the property of the *gana* and not of an individual.

This was really not a very attractive proposition. But Amrapali agreed to lead the life of a public woman, provided five privileges were given to her. These were; (i) she be given a house in a locality inhabited by the nobles; (ii) only one person could enter her premises at one time; (iii) her fee would be 500 *karshapana*; (iv) her house could be searched on the seventh day in case of a general search for an enemy or culprit, and (v) there should be no restriction or watch over her visitors. The *gana* agreed to these conditions and Amrapali abided by their decision.

Kings and nobles visited Amrapali in her new apartments. Once king Bimbasar of Magadha visited her and from him she begot a son named Vimala Kondanna who later enjoyed a high position in the royal court. She amassed great riches and owned a beautiful mango-grove at Kotagrama. Once Buddha, during one of his wanderings, was attracted by the cool and quiet of the mango-grove and camped there. When Amrapali heard of this, she went to the Buddha

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and paid her respects to the *Tathagat*. Pleased with her, Buddha taught her the Dharma which destroyed all her desires and purified her heart. She requested to Lord to accept alms next day from her at her place. The *Tathagat* signified his assent by silence.

Soon afterwards rich young merchants called on Buddha and invited him for a meal. But Buddha was already committed to Amrapali and they failed to persuade him to cancel his programme of dining at Amrapali's. They then went to her and pleaded, "Amrapali give up the meal for a hundred thousand." To which she replied, 'My lords, were you to offer all Vaishali with all its subject territory, I would not give up the meal."

The next day Buddha, with his disciples, visited her house. She served the congregation with meals and offered all her possessions to the Sangha. Buddha accepted her offerings. Her son Vimala then gave a discourse. She was so much impressed that she became a *Bhikshuni*. After sometime Buddha left Vaishali, but she continued to serve the poor and miserable. She had a monastry erected for the monks and tried to achieve purity of thought and conduct and attained *arhatahood*. She expressed herself in verses.

In her youth Amrapali had followed the low profession but later she was able to reform her life. Truly Buddha said, "Whosoever looks upon his fault as a fault, and rightfully confesses it, shall in the future attain self-restraint."

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Amrit Kaur, Rajkumari (1889 -- 1964)

Rajkumari was even more active in social work than in politics. She spent most of her time for the uplift of women and the eradication of social evils.

Rajkumari Amrit Kaur was born on 2 February 1889, in Lucknow. She belonged to the Ahluwalia royal family of Kapurthala State and was the daughter of Raja Sir Harnam Singh. She was the only daughter of her father who was blessed with seven sons. Her father had accepted Christianity as his religion. The Government of Punjab had appointed her father as the Manager of Oudh Estates which were more valuable than the State held by the Kapurthala family.

Rajkumari, who inherited Christianity as her religion, had her early education in England. She was sent to Sherborne School for Girls, Dorsetsthire, and later joined a College in London. She devoted most of her time to sports. She was a very good tennis player and won many championship. Rajkumari did not marry.

Rajkumari Amrit Kaur inherited much of her fame and position from her father, who was considered ' a pious and pure' Christian. Gopal Krishna Gokhale was one of the friends of Raja Sir Harnam Singh. Acknowledging the inheritance of her father Amrit Kaur says, 'The flames of my passionate desire to see India free from foreign domination were fanned by him.' Amrit Kaur came under the sway and inspiration of Mahatma Gandhi and became one of his close followers and life-long pupils.

In public life Amrit Kaur's interest was as much in social welfare, particularly women's upliftment, as in politics. She was the Secretary of All-India Women's Conference in 1930. From 1932 to 1933 she served as the President of the Women's Association. In 1932 she gave evidence before the Lothian Committee on Indian franchise and later, as a member of the delegation of Women's Organisation, she testified before the Joint Select Committee of Parliament on Indian Constitutional Reforms. In 1938 she served as the President of All-India Women's Conference. She also served Mahatma Gandhi as a secretary

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for sixteen years. She was the first woman to be appointed a member of the Advisory Board of Education, but resigned in August 1942. She was a member of the *Hindustani Talimi Sangh*. She attended the UNESCO in London in 1945 and in Paris in 1946 as a member of the Indian delegation. She was a member of the Board of Trustees of the All-India Spinners' Association. After independence in 1947 she was appointed as the first Health Minister of India.

Amrit Kaur joined the Congress Party under Gandhiji's inspiration and took an active part in its activities throughout her life. She was one of the closest lieutenants of Mahatma Gandhi. She took part on the salt campaign and was arrested in Bombay. Later on, when the communal award was announced, she condemned it outright. She went to Bannu in N.W.F.P. to advocate the cause of the Congress. She was convicted on July 16, 1937, and imprisoned on a charge of sedition. During the Quit India movement in 1942, she led many processions. One of them was subjected to ruthless *lathi*-charge in Simla. Later she was arrested at Kalka.

Rajkumari was even more active in social work than in politics. She spent most of her time for the uplift of women and the eradication of social evils such as early marriage, *purdah* system, illiteracy etc., existing among Indian women. Regarding marriage and *purdah*, she wrote, 'The abolition of early marriage and *purdah*, therefore, will not only improve the health of millions of women, but will remove two of the main obstacles in the way of the spread of female education. Needless to say that the position of the widows in Hindu homes, marriage laws and the laws relating to the inheritance of property by women need radical alteration.' Similarly Rajkumari considered child marriage as one of the serious obstacles in the way of a rightful place for women in the society. According to her, 'child marriage is eating as a canker into the utility of our national life. Girls become mothers while they are children themselves, and bring into the world off-springs, who are in the very nature of things, the victims of disease and ill-health.'

She was a strong champion of female education. In one of the women's conferences she said, 'In the realm of educational reform, we have urged ever since our inception that there should be free and compulsory education.' Again, 'as far as proper facilities for the female education are concerned, until such time as universal, free and compulsory primary education as well as an adequate supply of infant and girls' schools equipped with trained women teachers are introduced, we must continue to do our utmost to have the system of education in our existing institutions changed.' Similarly, she regarded basic education as the best suited to India.

Rajkumari was equally concerned about the lot of the Harijans. Writing about the Harijans, she deplored, 'it is a crying shame that the people who cater for our services are relegated in most towns to live in the most abominable dwellings--if, indeed, we can call their hovels by this name.

Rajkumari Amrit Kaur, who inherited the ablest traditions of a royal house, was not only a true patriot and firm believer in non-violence, but had also been instrumental in the eradication of many of our social evils.

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Amritraj, Vijay (1953 --)

Amritraj is a leading Tennis player who entered thrice the quarter-finals of the men's singles in the All England Tennis Championships in Wimbledon. He has a photogenic

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personality. He has acted in some James Bond's films.

Vijay Amritraj, the best known Indian tennis player today, was born in Madras on 12 December, 1953, to a senior railway officer. Two of his brothers, Anand and Ashok, are also good players, particularly the former, who often partners him in doubles matches. He is a commerce graduate from the University of Madras.

After once entering the final of the Wimbledon Junior Singles championship, he led India to the final of the Davis Cup competition in 1974. But India would not meet the other finalists, South Africa, because of apartheid. Thus India lost its chance of winning the cup, the symbol of team supremacy in international tennis. Never again have Indian players acquitted themselves so creditably.

Amritraj was entered thrice the quarter-finals of the men's singles in the All England Tennis Championships in Wimbledon, the historic and still perhaps the most important tournament in the world. He did so in 1973, 1974 and again in 1981.

A member of the World Championship Tennis, a professional organisation under the banner of which players take part in tournaments all over the world for prize money, Amritraj has acquired great experience of the game under differing circumstances in 197., He won a much publicised triumph, with a Volva motor car as prize. He own a rare distinction when he was given the key to the city of Los Angeles. He has earned a reputation of gentlemanly conduct on the court, a quality which has become all too rare.

Amritraj has a photogenic personality. He has acted in some James bond's films. He has also produced some documentaries. He lives mostly in the United States of America nowadays.

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Amte, Murlidhar Devidas (Alias Baba Amte) (1914 --)

Baba Amte, a humanist devoted to the emancipation of lepers, was determined to fight against the misconception of leprosy.

Murlidhar Devidas Amte, popularly known as Baba Amte, a humanist devoted to the emancipation of lepers, was born on 26 December, 1914 in an orthodox Brahmin family at Hinganghat in Wardha district. His father, Devidas Harbaji Amte was a landlord, as also a government officer and was highly respected by the people. As a child Murlidhar would often visit his father's landed property which acquainted him with the utter poverty and stark ignorance of the labourers. His mind revolted against social injustice and untouchability, and he felt strong compassion for the weaker sections, particularly the Madia Gonds. He developed love for sports, music and poetry, and learned the music of Rabindranath Tagore.

Baba Amte studied upto B.A., L.L.B. of the Nagpur University. He gave up his legal practice and completed the specialised course in Leprosy at the School of Tropical Diseases, Calcutta in 1949 as he had decided to lead a missionary life devoted to the treatment; and rehabilitation of lepers.

Baba Amte, a spirited freedom fighter, had established contact with the Indian Revolutionary Party and smuggled arms for them. He went to Quetta (Baluchistan) in 1935 when the city was battered by a severe earthquake and gave succor to the afflicted. An active participant in the "Quit India" movement. Amte was described by Mahatma Gandhi as an "Abhay Sadhak."

Baba Amte found a worthy spouse in *Sadhana* (maiden name Indu Ghula) whom he married in 1946. Sadhanabai was destined to become Amte's first lieutenant in the mission of his life. They have two sons Dr. Vikas and Dr. Prakash, and a daughter Renuka married to Vilas Manohar, an engineer.

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He started his devoted public career as a Vice-Chairman of the Warora Municipality, and soon became a protagonist of scavengers and actively participated in scavenging. He gave up his inherited poverty and wealth as well as legal profession for the cause of eradication of leprosy. He was inspired in this mission by the examples and teachings of Mahatma Gandhi. Vinoba Bhave and Jesus Christ.

He conducted scientific stunea in the dreadful disease and even offered to be a unique guide to find out if leprosy germs could be cultured in a human body. Baba Amte was determined to fight against the popular misconception that leprosy is highly contagious disease. He started his work on a humble scale at Warora, and established the *Maharogi Seva Samiti* in 1950. He obtained a piece of twenty-five hectares in the forests in Chandrapur district from the then Madhya Pradesh Government. Along with his wife, Sadhana and children, he strived hard for clearing the jungle and making it habitable which was soon to culminate into the '*Anandavan*'.

Baba Amte's conception of the Anandavan was not that of a lepers asylum or hospital or a charitable home. He wanted it to be an 'Abode of Happiness,' a beautiful and cheerful heaven for the despised and dejected victims of the disease. Baba Amte decided to show the desolate and down-trodden leper, devoid of the healing touch of life, a new light, a way of life, besides the medical treatment. With this conception he has modelled the Anandavan so as to make a living man out of a leper and to resurrect him.

Today Anandavan is a mode of social reconstruction with its hospitals, medical research, educational institutions, cultural activities, luxuriant farms and many economic activities for the maintenance and rehabilitation of the patients. Baba Amte and Anandavan reflect a remarkable blend of the atheistic and the aesthetic attitudes. There are about a thousand inmates in this complex engaged in creative activity. More than 4000 patients have been cured, trained and resettled, The Anandavan patients have built a college of arts, science, commerce and agriculture for the youths from the healthy society.

Amte propounded a new concept in the form of the "*Sharmik Vidyapeeth*" at Somnath in Chandrapur district. As a protagonist of the dignity of labour, he had channelised the youths from various educational backgrounds for the socio-economic emancipation of the aboriginal. It is a man-power training programme for providing leadership to the people in matters of leprosy education and treatment, agrarian improvement, alternative means of livelihood and cultural activities. The *Swiss Aid* financed by the authorities in Switzerland, had been rendering great help towards fulfillment of Baba's projects at Somnath and Anandavan.

Baba has been propagating unique plans for building a 'New India' to the Indian youth in the shape of the '*Lok Biradari*' (Peoples 'Brotherhood) in the remote tribal areas. He is channelising a chain of youth squad of different expertise, such as doctors, engineers, agricultural experts, teachers and others. They are working in a group of village with a base camp in a building a bridge between the simple life of the aboriginal and the modern civilization with a right to equal opportunity and work.

Besides Sadhanatai, Baba Amte has a team of enthusiasts comprising his sons Dr. Vikas and Dr. Prakash, daughters-in-laws Dr. (Mrs) Mandakini and Dr, (Mrs) Bharati, his daughter Renuka and her husband Mr. Vilas Manohar. They have all provided a haven not only to the lepers but also to the blind, old, orphan and physically handicapped. The secret of Baba's success is to be found in his indomitable determination, self-renunciation and teaching to the patients to manage their own institutions with meticulous efficiency.

Baba Amte had the following publications to his credit' *Jwala Ani Phule. Sarvajanik Sansthanche Sanchalan and Shramik Karyakarta Vidyapeeth* (all in Marathi).

He adorned many positions. Such as Founder Secretary, *Maharogi Seva Samiti*, Warora; Chairman, Gandhi Memorial Leprosy

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Foundation of India Chairman, National Leprosy Organisation; Adviser-Member of the Peoples Action Development, and the Maharashtra State Leprosy Board Member Senate of the Nagpur University; Adviser to the Ministry of Education, Government of India and Director, Maharashtra State Cooperative Bank.

Baba Amte was awarded the *Padmashree* title by the government of India in 1971. The FIE Foundation of the India honoured him with the award 'Rashtra Bhushan' in 1978. The Jamnalal Bajaj foundation bestowed the Bajaj award on him at the hands of the President of India in 1979, while the Nagpur University conferred the honorary degree of D. Litt, upon him in 1980. Amte has received international recognition also. A Swiss writer Jean Buhler wrote a book about his work in French. Graham Tuner wrote about him in his *More than Conquerors*, while Count Arthur Turnovski gave an account of his royalty of the book for Baba's work.

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Anand, Swami (1887 -- ?)

Swami Anand's greatest service to society has been that despite being a saint, he has not lived in an ivory tower but has been actively engaged in social and political work for the last half a century.

He was born in 1887 in Kathiawar in a village near Limbdi. His father was a teacher in the Junagadh State. When he was ten years old, Swami Anand, then called Himmatlal, was kidnapped by some Sadhus who ultimately took him to the Himalayas. From 1901 to 1905 he studied at various centres of the Ramakrishna Mission and considers himself to this day a *sadhu* of the Ramakrishna group.

Around 1907 he was associated with the revolutionaries in Bengal and this was the beginning of his entry into the freedom movement. His extremist leanings brought him into touch with the revolutionaries in Maharashtra and for some time he helped in editing and publishing a Marathi weekly from Poona, called *Tarun Hind*. He soon came into contact with Tilak and worked in the *Kesari*, Tilak's famous paper. In those days he went into the interior of Maharashtra and delivered fiery speeches.

Swami Anand met Gandhiji in Ahmedabad towards the end of 1917 and for the next two years commuted between Poona and Sabarmati. In 1918 Gandhiji started publishing his weekly *Navajivan* and soon afterwards *Young India*. Swami Anand was entrusted with their publication. In fact he was press manager, at times editor, composer, proof reader and even peon ! In 1920 he arranged a meeting between Tilak and Gandhi near Mahabaleshwar. In that year Tilak and Swami Anand wholeheartedly joined Gandhiji's camp. He was a close co-worker and friend of Mahadev Desai, Narhari Parekh, Kishorilal Mashurwala and other disciples of Gandhiji, He took an active part in all the activities which originated from Sabarmati Ashram between 1918 and 1928. In 1928 he worked as an assistant as well as secretary to Sardar Patel during the Bardoli Satyagraha. In 1930 Swami Anand joined the Salt Satyagraha from the Vile-Parle Camp (Bombay) and courted arrest. On being released three years later, he founded a Gandhi Ashram at Thana. Together with Chhotubhai Desai, elder brother of Mahadev Desai, he worked among the *Adivasis* of that district. From 1945 to 1947, he worked among the Advasis of Bordi and Vapi in South Gujarat. 1947 found him working among the partition refugees in Sialkot and Hardwar.

After Independence, Swami Anand moved to the Himalayas with his headquarters at Kaushani in the Almora district. In 1957 he came down to Kosbad near Dahanu and was engaged in constructive work in this region.

Swami Anand is recognised as a writer of importance in Gujarati. His style is characterised by directness, clarity of expression and simplicity of language. He has written on a variety of subjects.

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'*Kulakathao*' is a biographical history of several Bhatia families who came to Bombay in the nineteenth century for business. He has published collections of essays and travelogues in English and Gujarati. An ardent lover of the Himalayas, he has travelled right up to Mansarovar and Kailas. He is also a translator of repute and has rendered the Bible into folk Gujarati. He has also translated the 'Ishavasva Upanishad' into Gujarati.

For a short time between 1909 and 1912, Swami Anand taught religion in a school run by Mrs. Annie Besant and also in a college in Almora. But besides these formal teaching experiences, he has done indirect teaching through his writings.

Swami Anand's greatest service to society has been that despite being a sadhu, he has not lived in an ivory tower but has been actively engaged in social and political work for the last half a century. He worked in Bihar during the earthquake providing relief to the stricken people. He did flood relief work in Gujarat, spearheaded the Harijan temple-entry movement and worked among the refugees in Punjab after partition. He started his political career as a revolutionary but was won over by Gandhiji to non-violence. Though engaged in worldly activities, Swami Anand has retained the spirit of detachment and dedication.

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Anandacharyulu, Panambakkam (1843 -- 1908)

Anandacharyulu was a shining light on the Indian political firmament for over two decades. Without a popular, following or a school of thought, he was a notable personality and far-sighted politician of his times, deserving the gratitude of posterity

Before the advent of Gandhian era, upper middle class--mostly lawyers and the landed gentry took to public life as a part-time vocation. They aimed at Indianisation of services, representative institutions and responsible Government, and not Independence. Then, politics was reformative, not revolutionary and full of reason, argument and appeal with faith in the goodness of British Raj. They constituted, in the march of time, the moderates of India. They sometimes grew lyrical and hysterical over the virtues of the British connection. They also chanted praise of the British Government. Yet, their contribution was marked by moral fervour, transparent sincerity and sturdy independence, Panappakam Anandacharyulu belonged to this band of pre-Gandhian patriots.

Panambakkam Anandacharyulu was born of orthodox Brahmin parents in August 1843 in the village of Kadamanchi, Chittoor District, Andhra Pradesh. His ancestral village was Panambakkam in Chinglepet District, Tamil Nadu. His father Srinivasacharyulu left it when he became a government employee in Chittoor where he held the post of District Court Sheristadar. Inspite of the large size of his family and his meagre income Srinivasacharyulu gave good education to his sons, of whom Anandacharyulu was the eldest.

As a student Anandacharyulu acquired a high standard of proficiency in English, Sanskrit and Telgu. After passing the matriculation examination he served from 1865 to 1869 as a teacher in Pachaiyappa's High School, Madras. Teaching, however, did not give sufficient scope for the expression of his talents. He therefore studied for law as a private candidate

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while serving as a teacher and sat for the B.L. Examination. There is a curious incident about the way in which he got success in it. He obtained poor marks in all the papers but his performance in the essay paper was exceptionally brilliant. This impressed the examiner, Justice Halloway, so much that he persuaded the other examiners to declare Anandacharyulu to have passed the examination. He thus secured his B.L. degree in 1869.

He became apprentice to Kavali Venkatapathi, a leading advocate in Madras, and was formally enrolled in the High Court in 1869. In the very first case he argued he had to cross swords with J.D. Mayne, the eminent authority on Hindu Law. Even then he showed the great depth of his legal knowledge and won the case. He built up a lucrative practice and became the leader of the Bar on the Original Side.

On the basis of his legal experience he wrote two books--one in 1882 entitled "How to reform our Courts," and another in 1883 on "The Madras Legal Profession: How to reform it". It was in his Chambers that the Madras Advocates' Association had its birth in 1899.

Like most of the intelligentsia of those days, Anandacharyulu took considerable interest in public affairs, which meant mostly political affairs, and this found expression through a variety of channels. He contributed articles regularly to leading journals like the *Native Public Opinion* and *the Madrasi*. In 1878 he helped G. Subrahmanya Aiyar and M. Viraraghava Chariar in starting the *Hindu* and became a frequent contributor to it. In this way he did much to shape public opinion on all questions of the day.

Anandacharyulu was an effective speaker. In days when there were no loudspeakers he could address with ease in large and crowded meetings and there were very few of them in which he did not participate, especially when protests had to be made against the policies of the Government.

He was especially good as an organiser. He started the Triplicate Literary Society in 1884, of which he was elected President, and this did much for the political awakening of the people. Four years earlier he revived the Madras Native Association and as its Secretary, did considerable work. In 1884 he joined several public workers in Madras and founded the Madras *Mahajana* Sabha which became the leading public forum for years. He was elected its Secretary. These Associations were the counterparts in Madras of orgnisations like the British Indian Association in Calcutta and Bombay. He started branches of the Sabha in districts and got them affiliated to it. In the first conference of the Sabha held in December 1884 he made an exhaustive and critical survey of the numerous political and economic problems facing the country.

It was in recognition of services like these that he was elected a member of the Madras Municipal Corporation from 1885 to 1889. He was one of the seventy-two delegates to the first session of the Indian National Congress held in Bombay in 1885. From that time on, he attended almost every one of its session and took an active part in its proceedings. The impression which he produced on the delegates resulted naturally in his being elected President of the Nagpur Session in 1891. In the course of his address he criticised the views of those who regarded that India was not a nation. He pleaded for Legislative Councils becoming more representative in character and for the removal of racial discrimination in enlisting Indians as recruits to the Volunteer Corps. He was chosen to the Working Committee of the Congress in 1891, and elected as Secretary in 1892. He was also selected as a member of several deputations which made representations to the Government. Both the public and the government came to recognise him in due course as a respected all India leader, and the Government conferred on him the distinction of Rai Bahadur and C.I.E.

His public activities were of a varied character. In December 1883 he took a prominent part in sending a protest to the Viceroy against the reactionary Madras Municipal Corporation Bill which was awaiting his assent. In 1884 he gave evidence before the Public Service Commission as a representative of the Madras Mahajana Sabha and then advocated the introduction of simultaneous examinations in England and India for the I.C.S., the abolition of communalism in

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public services which was just then raising its head, and also protested against the discrimination between Imperial and Provincial Cadres.

It was in 1895 that he was elected to the Imperial Legislative Council, a position which he held for eight years. With fearlessness and courage he spoke on behalf of his countrymen, took part in the budget discussions and made note--worthy speeches criticising the abolition of import duties on textiles and the amendments made to the Penal Code conferring arbitrary powers on magistrates.

He was always in favour of agitation on strictly constitutional lines. He ranged naturally on the side of the moderates in the Congress in 1907-8, but passed away before he could do anything to avert the split between the moderates and the extremists.

He was in favour of social reform, although he was orthodox in matters religious. He was of a quite disposition and led a simple and uncostentatious life. He was fond of Telugu literature and this influenced his son Srinivasa Charyulu who became well-known as a Telugu writer.

He was a constructive nationalist and was a member of the Imperial Legislative Council at Calcutta for eight years from 1895. His speeches sparkled with fine phrases and pleasant humour. He commented in the Legislative Council: "While India is safeguarded against foreign inroads by the strong arm of the British power, she is defenseless in matters where the English and the Indian interests clash and where the very fence begins to feed on the crop." He passed away on November 28, 1908, at the age of 65. Rash Behari Ghosh, in his Presidential address to the 23rd Congress at Madras in December 1908, condoling the death of Anandacharyulu, described him as one of the pioneers of Congress movement, adding that, behind a playful humour, there was in him a singleness of purpose, a devotion to duty and independence of character, which made him a most prominent figure. He combined idealism with intellectual massiveness and flaming eloquence with few to equal and none to surpass in his day. His eloquence was the eloquence of facts. He was a shining light on the Indian political firmament for over two decades. Without a popular, following or a school of thought, he was a notable personality. He was a fearless and far-sighted politician of his times deserving the gratitude of posterity.

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Anand, Dr. Mulk Raj (1905 --)

Mulk Raj Anand is a reputed progressive writer of English fiction and an art critic. His contributions have been internationally acknowledged. He unites ideology and arts and lays great emphasis on the functional aspect of literature.

Mulk Raj Anand, reputed progressive writer of English fiction and art critic, is an institution in himself. He is a creative genius whose writings have influenced generations of intellectuals in India and aboard. He was born at Peshawar in 1905, to Shri Lal Chand Anand and Smt. Ishwar Kaur, in a *Kshatriya* Hindu family of craftsmen in copper and bronze. His father joined the army and left his home town in Amritsar. Mulk Raj had to live in various cantonments all over Northern India. His early life was full of conflicts and contradictions, inevitable in a society adjusting itself to new ideas and views. His mother told him stories from *Shastras* and epics in which gods and demons, evil and virtuous men embodied the moral forces governing man's existence. Evil was exterminated by violence. His mother's stories and example made the first and deepest impression and instilled in him the ideal that evil has to be fought. His father was an active member of the Arya Samaj, but due to compulsions of his job he had to leave it. His father insisted on an English education that would train him for a government job. "I grew up in a small world materially poor, spiritually confined and limited" (Anand).

The coppersmith community was held in contempt by top layers of Hindu Society. Anand had to

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face hardship and became antagonist of Brahmanism and casteism. He learnt a lot more from poor sepoys, workmen and untouchables than his own parents. The cruelty and hypocrisy of Indian life made him espouse the cause of the poor and the distressed. He was nine years old when the World War I started. The Anand family was sent to Amritsar, their ancestral home, because the father had to report for active duty. In 1919, as a fourteen year old boy, he was a victim of General Dyer's flogging order. He received eleven stripes on the back. Thus, a crusader against imperial operation was born. He got a scolding from his father, the son and mother were thrown out of the house. He was not allowed to marry the Muslim girl he loved, deep loss and guilt were added to despair when the girl committed suicide. In 1925, he graduated with honours from Punjab University and went to England for higher education against his father's wishes at the age of twenty. As a rebellious youth he had considered the possibility of terroristic violence as a means of achieving freedom. In England he was drawn towards the progressive forces. In 1926, he expressed sympathy with the striking workers of England. He was twenty-six when he became fascinated by Marxian ideology. He came to socialism through Tolstoy, Ruskin and Gandhi, in so far as it was a protest against misery, ugliness and inequality. He developed disgust for the crusty and hypocrisy of Indian feudal life with its castes, creeds, dead habits and customs. He was one of the many groping young men, feeling the misery of the inert, underfed, and illiterate people of our country. For an interpretation of past he thought Marxian method better but considered humanism as a more comprehensive ideology. He developed warmth for Russia for its clear attitude of support to colonial emancipation from imperialist rule.

After earning his Ph.D. in Philosophy in 1929, he began writing notes for T.S. Eliot's criterion and met such eminent writers as Aldous Huxley, D.H. Lawrence, E.M. Forester, Lawrence Binyon and Herbert Read. After a struggle for five years, he made his reputation as a leading novelist with his first two novels, *Untouchable*, (1935), and *Coolie* (1936) which have now been translated in over forty languages. *Two leaves and a Bud* (1937), *The village* (1938), *Across the Black Waters* (1940), *The Sword and the Sickle* (1942) and *The Big Heart* (1944), projected the protest of the down-trodden against social and political oppression. The British Raj banned his book in India. But this move stimulated general public interest in his books. He worked as a lecturer at the School of International Cooperation. Geneva, 1927-29, and served with B.B.C. 1942-45. He returned to India in 1945 and founded the *Marg* publications in 1946. *Marg* is a quarterly devoted to fine arts.

A drama was played by nature in the real life of Mulk Raj Anand. He had returned to India in the hope of sending for his English wife Kathleen Van Gelder and daughter as soon as he had settled down. However, in Bombay he met a clever hill-woman who infatuated him. In 1948, he returned to England to get divorce, he learnt that the woman he wanted to marry had fallen in love with a Frenchman and had left for Paris. It was a great shock for him, he suffered a nervous breakdown and he was nursed by a Greek dancer who advised him to write the anguish. The result was his famous book, *Private life of an Indian Prince*. The book had something to offer to every kind of reader. 'All will find the novel' as the author says. 'eloquently ironical and funny, tragic and human'. 'His goals were determined by the demands of an ideology. He decided to write for a cause. Ideological commitment gave Anand the figure of authority. He wanted to be a prophet, rising against the imposter father who lacked commitment and love. His novels follow an identical pattern; each describes a principal figure who brings into focus the injustice of society, his abortive attempts for a better life in the existing unjust state; the appearance of a revolutionary hero, who shows him that the realisation of good life is only possible ofter the distruction of the present order. The novels end on a note of hope in the anticipated Revolution. Though the milieu of the novels differs, the characters, the message and the messenger remain remarkably consistent. Revolt against authority is the central theme of his novels. He is fascinated by revolt and treated it sometimes as an end rather than as a means. He is no doubt the first Indian writer to have dispelled the myth built around Indians, about 'Contentment' in the midst of poverty, their musical silence, etc. For the first time the masses of India had been clearly and intimately described with realism and

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deep understanding and the exploiters whether imperialists or feudalists exposed with uncompromising truthfulness. He consciously identifies himself with India's rural and urban proletariat and handicraftsmen, and possessness unbounded sympathy for them in their struggle for economic rehabilitation, social justice and political liberation. His fiction is overwhelmingly a product of social environment and his treatment of class cleavages, labour relations, social and political privileges, 'contains the purport of his ideological commitment.'

Since 1946, he has made Bombay his home and centre of activity. He edits the fine arts magazine, *Marg* and takes a vital interest in India's literary and cultural life. Writing is still his main pre-occupation. He is the most prolific among current Indian writers. His active interest in literature, philosophy, arts and erotics extends over a period of more than thirty years. The Punjab University appointed him Tagore Professor of Art and Literature from 1962-65. After that he wrote a monumental autobiographical novel on the Indian National Movement, called *The Seven Ages of Man. The Bubble* was published in 1981. He was the Chairman of All India Peace Council's Cultural Commission. He has been active in the Progressive Writers' Association as the progressive tradition in modern fiction considers literature as a social institution. For Anand, it is a vehicle of social change. He won the Sahitya Academy Award, was honoured with *Padma bhushan* by the President of India. He is fellow of Lalit Kala Academy, member, Sahitya Academy and the laureate of International Peace Prize of World Peace Council.

His contributions have been internationally acknowledged. The writer should not be a mere visionary and a slave of unrealistic ideals, affirms Mulk Raj Anand, but a harbinger of social and political change related to time and place. He unites ideology and arts and lays great emphasis on the functional aspect of literature.

List of his publications : Ajanta; Apology for Heroism; A brief autobiography of Ideas; Barbers trade union and other stories; Between tears and laughters; Confessions of a lover; Coolie Untouchable; Death of a Hero; Epitaph for Maqbool Sherwani; The Village; Gauri' The Sword and the Sickle,' Lajwanti and other stories; Lament on the death of a master of arts; Old woman and the Cow' Seven Summers; Mora; Indian Fairy Tales; Morning Face; Power of Darkness and other stories; The Hindu view of Art Road; Two Leaves and a Bud; The Tractor and Corn and other stories; Across the Black Waters; The King Emperors English; Lines Written to an Indian Air; Reflections on the Golden Bed and other stories; The Story of India; Is there a contemporary Civilization; More Indian Fairy Tales; The seven Ages of Man; The Bubble: Conversations in Bloomsbury; Selected Short Stories by Mulk Raj Anand, Ed. by M.N. Naik.

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Anandamyi Ma (1896 -- 1982)

Anandamyi Ma appears to be a divine incarnation of rare universality. To enquiries about her identity she replies; "Whatever you think me to be."

Bipin Behari Bhattacharya, a Saintly Brahmin of Vidyakut (Bangladesh), was a God-Intoxicated composer of sacred music. To his wife, Mokshada Sundari, household work was worship. On 30 April 1896, at village Kheora (Tripura) was born her angelic daughter Nirmala Sundari, now universally revered as Anandamyi Ma. Radiantly beautiful, lovable, obedient, ever ready to help, always happy, never voicing any desire, never complaining or crying, Nirmala often seemed incomprehensible already curing childhood.

In 1909 she was given in marriage to Ramani Mohan Chakrabarty. When she came to stay with him in 1918, she kept house faultlessly. But night after night innumerable kinds of spiritual exercises, yogic practices and forms of worship (not only Hindu) came to her spontaneously at breathtaking speed; officiating as her own Guru she gave herself intuition. She

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calls this "Play of *Sadhana*" since there was nothing for her to be attained. Ramani Mohan, whom she named '*Patji*' (father) or '*Bholanath*' watched awe-stricken until he fell asleep. After sometime, he became her formal disciple. The question of marital relationship naturally never arose.

From 1924 Bholanath worked at Dacca. There, during *Kirtan* and also otherwise, Nirmala was seen in states of spiritual ecstasy somewhat similar to those of Chaitanya Mahaprabhu as described in Vaishnava literature. Devotees began to gather in ever increasing numbers. Universally revered person like Ram Thakur (Commilla), Balanada Brahmachari (Deoghar), Mahamahopadhyaya Gopinath Kaviraj (Varanasi) paid her homage. Though almost unlettered, she deeply impressed by her wisdom many profound scholars including delegates to the Dacca session of the Indian Philosophical Congress (1929).

In 1932 Anadamay Ma left Bengal for Dehradun where Kamala, wife of Pandit Jawaharlal Nehru, became her ardent devotee. Later, her daughter, Indira Gandhi emulated her. In 1934 Anandamyi Ma visited Solan. Its ruler Raja Durga Singh later dedicated himself to her service. Gradually many feudatory chiefs and their families were attracted.

Mahatma Gandhi had heard from Kamala Nehru about Anandamayi Ma. Subsequently, impressed deeply by Jamnalal Bajaj's report of his having received from her inner peace not attained in Mahatmaji's ashram, he invited her to Wardah in 1942. She responded. Their meeting was memorable in many ways.

Paramahansa Yoganada (Founder, Self Realization Fellowship, U.S.A.) has recorded in his *Autobiography of a Yogi* how he saw in Anandamayi Ma the egoless Self-realized Being.

For about fifty years Anandamayi Ma has been constantly touring all over India. Her blissful presence attracts irresistibly, kindling spiritual aspiration and divine fervour, She encourages congregational *kirtan* and sometimes herself sings entrancing. She delivers no lectures but replies to questions. In successive *Kumbha Melas*, religious conferences and elsewhere, she has been a unifying force for the different *Sadhu-akaras* (religious orders), and was hailed as the Mother of all saints and sinners, rich and poor. Although claiming no position for herself and calling herself "a little child," she is recognized as a stupendous spiritual power by the highest religious authorities and the most learned *sanyasis* of the country. *Shree Shree Anandamayee Sangha and Shree Shree Anandamayee Charitable Society* were founded by devotees to run: 1. ashrams, 2. charitable hospitals and dispensaries, 3. educational institutions with special emphasis on Sanskrit learning, and reading and to publish Anandamyi Ma's teachings and information about her in books and a quarterly magazine " *Ananda Varta*" in Bangali, Hindi and English.

Annual *Samyama Mahavrata*, organized by *Anandamayee Sangha* since 1952, is a week of intensive congregational *Sadhana* (spiritual practices for the purpose of Self-realization) in Ma's presence. It enjoins strict discipline in food, sleep, speech, thought and behaviour and has a daily programme of collective meditation, religious discourses and discussions, and devotional music.

Due to Anandamayi Ma's inspiration, the Institute for Puranic and Vedic Studies and Research was started in Naimisharanya, U.P. in 1976.

Anandamayi Ma revived *Vedic Yajna*, specially in *Savitri Yajna* (Varanasi) 1947-1950, with a ritualistic fire kept bringing uninterruptedly since 1926, and *Atirudra Mahayajna* (Kankhal), 1981.

Anandamayi Ma preaches no creed or cult, nor has she founded any sect. Her catholicity attracts all. The important points of Anandamyi Ma's teachings are; Thee one unchanging, indivisible REALITY appears in infinite multiplicity and diversity. The ONE is ever present everywhere, in all circumstances. He is nameless and formless; yet all names and forms are His "The one God is worshipped by all religions, just as the same person is father, son and husband".

Among all creatures the human being alone can realise God. This is the purpose of human life. Man's bounden duty is to strive for God-realization with all his might. Realizing God means realizing the SELF (*Atma*) which is ONE.

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The four *ashramas* have been devised as stages on the path to Self-realization. The *Brahmacharya ashrma* lays the important foundation. Householders *(Grihastas)* should emulate the ancient Rishis who were sages, leading God-dedicated lives with their families.

Love and serve husband, wife and children as divine manifestations. Sense enjoyment is slow poison leading to death. Perform all work as God's service. Be truthful, seek *satsanga,* engage in *kirtan* meditation, worship; study scriptures Obey Guru's instructions.

Each one should start along the lines taught by his own religion.

Dedicate a fixed time of at least fifteen minutes daily to God-remembrance in silence.

Periodically dedicated certain days exclusive to God.

Accept whatever happens as God's gifts, nay God Himself in this guise.

The world (*duniya*) means "based on duality" which breeds sorrows (*dukha*).

God's name is He Himself.

At every breath, try to be in communion with Him through His name.

Endeavour to be conscious of divine presence in everything.

Of him alone must be the spoken worl; all else is but futility and pain.

Anandamayi Ma is completely free from attachment and unaffected by surroundings and circumstances; at the same time very human, overflowing with compassion. Her charismatic grace, profound wisdom and extraordinary sanctity evoke universal veneration. At her feet have bowed thousands from different parts of the globe, professing different faiths, belonging to different social, economic, intellectual and spiritual levels. Anandamayi Ma can see into the innermost recesses of one's mind and assist every seeker according to his or her requirements and aptitudes without interfering with anybody's faith or principles.

Justifying her special concern for questionable characters, usually condemned in society, she remarks, "Should not a seriously sick person receive intensive care at a hospital? Can a mother forsake a wayward, ailing child?"

Anandamayi Ma's actions are prompted by what she calls her *kheyala*, which is to be understood as a spontaneous manifestation of Divine will. Her teaching touches one's heart directly, works quietly, often unnoticed, and transforms. She can reveal of everybody the "Secret of the Golden Flower" hidden in his heart. "Here is an overflowing irrepressible Joy....deeply rooted in the Absolute, beyond the qualities of good and evil, I and Not-1 of pleasant and unpleasant, because its unshakable base is Love and Wisdom." (Jean Herbert). Anandamayi Ma departed from this world on 27 August, 1982.

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Words of Sri Anandamayi Ma.

Andal (8th -- 9th Cent.)

Andal was a great Vaishnava sage. Her ardour as a devotee is extremely intense and her poetic quality comparable to the best of the poets.

Andal was, one of the most fascinating of the Indian women, a great Vaishnava sage; her ardour as a devotee is extremely intense and her poetic quality comparable to the best of the poets. Although the range of her experience is limited, she possesses an elusive charm and a penetrating sweetness in tone.

She imparts a highly sensuous colouring to the religious theme. Her passion for her divine lover is that of a voluptuous woman for a man, hardly the delicate, ethereal longing of a maiden for the man she is to wed. Yet sometimes she handles a love theme with effiminate delicacy e.g., she asks the flute (that Krishna plays upon) about the fragrance of Krishna's lips·

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Smell they of myrrh ?
Or do they smell of lotus flowers ?
His beautiful, lady, lips of coral,
Are they sweet ?

Andal's is a wonderful love story full of supernaturalism and the miraculous. She was found as a baby by Periyalvar, the foremost Vaishnavite poet, in his garden. He brought her up as his daughter and her mind was nourished by the love story of Krishna. Andal later refused to marry a mortal and boldly wore the garlands intended for Krishna's image. The story ends in Andal's union with her divine lover.

Andal has left only two works: *Tiru-p-pavai* (30 stanzas) and *Nacciyar* (143 stanzas), in both of which Krishna is the hero and she the heroine; the setting is either the *Kavaratlam* where Krishna romped among the cowardliness on Yamuna or Madurapuri. *Tiru-p-pavai* owes its origin to a religious observance among maidens of the cowherd's class. Girls having fasted all night go every morning to bathe in the river and practice certain rites, which are to earn for them good husbands and for their country abundant rain.

Andal assumes that she and her friends go from door to door, preaching and rousing the still sleepy girls. They landed in the house of Nanda, Krishna's father. The door is opened for them by Nappinai, Krishna's wife. Andal wants Krishna to help her friends in the rites, for he is not only the husband they require and the god they are ministering to do their rites but he is also their companion and playmate as well. Andal's description of nature is vivid. This is how she portrays morning:

Do you not hear the chirping of the noisy birds.
And the churning of the curd of cowherds' wives.
To the jingle of the bracelets.

In the *Nacciyar Tirumozhi* Andal narrates to her maidens the wonderful dream she had of her marriage with Krishna. The elaborate rituals of a Brahmin wedding are narrated and her description is so popular that it is generally sung at the Vaishnavite marriages.

In a piece, *Pillai-t-tamil*, she imagines herself as a little girl whose doll house has been destroyed by the mischievous Krishna. Her works show extreme sensitiveness to beauty and taming whole-souled devotion wrapped in sweet music.

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Andrews, Charles Freer (1871 -- 1940)

Charles Freer Andrews, a great Christian and friend of India, was born in 1871. He dedicated his life to the promotion of better understanding between English and India.

Charles Freer Andrews was a great Christian and friend of India. He was born in 1871. Few Englishmen have won the affection of Indians the way he did. India was his adopted home, and he found much in the country. He dedicated his life to the promotion of a better understanding between English and India. As an educationist and a social reformer, he was a source of inspiration to many. He took keen interest in the affairs of Indian settlers abroad and visited them often to investigate the conditions under which they worked and lived. Whenever he thought it right to do so, he did not hesitate to court imprisonment by defying the government. As mark of respect and love, he was popularly known in India as *Dinabandhu*, a friend of the poor.

His father was a Christian Minister of a small sect, holding strict views. In 1876 the family moved to Birmingham where Andrews attended King Edward VI School and where, in 1890, he underwent the formative religious experience which he ever afterwards regarded as the basis of all his humanitarian work. In the same year he entered Pembroke College, Cambridge, and in 1893 won a First Class in the Classical Tripos. As a result of close friendship with

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C.H. Prior and Basil Westcoat, son of the Bishop of Durham, he broke with the sect of his father and, after taking a Distinction in the theology tripos, was ordained in the Church of England in 1896. After a years working among the poor in the North England, he threw himself into social work in the East End of London, as an active supporter of the Christian Social Union.

The death of Basil Westcott in Delhi called him to take his friend's place, and on 20 March 1904 he arrived in India to join the Cambridge Brotherhood and teach at St. Stephen's College, Delhi. During his eight years at St. Stephen's he formed friendships which revolutionized his inherited attitude to India and the Imperial system. In 1907, he insisted on the appointment of an Indian, S.K. Rudra, as Principal of the College, and it was through Rudra that he met many of the leaders of Indian opinion, such as G.K. Gokhale, Lajpat Rai, T.B. Sapru and Dadabhai Naoroji. Several 'racialist' incidents when in the company of Indian friends led him to question the basis of British rule; and in 1907, he found himself under police surveillance because of his publicly voiced criticism of government policy. His friendship with Zakaullah and the Arya Samajist, Munshi Ram, brought him into fruitful contact with renascent Muslim and Hindu thought; and his close association with Sadhu Sarndar Singh and Samuel Stokes, whom he helped in their work among the poor in North India, made him increasingly critical of racial and denominational barriers within the Christian community.

In 1912, in London, Andrews met Rabindranath Tagore and was immediately captivated by the poet's personality and writings. Next year he visited Shantiniketan, and from then on frequently referred to Tagore as his 'Guru', from whom he learned to appreciate the autonomy of Indian culture and the essential moral basis of the movement for independence, the necessity for a vast educational programme, and the urgency of overcoming the deep division within Indian society. Andrews saw his primary tasks as one of 'interpretation', between East and West. In May 1913 he lectured on Tagore and the Bengal Renaissance to an English audience at Viceregal Lodge, Simla. Therefore he often spoke on Tagore's thought to gatherings all over the world, and accompanied him on several journeys abroad. It saddened (and sometimes infuriated) Andrews to see 'Simla Sahebs' often ignorant of the land they were administering, but he was equally distressed by the indiscriminate hatred of all foreigners shown towards some extreme nationalists. His own longing was "to be bound up with the life of India in every respect...to be among them as one of themselves, not an alien and a foreigner", and on one occasion he took a childish delight at receiving an invitation from his friend Sir Ali Imam to a dinner "for Indians only".

In 1913 Andrews was invited by G.K. Gokhale to go to South Africa to help in the resistance of the Indian community to discriminatory legislation and the degrading results of Indentured Labour in Natal. He offered his small capital and mobilized the support of the Christian community through his friend Bishop Lefroy who probably influenced the Viceroy, Lord Hardinge, to speak out publicly in Gokhale's favour at Madras. Early in 1914 Andrews reached Durban and, to the horror of some Europeans, stooped down and touched the feet of M.K. Gandhi on the quayside.

He lived with Gandhiji at Phoenix Ashram, whence the two friends went to Pretoria to negotiate with Smuts the terms of the 'Relief Act' of July. The most important outcome of the episode was the lifelong friendship between Gandhi and Andrews, quite different in quality to that between Andrews and Tagore. At times they differed radically (e.g. over the burning of foreign cloth in 1920, and over the aims of Gandhi's fasts in 1933) but there was always total frankness and trust between them. "When we met in S. Africa," wrote Gandhi, "we simply met as brothers and remained as such to the end....It was not a friendship between an Englishman and an Indian. It was an unbreakable bond between the two seekers and servants." Equally fruitful was the insight Andrews gained into the hardships of Indian emigrants. He later visited South Africa and East Africa on numerous occasions whenever he had evidence of exploitation or discrimination; and it was to combat the evil Indenture system that he visited Fiji in 1915 and 1917, mobilising support in Australia and New Zealand on the way. In 1929 he made a personal investigation of

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the problems of Indians in the West Indies and British Guiana.

In the year of turbulence and repression which followed the First World War, while making his home at Shantiniketan, Andrews began publicly to advocate total Independence. He was by now convinced that the Imperial connection was damaging "something vital in India's soul", and in a letter to the *Indian Daily News* in 1920 demanded "an independence from British domination not less than that of Egypt,' and showed his practical concern by going to the Punjab to share in the work of reconciliation there. From 1920 he worked closely with the Congress leaders, insisting only that action should be peaceful and constitutional. His chief contribution was as a 'bridge-builder' interpreting Gandhiji's aims to the British Government and public in lectures and pamphlets, through the Indian Conciliation Group, and by personal interviews with politicians and officials; also by careful collections of facts, figures and opinions for memoranda and reports. His most intense activity came in 1931 and 1932 when he was at Gandhi's side for the Second Round Table conference, arranging for him to meet key people and acting as liaison with Whitehall and the press. When news came of Gandhi's arrest early in 1932 he sailed directly from South Africa to Bombay. Back in London in the summer he issued influence with Lord Irwin, Sir Samuel Hoare and Ramasay MacDonald to secure the assent of government to the 'Poona Pact' and later the Temple Entry Bill. In August he was again in India, negotiating for the release of Gandhi and seeking to convince Simla officials that more repression could not answer the new wave of violence which had broken out. During the drafting of the Government of India Bill he put forward practical proposals designed to meet Indian criticism of the Bill, and in London he pleaded for the release of Jawharlal Nehru and Abdul Ghaffar Khan.

Andrew's political activity should not obscure his constant concern for the poor which, to him at least, was the most important part of his work and which earned from Gandhi the title '*Dinabandhu*'. In 1914 he took up the conditions of work of Indian seamen. In 1918 he intervened in the strike of Madras cotton-workers, and in 1919 helped organise relief among unemployed tea-estate workers at Chandpur. In 1920 he brought to the attention of government the conditions of forced labour in Rajputana and Simla Hills, and in 1921 and 1922 identified himself with the cause of the striking railway-workers, living for a time in their lines at Tundla. In 1923 he threw himself into the Congress campaign against the Assam opium - traffic, travelling overseas to collect statistics. One of his constant cares was the plight of the returned Fiji coolies at Matiaburj. In 1925 and 1927 he was elected President of the Trades Union Congress. Above all, through every available means he endorsed the movement to end 'Untouchability'. "Independence," he wrote, "can never be won if the millions of the untouchables remain still in subjection"; and it was in pursuit of this that he joined the Vykom *Satyagraha* in 1925 and worked with Dr. Ambedkar in formulating the Harijan demands in 1933.

From 1935 Andrews divided his time between India and England. He also began once again to exercise his Christian Ministry. He had never ceased to regard himself as a fully committed member of his Church, and his writings reflect the deeply Christian and biblical basis of all his work. In 1936 he was persuaded that the objections which had led him to lay aside his formal Ministry in 1914 were no longer valid, and in his closing years he increasingly devoted himself to specifically Christian work, especially among students. In 1938 he attended the Christian World Conference at Tambaram; and two years later, on 5 April 1940, after visiting from Gandhi and the Metropolitan's blessing, he died in hospital at Calcutta. He is buried in the Lower Circular Road Cemetery.

Gandhi said of Andrews; 'He preaches through his life as very few do, and he preaches the purest love." It was this genius in him for loving friendship which helped him to break many barriers. He himself attributed both the motive for his work and the strength which enabled him to carry on despite illness, chronic shyness and even the physical violence of opponents, to his intense sense of the living presence of Christ in his inner life. It was this which, immediately after his 'conversion' in 1890, drove him to seek out the poor; and he always rated his service to the poor higher than any political activity. He even, at one

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stage, accused Gandhi of temporarily forgetting the Harijan question because of political considerations. His well-known asceticism was the result of a spontaneous instinct to identify himself with those among whom he lived, but there was also an element of sheer forgetfulness, about which many amusing stories are told. At times, in his enthusiasm, he could be an exacting colleague and friend; and occasionally his generous sympathy with human misery led him into unwise and hasty action (e.g. in countenancing the repatriation of Indians from South Africa before arrangements could be made to receivethem). Yet of his sincerity, there can be no doubt, and it is perhaps significant that once when thanked for his services to India he hastily turned the compliment; "It is I who should be grateful to India for being what I am".

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Aney, Madhav Shrihari (1880 -- 1968)

Madhav Shrihari Aney was a great patriot who devoted his entire lives to the service of the country with a sense of total dedication. He underlined national integration and cultural synthesis.

Patriots who devoted their entire lives to the service of the country with a sense of total dedication and yet could find time to acquire scholarship and erudition enough to produce books of lasting character are few. While Lokmanya Tilak was the foremost among such few, his self-confessed chela, Madhav Srihari Aney, walked in his footsteps. He was first among the eminent disciples of Lokmanya, such as N.C. Kelkar, Kakasaheb Khadikar, Gangadhararao Deshpande. B.S. Munje, Abhayankar, T. B. Paranjpe and Vamanrao Joshi. Accepting the leadership of Gandhiji on the death of Tilak, Aney persuaded his colleagues to see the writing on the wall.

At the same time, he was not blind in his loyalty. He disapproved Congress throwing itself in *Khilafat* movement and warned against excessive wooing of Muslims at the cost of national interests. He regarded unity at any price as elusive and dangerous, since the best safeguard for the minority was the goodwill of the majority. He never permitted his critical faculties to be blurred by emotion. Gandhiji, admiring his calm logic, confided in him and often sought his counsel. He was chosen to arbiter on the disputes between Subhas Chandra Bose and J.M. Sengupta. He was never a breaker or a destroyer, but was always cementing factor believing in synthesis and not in segregation.

Aney, Madhav Sriharai ,a statesman and a right Wing Congressman of Berar, was born at Vani in Vidarbha (Maharashtra) on 29 August 1880, in a learned Brahmin family. Madhav Shrihari was the second of the four sons of Shrihari Aney and Rakhmabai. He was married to Yamunabai (1898). She died young (1925), leaving two sons and two daughters.. He had a distinguished academic career and started his life as a teacher. A great scholar, he possessed natural eloquence and a resolute mind. His simplicity was proverbial. Once an ardent Congressman, he was member of the Congress working Committee from 1924 to 1925. Courted arrest for taking part in the Civil Disobedience Movement in 1930. He was also the Vice-President of the Indian Home Rule League and member of the Legislative Assembly from 1924-30 and 1935. When the Responsible party was formed in 1926, he was elected its Vice-President. He was also the General Secretary of the Anti-Communal Award Committee in 1935. Was appointed a member of the Governor General's Council in 1941, but resigned a few months later as a protest against the attitude of the Government towards Mahatma Gandhi's fast unto death. He was also the representative of the Government of India in Ceylon from 1943 to 1947; a member of the Consituent Assembly of India

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from July 1947 to January 1948 and later a member of the Parliament. He passed away on January 26, 1968.

Educated at Chanda and Nagpur, Aney in his college days came under the influence of Lokamanya Tilak (1902) and took him as his leader. On passing B.L. (Calcutta, 1907), he selected Yeotmal as his headquarters. In 1909 he was prosecuted under I.P.C. 108 and his *sanad* was suspended for one year. He then practiced barely for twelve years (1910-21). He founded the Yeotmal District Association (1915) which became the centre of all social and political activities. Dr. Rajendra Prasad presided over its Golden Jubilee celebrations.

Aney was the Vice-President of Lokamanya Tilak's Home Rule League and he was to contest the seat from Vidarbha as a Congress Democrat. After the death of Lokamanya Tilak, he joined the Bengal contingent in strongly opposing non-cooperation in the Calcutta Special Session and carried on an untiring propaganda till the question was decided at Nagpur (1920). Aney suspended his practice for one year only, as he did not believe in the Triple Boycott of Gandhiji. After the Coconada Congress (1923) Aney organised in the Berars a wing of the Swaraj Party, and he represented it in the Central Legislative Assembly (1924-26). Difference arose among the leaders on the question of accepting office and he joined the Responsible Cooperation Party in Maharashtra and represented it as a member for Vidarbha (1927-30). He was the Secretary of the Nationalist Party under the leadership of Lala Lajpatrai. He strongly supported the boycott of the Simon Commission (1928). He was the Secretary of the Nehru Committee appointed by the All Parties Conference to press for India's demand for Dominion Status.

Aney was a recognised Congressman, a habitual '*Khaddar*-wearer', President of the Vidarbha Congress Committee and a member of the A.I.C.C. throughout the stormy period of 1920-30. He was a member of the Congress Working Committee (1924-25). He resigned from the Legislative Assembly in protest against Gandhi's arrest on 5 May 1930 and became a civil resister in his province. He led a batch of jungle satyagraha at Pusad (Yeotmal Dist). on 10 July 1930. His summary trial brought him six months' imprisonment for alleged theft of grass--mowing grass from reserved forest--from the Government. There after he was known as 'Lokanayak' Aney throughtout India. He was specially invited by Gandhi to assist in the Gandhi-Irwin Pact of 1931 and had the distinction of being nominated for the second time on the Congress Working Committee (1931-34). He was acting President of the Indian National Congress (1933).

Aney gave a straight fight against the 'neither accept nor reject' policy of the Congress regarding the Communal Award and was elected to the Central Legislative Assembly against a Congress candidate (1937). He opposed the anti-Bose Working Committee resolution at the Tripuri Congress (1939). He did not resign from the Legislative Assembly in 1939 and even joined the Viceroy's Executive Council as a member for the department of Indians Overseas in 1941. That post he resigned when the Viceroy Lord Linlithgow rejected his advice to release Gandhi while observing fast in 1942. He was High Commissioner in Ceylon (1943-47). Asked by Pandit Jawaharal Nehru, he resigned that office and joined the Constituent Assembly. He was elected to it as the representative of the Deccan Chiefs. He worked there till he was appointed the Governor of Bihar in 1948. He had to resign in 1952 due to serious illness in his spine, which kept him in bed for over three years.

When the question of the reorganisation of provinces arose, and the Fazalbhai Commission was appointed, Aney advocated the formation of the Nag-Vidarbha state and submitted his supporting memorandum while he was bed-ridden. Subsequently, he was elected to the Lok Sabha from the Nagpur-Umred constituency in a mid-term election in 1959 and again in the general election of 1962. He served his full term till 1966. Then he practically retired from public life and busied himself in completing his *magnum opus*, a biography of Lokamanya Tilak in Sanskrit verse. A *Padmavibhusana* for him was announced in the morning papers and Aney died the same evening (26 Jan. 1968).

He was elected President of the Maharashtra Sahitya Sammelan (1928). His 'Shri Tilakh Yashornava'

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(or the Ocean of Shri Tilak's glory), a Sanskrit epic of over 11,000 stanzas was published posthumously (1969,1970,1971) in three elegant volumes.

Aney was simple in dress and rarely without a Maharashtrian pugree. He believed that culture is an integrating and binding force for the whole community. He favoured social alongwith political progress, though he strictly adhered to the religious code of conduct personally. Without any remarkable oratorical powers, he carried his audience with him by argument based on study and earnestness of purpose, enlivened by wit and humour.

Aney followed Lokamanya Tilak as no one else did--in politics, in his love for Vedic and classical research, in his discriminating though strong regard for tradition as a bed-rock of nationalism and above all in keeping an open mind as regards the means as compared to the ends in view. He claimed and well deserved the distinction of having served his motherland as a Congressman under three great leaders--Tilak, Gandhi and Nehru. Every one of them held him in high esteem.

He symbolised the synthesis of the two schools of thought--Tilakite and Gandhian. He underlined national integration and cultural synthesis. He pleaded for interpreting *Dharma Shastras* according to the needs of the country, the times and circumstances to take the society on the path of righteousness.

He passed away on January 26, 1968, the very day on which he was honoured with the insignia of '*Padma Vibhushan*' by the President. With no advantage of birth or affluence, he touched life at many points and scaled new heights without succumbing to seduction of cosy life. He was indeed the salt of the earth.

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Angad Dev, Guru (1504 -- 1552)

In his own quiet way, Guru Angad Dev filled in the brick work of the edifice whose scaffolding had been erected by Nanak.

In the words of Sir Muhammad Iqbal, "Shortly before the death, Nanak nominated one of his devoted followers named Angad (a Khatri like himself) to succeed him as Guru (apostle) of the Sikhs. After performing the ceremony of nomination he declared that Angad was as himself, that his own spirit would dwell in him. Nanak had preached the doctrine of metempsychosis, but his declaration gave rise to the belief among the Sikhs that the spirit of Guru Nanak was transmitted to each succeeding Guru, and this is why all of them adopted Nanak as their 'nom de plume' in their compositions."

Guru Angad Dev was previously known as ' Lehna'. He was a worshipper of Goddess Jawala Mukhi. Once while going to the shrine of his goddess, he came into contact with Guru Nanak. There was spontaneous conversion. He chose to serve the Guru . He became the Guru's best and obedient follower. After testing him alongwith others, Guru Nanak nominated him successor.

Bawa Budh Singh in his famous book '*Hanschog*', Mian Maula Bakhash Kushta in ' *Panjab-De-Heere'* and George Grierson in 'Linguistic Survey of India'. They all claim that Guru Angad introduced Gurmukhi script. Guru Angad may have popularised Gurmukhi script started by his predecessors. Guru Nanak's composition '*Patti*' is written on the pattern of Gurmukhi script. Gurmukhi is a script, not language. Dr. Lietner believes that Gurmakhi is the name of language which flowed from the mouth of Guru Nanak. "Gurmukhi, however, is not a name for mere character, as is supposed both by native, including now even the Sikhs themselves, and by Europeans. Etymologically and historically, it is the name of language which flowed from the mouth of Guru Nanak"

George Grierson could not understand that a script cannot be framed over night . It is a long process, that a script progresses. One man can never

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popularise the script. People and writers of that language ripen the script gradually . So George Grieson, Bawa Budh Singh and Maula Bakhash Kushta are mistaken when they name Guru Angad as the maker of Gurmukhi script. G.B. Singh and other scholars have analysed this fact that Guramukhi script is more old than the period of Sheikh Farid even.

Actually Guru Angad broke the Brahmin's monopoly of learning by encouraging all sorts of people to learn Panjabi and Gurmukhi script. Macauliffe says in this connection : " Guru Angad deeming that the compositions of Guru Nanak were worthy of a special written character of their own, adopted and modified a Punjabi alphabet called Gurmukhi, to give expression to what fell from the Guru's lips."

To popularise Guru Nanak's mission guru Angad Dev met Bhai Bala (old companion of Guru Nanak Dev). Guru Angad Dev got the various fact about Guru Nanak's early life , on these bases Guru Angad Dev wrote first biography of Guru Nanak Dev. This biography (Bhai Bala-Ji-Janam Sakhi) is considered a valuable gem and most appropriate, because Guru Angad Dev has been close confident of Guru Nanak Dev.

Guru Angad extended the Langar (the free kitchen) and personally looked after the serving arrangements. This langar brought social understanding between all kinds of people . This langar was served with intention to break cast-barriers and social taboos. Guru Angad emphasized on the equality of man.

> It is like clay of which pots are made,
> In diverses shapes and forms-yet the clay is the same.
> So are the bodies of men made of five elements.
> How can one amongst be high and the other low?

The literature composed by Guru Angad Dev is not long. Guru Angad composed only 63 slokas. These devotional songs represent the same theme which was popularised by his fore--runner. The concept of God is very clear in the poetry of Guru Angad Dev. God is never found is physical existance. These material doors (senses--like nose, eyes, ears, tongue, hands) do not help us to recognise the spiritual light. In the words of Guru Angad Dev, " That is the splendour which cannot be visualised by these earthly eyes, that is the song which cannot be heard by these ears. Tongue is unable to test its taste. No language works there. There is a life in death. It is abiding by the order that one realises his Master".

So God is formless. It is only the inner realisation which helps to enlighten the mind with due concentration and meditation. Transcendental-stage is the destination where soul merges with sublime. These worldly pleasures are vague and short-lived. As in the rainy season rain falls from the heaven, similarly with love and devotion soul realises Supreme spontaneusly. Purity of heart is a pre-requisite of self-realisation. That is no peace, hence the necessity of realising peace is in the midst of strife. We are all in God's hands. It is the test of your loyality that you believe in Him, even in adverse circumstances. God is maker of creation. He shapes the destiny of all men. He is the saviour of man-kind.

> 'O man thou worry not,
> He is the conscious of His creation,
> All the creatures, He has created;
> Must get their feeds.

Guru Angad Dev gave some Divine doctorines for the realisation. 1. Philosophy of Love .2. Sense of separation. 3. Search for the True Guru. 4. Duty-consciousness. 5. Condemnation of Pride . 6. Self-realisation.

Though Guru Angad Dev wrote only 63 slokas, yet we find a magnanimous personality of Guru reflecting out of his scripture. All the divine philosophy revolves around the concept of ' love'. This love as soon as it knocks at the door, the darkness disappears. It is descent of the Eternal, Attachment clips the very wings of aspiration and love. Actually all the Gurus, Sufi Sainst and Bhagat Poets, they believed that Love of Lord is like a Sun when shines, it is equal for this light, that it glorifies the good and evil both. As the rain which regards neither tribe nor caste nor family, but pours its benediction on every one.

Guru Angad Dev believes that the True Love denies the fate and destiny of even death. Poet condemns the very existance of lover if a beloved

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departs from life. " No doubt, sense of separation destroys the destiny of life, but it is not less that its flames immortalises the soul." The man who does not possess the love, in his veins,

> He becomes the living dead.
> Where there is no sense of separation;
> let that body be burnt.

Sheikh Farid also believed in the same theory. He remarked that sense of separation is the king of all feelings, emotions and sentiments. The man who does not feel its existance is like a grave yard.

Sense of separation bears close contact with the element of spiritual awaikening. It is the separation which brings depth in the devotion and tenacity. Renunciation of the too much worldly affairs starts from separation.

Search for the True Guru: Meditation and concentration over an abstract though is very difficult. There should be some image or an object to focus the different attentions of mind for concentration. That personality which serve as an image is called the spiritual guide (Guru). This is the image of Guru which starts elevating process for spiritual enlightment. Guru Angad Dev has been a devoted disciple of Guru Nanak Dev. For meditation there should be concentration on the image of Guru, forgetting the outer world of alluring objects and sink deeper and deeper until we touch the pure white flame. So, evaluating Guru in the highest esteem Guru Angad Dev says:

> Hundreds of Moons and Thousands of Suns
> May give light, but without Guru still remains,
> complete darkness.

Guru Angad believes that without following the guide--lines of great Guru, it is difficult to open the windows of mind. Key to open the door stands with Guru. Human mind is like a house, and body is like roof (an upper coverage of the house). Without Guru it is difficult to open the doors of mind, because no one else except Guru possesses the key. Guru is the God in manifestation, God personified for your salvation. They never believed in renunciation. Living in the world, they performed their domestic duties also. This world is not to be denunciated. God Himself created this world and He is present every where. Then why to condemn or reject the dwelling place of God. Whatever is happening in the world it is all in His order. " If you desire to have help, and if you desire to grow in knowledge, put away pride, even a hair of pride shuts you off by a great cloud."

All the saints condemned pride because this is a block stone to divinity. Pride is considered one of the Five Evils, because proud man dumb and deaf to the light, wisdom, knowledge and learning. Guru Angad Dev considered pride as a fatal disease. Its remedy lies in the hands of Guru and this remedy is possible by the grace of God.

Only the 'Shabad' of Guru can show the real path. 'Shabad' is that system of divine power under which the universe is functioning. When this 'Shabad' is realised, life to the human mind comes. Guru Angad Dev says, "Blind is not the man who has lost his eyes, blind is he who does not realise the will of God.

Guru is like a doctor who cures the inner disease of mind. Doctor who cannot understand the disease, cannot be called a true doctor. There is a need of such remedy which may uproot the disease. The cure which heals the disease, purges the filth and induce the comfort, that healer can be called the true doctor.

Quotations from the poetry of Guru Angad Dev have become proverbs for the people of Punjab to give reference on the various occassions. This is a sign of popularity and immortality of literature. So, Guru Angad Dev, from literary point of view carries the same concept of the philosophy which was originated by Guru Nanak Dev.

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Anirvan, Srimat (1896 -- 1978)

Srimat Anirvan, the Bengalee mystic, scholar and linguist, refused to be institutionalised and was treated as a God-man.

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Born on 8 July, 1896 at Mymensingh, now in Bangladesh, Srimat Anirvan, the Bengalee mystic, scholar and linguist was the son of a cultured middle class Hindu parents of the Kayashta caste--Dr. Rajehandra Dhar and Sushila Devi. His presannyasa name was Narendra Chandra. A brilliant student, he was a matriculation-scholar from Dacca and later first class first in Sanskrit from the University of Calcutta both in B.A. and M.A. Examinations. His father, with his entire family had taken the vow of a dedicated life under Swami Nigamananda Paramhamsa and joined his Ashram at Kokilamukh, Assam.

The Swami initiated Narendra Chandra into *Naisthik* (life-long) *Bahmacharya* in 1914, re-naming him Barada Brahmachari and into Sannyasa in 1927 after which he was known as Nirvananda Sarawati. For twelve long years he served the Ashram-the Assam Bangiya Saraswata Math first as professor and then as principal of the Rishi-Vidyalaya there and as editor of the Ashram-periodical *Aryadarpan*. In his early years, he was of a questioning and contemplative turn of mind and had come under the influence of non-conformist thoughts which contributed towards his complete freedom from endemic racial and religious prejudices. Later as a disciple of Swami Nagamananda he mastered the intricacies of esoteric Brahminic Hindusim.

In 1930, he left the Ashram and went out to the world to find the meaning of life on his own. Years were spent in travels and in meditative studies, especially in different parts of the middle Himalayas. He shed the saffron of the Sannyasi and changed his name significantly from Nirvananda to Anirvan which indicated his radical change of approach towards life and towards his personal goal and mission.

At the age of seven he had an apocalyptic vision of a six-year of radiant beauty. This lightning flash had haunted him throughout his life. It was during his stay at Almora that he reached a full understanding of the meaning of this vision and recognised her as the presiding deity of his life unfolding to him the secret of the Veda, the Indian philosophical systems and the essence of India's heritage. He symbolically called her Uma Haimavati after the mystery-maiden of Kenopanishad who had led Indra, the king of gods, to the Yaksha or the Supreme Godhead. He remained the poet devotee and interpreter of this Haimavati-principle all his life. Socrates-like he spent the next years in teaching select eager groups young and old, guiding those who thirsted for true knowledge and in writing at Delhi, Ranchi, Allahabad, Almora, Shilong and finally at Calcutta.

His first monumental work was '*Divya-jivan*' the translation of Sri Aurobiondo's '*Life divine*' published 1948-51, which was hailed by the author himself as a 'living translation'. His next book *Veda Mimamsa* in three volumes (1961, 65, 70.) was a revealing work on the Veda which supplemented the ritualistic interpretation of the earlier commentator Sayana with an interpretation spiritual and integral This won him the Rabindra Puraskar.

From 1964 onwards, when he made Calcutta his permanent home, Anirvan started systematic lecture-course and writing on three different streams: Sri Aurobindo literature, the Vedas and the *Upanishads* and the *Bhagavat*, which he held as complementary and often mutually explanatory.

Apart from the afore--mentioned, the rest of his published works are; *Shiksha, Divya Jivan- Prasanga* (1958), *Yoga-Samanvaya Prasanga*. (1967). *Upanishad-prasanga* in three volumes-the *Isha (1966), the Aitareya (1969)*, and *the Kena(1969), Dakshinamurti, Gitanuvachan Bedata jignasam Kaveri*- a collection of mystic poems, collections of letters- *Prashnottari, Snehashish*, four volumes of *Pravachan, three voulmes of Patralekha, two voulmes of Pather Sathi, Antaryoga, Sahitya Prasanga and Patram Pushpam*- puslished mostly between 1962-78 and the last few posthumously.

• In 1967, with the pilgrimage of Kedarbadri his travels ended. In 1971, following the shock of a sudden fall, he became seriously ill and later an invalid. Since then, until his demise in 1978 at the age of eighty-two this scholarly sage remained the spiritual refuge of countless students and seekers of Philosophy and sprituality, Indian and foreign.

Ascetic in appearance, romantic at heart Srimant Aniryan refused to be institutionalised and treated as a God-man. He called himself a *baul* and his mystic

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system *Sahaja-yoga* i.e. a system born of spontaneity and effortlessness. It was partially based on the classical Samkhya doctrines,the traditional Tantric concepts and the comparatively modern Sufi and Baul thoughts. Polarisation of patriotism and internationalism, intellectual and intuitive imagination, scholarship, and poetry, renunciation and love, deep understanding of the Indian philosophies and unbiased examination and acceptances of modern Western thoughts including communism was the extraordinary synthesis that he achieved in his ideas, parties and writings.

In Sri Ramakrishna, Vivekananda, Sister Nivedita and Sri Aurobindo he acknowledge as the great formative influences and sustaining forces in his life while in Rabindranth he found an affinity of the poetic spirit which was the main-spring of inspiration behind his spiritual odyssey.

Apart from his greatness as an enlightening vedic scholar and exegetist-interpreter, Srimat Anirvan must be reckoned among the greatest Bengali vocabulary with a wealth of coinages, technical and otherwise. Modern Bengali philosophical and critical prose will always remain indebted to this great scholar, linguist, stylist and translator who was a life--long votary of total freedom.

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Annadurai, C.N. (1909 -- 1969)

Annadurai showed great statesmanship and did much not only to introduce the needed reforms in Madras but also to make the voice of South India heard and appreciated at the seat of the Central Power.

Conjeevaram Natranjan Annadurai, endearingly called 'Anna' (elder brother), was born on 15 September 1909 in a Hindu lower middle class family of the weaver community at Kancheepuram, the famous city of temples near Madras. His father Natarajan was a handloom weaver. His mother's name was Bangaru Ammal. Her younger sister Rajamani Ammal was the foster-mother of Annadurai. She brought him up and educated him from the elementary school to the college. In 1930, while still a student, he married Rani who came from a suburb of Madras. The couple had no offspring and Annadurai later adopted the four grandsons of his elder sister.

Annadurai had his early education at the Pacnaiyappa's High School at Kanacheepuram and completed his School Final in 1929. He had to break his studies for a while on account of financial difficulties and worked as a clerk in the Local Municipal Office. He later joined the Pachaiyappa's College, Madras, and passed the Intermediate Examination in 1931. Continuing his studies in the same College he obtained his B.A. Honours and then the M.A. degree in Economics and Politics (1934). After M.A., he worked as a teacher in Pachaiyappa School for nearly a year, and then turned to journalism and politics which became his principal field of interest in later life.

In his early life he was associated with the South Indian Liberal Federation, the orgainsation of the non-Brahmins, founded in 1917 by Sir P. Thiagaraya and Dr. T.M. Nair. It was popularly known as the Justice party after the name of the Party's English daily. Annadurai served as sub-editor of the *Justice*. As an active member of the Justice party, he was opposed to the Congress Party. During this period he once contested the election to the Madras City Corporation but lost. Annandurai was deeply interested in the conditions of the poor and the down-trodden and organised small labour unions. In this field he was greatly influenced by two Communist leaders, M. Singaravelu and C. Basudev. He first met the iconoclast and agitator Periyar E.V. Ramaswamy in 1934 at Tiruppur (Coimbatore District) at a Yough Conference and was immediately attracted to him. Even after the parting of ways and starting of the DMK in 1949, Annadurai continued openly that the leader whom he met early in his life was his one and only leader.

As a stormy petrel of the Justice Party, Annadurai was arrested during the first Rajaji Ministry for taking part in the anti-Hindi campaigns. After release he became the editor of the *Viduthalai* under the aegis of Periyar at Erode. He was also associated with the

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Tamil weekly *Kudi Arasu*. In 1942 he started his own weekly, the *Dvavidanadu*, and developed a distinct style of his own. In 1949 he assumed the editorship of a Tamil daily, the *Malai Mani*, started to propagate the cause of the Dravidian Progressive Federation (DMK). He also edited till 1967 another Tamil weekly, the *Kanchi*. Annadurai was a good writer in English as well. In 1957 he started an English weekly, the *Homeland*, which continued for a few year. In 1966, he founded another English weekly, the *Home Rule*.

Annadurai had great interest in literature also, and made his mark as a playwright and writer of short stories. Social reform and championing the cause of the exploited class were the principal themes of his stories and plays. By slow degrees and relentless efforts Periyar and Annadurai provided a mass-base for the Justice Party which had been confined to a small class till then. They infused the party with radical ideas. Their efforts were crowned with success at the Confederation of the Party held at Salem in 1944, when the party was renamed as Dravida Kazhagam (Dravidian Federation). At the same time the Party dropped its pro-British attitude. These changes attracted the student community and soon the party came to have a wider recognition, particularly among the young.

Though a follower of Periyar, Annadurai did not hesitate to differ with him sharply where the occasion arose. Periyar was essentially a separatist, and when independence came, he wanted 15th August to be declared a day of mourning for the Dravidians. Annadurai, on the other hand, was keen on preserving national unity, although fighting for the due rights of the Dravidians state within the national political framework. The split came in September 1949 when the majority of the Dravida Kazhagam under Annadurai's leadership started the Dravida Munnetra Kazhagam (Dravidian Progressive Federation). The DMK conducted agitational campaigns against the Congress rule in Madras, Hindi domination and spiraling of prices. The party soon became a formidable political force in Madras, and in 1957 secured a sizable number of seats in the Madras Legislative Assembly.

In 1962 Annadurai was elected to the Rajya Sabha where he strongly opposed the imposition of Hindi as the sole official language of the Union. In 1965 he led the Anti-Hindi agitation in Madras. In the 1967 General Election the DMK Party obtained an absolute majority in the Madras Legislature and formed the first DMK Government, with Annadurai as the Chief Minister.

As Chief Minister for about two years, Annadurai showed great statesmanship and did much not only to introduce the needed reforms in Madras but also to make the voice of South India heard and appreciated at the seat of the Central Power. He was never against the political unity of India, but he insisted that the unity would be best preserved by granting the greatest amount of autonomy to the States.

In 1965 and again in 1968 he travelled widely in Asia, Europe and America. In September 1968 he went to America again for medical treatment. He had a cancerous growth in the gullet. He underwent two surgical operations in America and in India which could not cure him. He breathed his last in the midnight of February 2-3, 1969. The mortal remains were laid to rest under the Marina sands.

Annadurai had his roots deep in the land of his birth and its culture. He was always dressed in simple South Indian style and presented a picture of tenderness. He was austere and quiet, but strong and dynamic when occasion needed. He had contempt for ceremonials and superstitions but was tolerant to other men's views. A statesman and a scholar, a literateur and a social reformer, a mass leader and a friend of the poor, Anna will be ever remembered specially as the maker of the new Tamilnadu.

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Annangaracharior, P.B. (1889 - ?)

Annangaracharior, born at Kanchipuram, acquired full command over Vaishnavite knowledge. He is carrying with undiminished zeal the sectarian religious propagandist activities reminiscent of the middle ages.

He was born in Little Kanchipuram, the Vaishnavite suburb of Kanchipuram, Tamilnadu, in 1889. He comes of a most distinguished Vaishnavite Acharya family noted for its hoary religious tradition, orthodox scholarship and association with the great Manavala reputed as the founder of the Tenkalai Vaishnavite tradition. 'P.B. stands for '*Prativadi Bhayankaram*' meaning 'terror to the opponents'. The eponymous ancestor of this family of Annans was one Annan of whom N. Jagadeesan writes as follow: Prativadi Bhayankaram Annangar Achariar, known as Annan for short was a staunch Tenkalai Acharya who belonged to Kanchipuram and had Vedanta Desikar as well as Nainar Achariar (son of Vedanta Desikar) for his gurus; but he is best known for his association with Manavala Mamunigal, who included him among the Eight, (the Ashta Diggaja....)'.

He belonged to the Mudumabai family...He had appreciations and admiration for 'Vedanta Desika', but he was pre-eminently a disciple of Manavala Mamunigal who entitled him 'Sri Vaishnava Darsan'. The ancestor of the present Annangaracharior lived during 1340-1440. In his time there appeared eminent Vaishnavas like Embrumanar Appa (his grandson) and Pushkaram Anantacharya Swami, and yet another Anantacharya many generations later. Sri Annan Rangachariar, a great scholar in Vaishnavite traditional lore, who lived in Kanchipuram was the father of P.B. Annangracharior, who owes, by his admission in the short autobiography he has written, almost everything in the line of Vaishnavite scholarship to his learned father. His mother was Alamelumangai Ammal.

His father passed away in 1903 when the young Annan was but fourteen years old. He started his education in Sanskrit and in Tamil and particularly the religious texts very early in his life and had the good fortune to have his learned father for his guru. His father was a stern disciplinarian and used to be insparing in his verbal castigation and even corporal punishment of his pupils not excluding Annan, his only son. Annan records with gratitude the benefits he derived from his father's tuition as well as punishment. Annan's first attempts at learning English, reluctantly permitted by his father, did not carry him far in the direction.

Annan acquired in course of time the fullest command over Vaishnavite theological knowledge and a rare capacity for exposition both orally and on paper. He has had from the start a tremendous memory and an ability to address huge learned audiences for hours together even on very abstruse theological topics. He admits that he began learning the Vedas in the traditional way relatively late in the life, a somewhat unusual practice among the orthodox.

He has travelled widely in the Deccan and in North India and held discourses on religious topics and acquired many present disciples. He has stayed in Madras and other important cities in the South for months together engaging in the sacred activity of spreading Vaishnavite knowledge and *Bhakti*. He has been a prolific writer and more than three hundred books and articles have been written by him and every one of them deals only with *Vaishnava* sacred lore. These books are published by him in a series known as *Grantharmala*. It is the Grantharmala office in Kanchipuram which publish all his works under his immediate guidance. Even before he was thirty years of age, he started publishing two Tamil journals, *Vanamalikai* and *Brahmavidya*. Later when he was past forty years of age, he started publishing a journals called *Vana Malikai and Brahmavidya*. Later, when he was past forty years of age he published a journal called *Amritalahari*. In the meantime he started his famous *Ramanujar*, the journal to which he gives so much attention and care. It was started in 1948. By 1970 more than two hundred and twenty-five issues of *Ramanujar* had been published. Alongwith this journal published in Tamil, two others, i.e.., the *Vaidika Manohara in* Sanskrit and *Sri Ramanuja Patrika* in Telugu were also being published.

It is well known that the Tenkalai-Vadakalai (the southern tradition vs. the northern tradition) schism among the Sri Vaishnavas of the south often attains

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unfortunate degree of acrimony, and resorting to courts of law to resolve their conflicts has not been unusual with them. Srirangam and Kanchipuram have been the chief centres in which these controversies are indulged in. Annangarachariar being the undisputed leader of the Tenkalai group has necessarily to be in the thick of the battle, writing and discussing incessantly to explain and defend the doctrines of his sect. He is noted for his frank criticism of persons and dogmas he does not approve of. He records how once he very bluntly accused a famous Vaishnava Tamil scholar of complete ignorance of matters pertaining to Vaishnavite lore. His writings when necessary can cease to be polite; but that seems to be part of the religious game, especially when sectarian acrimonies creep in. Annangarachariar is past ninety now; but he is still at the helm of Tenkalai affairs in the south. He is carrying one with undiminished zeal the sectarian religious propagandist activities reminiscent of the middle ages. He is perhaps one of the last preachers to whom traditional Hindu religious enthusiasm is greatly indebted.

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Annapurnayya, Madduri (1900 -- 1953)

Annapurnayya was one of the prominent leaders of the national movement in the East Godavari District. His speeches and writings were responsible for rousing the political consciousness and patriotism of the younger generation.

Born at Pithapuram in the East Godavari District in a Hindu Brahmin family in 1900, Annapurnayya was the son of Jayaramayya, a Sanskrit scholar and agriculturist, and Rajamma. He married Ramanamma in 1919. She was also a political co-worker with her husband, joined the Civil Disobedience Movement in 1932 and underwent terms of imprisoment in the Rajahmundry, Vellore and Cannanore jails.

Annapurnayya was educated in the Pithapuram High School upto the Matriculation and in the Government Arts College, Rajahmundry, up to B.A. Class, He was a great admirer of Alluri Sitaramaraju, the hero of the Ramappa rebellion, and his work was greatly inspired by him.

Annapurnayya had a long and varied public career of about thirty years (1920-1953). He joined the Non-Cooperation Movement in 1920 and did admirable work alongwith Dr. Barahmajusola Subrahamanyam and Venneti Satyanarayana at Rajahmundry and in the Sitanagaram Ashramam and with Mosalikanti Tirumala Rao and Alluri Satyanarayana Raju at other places. He toured several districts of coastal Andhra and propagated the national movement. He was a Congress worker till 1940 and became a member of the A.I.C.C. for a term. During this period he also joined the Independent Youth League in 1929 and became its front rank leader. In the same year, he was arrested and imprisoned for two years. He was arrested again in 1932 and jailed for four years. In 1940 he left the Congress and joined the Communist party and remained in it for six years. He left that party in 1946 and re-joined the Congress Party, remaining in it till the time of his death in 1953.

Annapurnayya was also journalist of considerable reputation. He started at Rajamundry a Telugu weekly, named the Congress, in 1921, and was its editor till 1932. Later, in 1936, he started and edited another Telugu weekly, named the *Nawasakti* for one year, and a third weekly named the *Jayabharat* in 1948-49.

Annapurnayya's was a colourful personality. His interests were many and varied. He was an extremist in politics and advocated complete independence and severance of all connections with the Commonwealth. He was also an advocate of a separate Andhra Province. He took keen interest in social reforms and encouraged widow re-marriage, women's education and Harijan uplift. A sincere believer in national education, he taught in the local national school. While in the Communist Party, he encouraged strikes of la-

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bours against landlords. He was also an advocate of cottage industries. Astrology and journalism were his special hobbies.

Annapurnayya was one of the prominent leaders of the national movement in the East Godavari District. His speeches and writings were not a little responsible for rousing the political consciousness and patriotism of the younger generation.

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Annusamy (1902 --)

Annusamy fought against the alien rule, tooth and nail, and tallied people for a bright, classless society to do away with all exploitation through legal and illegal methods.

Professor Annusamy, born on 27 July, 1902 in a respectable Odayar (Vellala) Roman Catholic family at Pondichery, the French-Indian conclave, is a stout, unyielding politician cum educationist, ever at war with authorities in molding for a classless society, even today, while suffering from serious cardiac disease, he aspires for it.

His student life was bustling with activities, he was not declared eligible for the B.A. (Baccalaureat) Examination. He sought legal remedies, brought in a suit against the Education Department and won his case. He then went to Paris and came out colourfully getting his degree and also Diploma in Commerce. On his return the French-Indian authorities refused to give him employment; again he fought the battle legally and got his appointment in 1932 at Chanderanagar (then a French colony) Government High School which he served till 1936. This life proved his mettle as a singular revolutionary activist. At times he has abetted and aided terrorists to overthrow the alien powers in India. His Paris contacts with world revolutionaries like Maurice Thorex, Duclois and Malraux, made him in the hub of movements with Indian revolutionaries--Bhowani Mukharjee, Umesh Mukharjee and veterans like Kali Charan Ghosh and Tinkori Datta. Educational institutions became to centre of national and revolutionary movements of Bengal in which Chanderanagar with Annusamy proved a pivotal one. Students were one with mill workers who were brutally oppressed and their Union movement was recklessly suppressed by the French Government with the aid of militia. In protest united movements of students, workers and people were staged at Chanderanagar, where Annusamy had the ire of the Government.

Transferred to Karaikal as punishment, he fully devoted his energies and leadership to the cause of Pondichery workers (Textile) and physically, financially he was of great assistance to them in their union and political activities. A rationalist and a Marxist he never spared anything for personal interest, untiringly worked to build various institutions like 'Front populares', and organisations of second line of defence of the workers. On 30 July, 1936, the resistance of the workers of Savana Mills, Pondichery, he was drenched with twelve workers blood (now Martyr's Day) under order of the French Government. This set the ball towards *de facto* liberation struggle.

In 1939, Annusamy was selected to teach French at Kapurthala Princely State on deputation by the Education Department, thereby the authorities were keen to remove this 'Spark' to alien territory. But this did not dampen his spirit, which power remained irrepressible. He led a very austere life, sent all the money to the Freedom struggle movement at Pondichery Upto 1946. Professor Annusamy was the live-wire.

He became the member, Representative Assembly, as the French Republican Constitution allowed government servants to go to polls under National Democratic Front. An effective legislator and debater, well versed in French oratory, he roused the people against French Government and led variety of struggles against oppression. Annusamy was put to prison

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on 11 August 1948, for his inflammatory speech on the portals of the Assembly in moving the Resolution of the declaration of the independence of French India and merger with Free India. Upto 31 October 1949, he was tormented physically and mentally in prison, but his titanic spirit could not be quelled .

On 27 December, 1949 he was mercilessly manhandled by the thugs of the Government on the termination of his services under the Education Department. Twice he was left beaten on the street of Pondichery unconscious, after he had recovered he made an appeal to the Court of Appellate Authorities (*Court de Cessation*) in Paris. As one of the leaders of the revolutionary activities accrued on in 1955 under *de facto* merger, he was elected from Ariyankuppam constituency as Member, Representative Assembly (under people's Representative Act of Indian Republic) in the People's Front, a mass organization, alternative to the Congress Pradesh Committee, Pondichery, with thumping majority. He did full justice to his representation, and was able to build a strong base for the people's welfare of this territory in and around the Assembly up to 1959.

During his period of termination of his service as Professor, his family suffered a lot at Karaikal and he had to fight scarcity and thuggery of the anti-social, pro-imperial gangsterism in Pondichery State. His undaunted, unbreakable fight waged legally, brought a favourable decision of the High Court, Madras as it was authorised to execute the powers of the '*Court de Cassation*'. Till date, the benefits are yet to be realized by Professor Annusamy.

More than forty years, he fought against the alien rule, tooth and nail, and tallied people for a bright, classless society to do away with all exploitation through legal and illegal methods, by his crisp writings (Pamphlets. Booklets, reports etc.) and powerful oratory and his selfless austere dynamic life, is now, passing eighty-two years of age.

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got few data from interview with Shri Annusamy himself.

Anupama (12th -- 13th Cent.)

Anupama was wife of Tejapal of the Porwal Jain community. Anupama gave patronage to scholars without discrimination. She wrote *Kankanakanya.*

Anupama was wife of Tejapal of the Porwal Jain community. He and his elder brother Vastupal were ministers of Vividhwala, the king of Dholka, in Gujarat. Once they planned to go on a pilgrimage and with a view to safety, they went to bury their wealth at Abu. While digging a spot, they lay their hands on more wealth and were unable to decide what to do with it. Vastupal sought for the views of Anupama. She replied, "It may be kept on the peaks of the mountains so that it may not fall into other hands, as it has fallen into ours."

The two brothers spent the wealth on building temples on Girnar and Abu and credit for the construction of some of the temple should rightly go to Anupama. She constantly supervised the construction and it was at her instance that amenities of food, rest etc. were provided to the artisans. Inscriptions in the temple mention that it was built for the spiritual welfare of Anupama and her son Lunavasikha.

The construction of the main temple, measuring 155 feet by 92 feet, was finished by 1230 though Tejapal continued to build some of the subsidiary structures, now of which is dedicated to his second wife Saradadevi.

"The striking feature of the Tejapal temple is the pendant of the dome which according to Fergusson 'hangs from the centre more like a lustre of crystal drops than a solid mass of marble'. The principal cell contains a colossal image of Neminath with his conch--shell symbol on the seat. The florid reliefs and carvings on the porticos of the 39 cells represent episodes from the life of the presiding deity."

The exterior of the temple is plain which heightens the overpowering effect of the interior decorations which have a hypnotic effect and prevent a visitor from noting the structural deficiencies e.g. the laws of proportions have been to some extent disregarded; the heights of the domes are too stunted

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compared to their diameters, and the ceiling of the bays of the transepts too low. The unnecessarily heavy architraves are the antithesis of the fair lightness of the sculpture and gossamer tracery.

Anupama gave patronage to scholars without discrimination for which reason she was called *sad-darshan-mata*, the mother of six systems of philosophy. She wrote *Kankanakanya*. Later her husband and brother-in-law built a lake called Anupamasar in her honour.

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Ansari, Abdul Qaiyyum (1905 -- ?)

Abdul Qaiyyum was born at Dehri, in Bihar, on 1 July 1905. His main work lies in organising and uplifting the economically and socially backward Indian Muslims.

Abdul Qaiyyum Ansari, son of Abdul Haq, was born at Dehri, Shahabad district, Bihar, on 1 July 1905. A Sunni by faith, he belongs to a section of economically backward Muslims, called *Momins*, but his father was a well-to-do businessman. The family originally belonged to Ghazipur (U.P.) but moved over to Dehri in the late 19th century for trade. Abdul Qaiyyum's maternal grandfather, Maulvi Abdullah, was a widely renowned and respected *Alim*.

Abudl Qaiyyum received his early education in the Dehri and Sasaram High Schools. He also studied, for short periods, at the Aligarh, Allahabad and Calcutta Universities, but his studies were interrupted owing to his active participation in politics. He married Asma Begum of Sirajganj (Pabna district in Bengal) in 1932. She is alive and they have two sons and two daughters. His political activities began during the *Khilafat* and non-cooperation movements (1918-1920). He served the Indian National Congress party in different capacities, ranging from the Secretaryship of the Shahabad District Congress Committee (1930-1931) to the Presidentiship of the Bihar Pradesh Congress Committee (1959-1963). He was also a member of the All India Congress Working Committee (1959-63). An ardent Congressman, he consistently opposed the separatist political tendencies.

Abdul Qaiyyam has a long and distinguished career as a legislator and minister. He was elected to the Bihar Legislative Assembly in the election of 1946 and the general elections of 1952, 1962 and 1967. He was a member of the Council of Ministers, Bihar, during 1946-52, 1955-57 and 1962-67, and held charge of a number of departments. He was a Congress nominee from the Bihar Assembly to the Constituent Assembly of India, and served on its Advisory Committee on Fundamental Rights, Minorities and Tribal Areas. He was also a member of the Backward Classes Commission appointed by the Government of India (1953-55). He was elected a member of the Rajya Sabha in March 1970.

Abdul Qaiyyum's main work lies in organising and uplifting the economically and socially backward Indian Muslims, the *Momins*. The work acquired some political overtones during the early forties by getting involved in the Congress-League controversy about representing the Indian Muslims. However, its social and educational value is considerable. By obtaining financial help from the Government for the education of the *Momins* and by organising their main profession, weaving, on sound commercial lines (here, too, the Government helped by granting subsidies), the Momin Conference, under Abdul Qaiyyum's leadership, did valuable work. He had been the guiding spirit of this Conference and its President since 1958.

Abdul Qaiyyum had also been connected with several other public associations; he was the President of Bihar Provincial Jami'atul Momin (1938-47) and the All India Momin Ta'limi (Educational) Fund, and the Vice-President of All India Backward Classes Federation (1954). He was also the President of the National Cooperative Union of India (1959-1962) and led its delegation to the 21st International Cooperative Congress held at Lausanne (Switzerland) in 1961. He had some literary interests too. Besides contributing to some essays and *ghazals* to different journals in his younger days, he edited an Urdu weekly, the *Al-Islah*. (1924-1927) and a monthly, the *Tahzib* (1952-

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1954). He was associated with the work of *Anjuman-i-Taraqqi-i-Urdu* (an organisation for the study and promotion of Urdu language) both at the Provincial and All-Indian level. He was a Fellow of the Senate of Patna University (1940-1951) and a Member of the Court of Aligarh University (1951-1952).

Like other non-cooperationists, Abdul Qaiyyum deprecated the existing system of education, which created 'so many *ghulam khanas* (slave-houses) meant for moulding men into slaves', and favoured the scheme of basic education which made the youth useful to the country. Abdul Qaiyyum travelled to Russia and some other European countries, and Egypt, in 1961.

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Ansari, Hayatullah (1912 --)

Hayatullah Ansari was the famous novelist, literateur, journalist and political leader. He has been doing yeoman's service in spreading literacy in the country.

Hayatullah Ansari, the famous novelist, literateur, journalist and political leader comes of a distinguished family of Arabia. The origin of the family can easily be traced to Ayyub Ansari, popularly known as the host of Prophet Muhammad. (Mulla Nizami, of the Dars-e-Nazami fame, was one of his ancestors and the estate of Sihali in the district of Barabanki was granted to the family by Akbar, the Mughal King). A branch of the family shifted to Lucknow during the region of Aurangzeb and settled in the Firangi Mahal where Hayatullah was born in 1912. His father held a petty government job.

Hayatullah got his early education in the Firangi Mahal Madrassa and completed his education there in 1926. He took the degree of '*Qubil-e-Adab* from Lucknow University in 1927. Then he turned to the modern system of education. Having passed High School and Intermediate from Lucknow, he went to the Aligarh Muslim University and graduated from there in 1934. In Aligarh, Hayatullah was one of the young group consisting Ali Sardar Jafri, Majaz Lucknawi and Jan Nisar Akhtar who were striving for literary distinction and, later on, all of them made a mark in the field of literature in their own way.

The family of Hayatullah had a nationalist outlook. During his stay at Firangi Mahal, he happened to see and hear national leaders like Gandhi and Ali brothers. He took to Gandhian ideology and put his heart in the freedom movement. With Raja Rao, the author of Kanthapura, he collected news about the freedom movement for Indian and some international journals and thus the helped the clandestine broadcasting which projected news about the progress of the Indian struggle for Independence.

In 1937, he started bringing out *Hindustan* weekly, an organ of the Indian National Congress. It had to be closed in 1942. Hayatullah became the first editor of *Qaumi Awaz* daily which was started in 1945 with the efforts of Jawaharlal Nehru and Rafi Ahmad Kidwai. He successfully edited it upto 1972 when he brought out *Sab Sath* weekly. He left the weekly in 1976 and became Chairman of Taraqqi Urdu Board.

He was elected M.P. (Rajya Sabha) in 1966 and sat there for six years. He was nominated to the Legislative Council of Uttar Pradesh twice and once won the seat through election. In all, he sat in the Council for fourteen years.

He has been doing yeoman's service in spreading literacy in the country. He started '*Talim Ghar*' in 1936. It was registered in 1962 with Mrs. Sheila Kaul as its President. It is an all India organisation providing education to children of all ages with an effective novel technique.

He started writing short stories when he was studying in the Aligarh Muslim University. *Buddha*

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Soodkhor (The Old Usurer) was written in 1930 on the theme of exploitation of the poor by the rich. *Dhai Ser Atta,* written in 1935 in another remarkable short story dealing realistically with the problems of life. *Anokhi Musibat. Akhri Koshish, Shikasta Kangoore, Bhare Bazar Men and Khulasa are* his famous collections of short stories. His stories reveal his keen observation, rich imagination and narrative skill. There is wit and humour and the language is of everyday conversation yet full of grace.

'*Lahu ke Phool*' (Blood Blossoms), a novel in five volumes is his *magnum opus* and can rightly be placed with *War and Peace*. It is the social, literary, political and cultural history of the nation spanning a period from 1911 to the First Five Year Plan. The background is, indeed, the freedom movement but the national leaders do not appear on the scene. It gives us a glimpse into the communal riots, partition of the country, life of nawabs and courtesans, selfish *patwaris* and greedy money-leaders, dregs of humanity and the political and religious exploiters. It is the epic of a nation at a crucial time. It is a historical novel unburdened by the weight of historical facts. The author was deservingly honoured with the Sahitya Akademi Award for it in 1970. He delivered a lecture on the Quran in Morocco and was honoured with the Degree of Doctor of Philosophy (*honoris causa*) by the Royal Government.

Madar (Orbit), a novel on the theme of mother--tongue, deserves special mention as it, with a romantic setting, realistically brings out the significance of the mother--tongue in human society. In his next novel *Gharonda*, he has studied the tribal life of the nomads. The novel presents an analytical study of religion and superstition, social and cultural values, sex-relationship and chastity in the life of the nomads. Besides, Hayatullah has written a number of books for children and adults which make Urdu learning a profitable pleasure.

Hayatullah Ansari married Sultana in 1946. She belongs to a nationalist family of Meerut. Her grandfather had been President of the city Congress of Meerut for twenty-seven years and she was closely associated with him. The grandfather and the granddaughter worked with Gandhiji on several occasions. The Ansaris have two sons, one is settled in U.S.A. and the other is looking after the 'Talim Ghar'.

Hayatullah Ansari and Begum Sultana Hayat are dedicated to the cause of Urdu. She is President of the Anjuman Taraqqi-e-Urdu and frequently calls or attends meetings, conventions and conferences for the promotion of Urdu.

The short stories and novels of Hayatullah Ansari will always be appreciated for their wit and wisdom, realistic perception, satire and honour and constructive view of life. As a journalist, his contribution lies in the enrichment of Urdu language. Further, he made some calligraphic innovations and gave a clarity to combination of letters. Urdu journalism became and art in his hands. Besides, the simple, graceful an cheerful way of his living is an inspiration to all. The noble ideals that he has been following all his life makes him truly Gandhian.

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Ansari, Dr. Mukhtar Ahmad (1880 -- 1936)

Mukhtar Ahmad Ansari, born at Yosufpur in December 1880, was a leading doctor, nationalist, educationist, and social reformer.

In the light of extra-territorial patriotism incidental to Islamic brotherhood, it is sometimes doubted whether a true Muslim could be a full-fledged nationalist. In October 1906, Muslim leaders, headed by Aga Khan, put forth their claim for separate electorates and weightage of seats, which enabled the British rulers to divide and rule the country. Sir Abdul Rahim, former Judge and Speaker of the erstwhile Central Assembly, once said that an Indian Muslim felt more at home in the company of an Afghan or a Turk than with a next-door Hindu. Ali brothers stood by Gandhi as long as *Khilafat* issue lasted. Jinnah, who commenced his career as a staunch nationalist, became a protagonist

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of separation, proclaiming that Muslims were a nation with their distinctive culture and civilization, language and literature, art and architecture, names and nomenclature, sense of value and proportion, legal laws and moral codes, customs and calender, history and tradition, aptitude and ambition, in short, distinctive outlook on life and of life. Even after the formation of Pakistan, Indian Muslims could not fully merge in the mainstream of national life. Their personal law is left untouched and not codified like those of the majority community on account of their opposition. Sardar Patel was reported to have remarked that Jawaharlal Nehru was the only nationalist Muslim in India.

The ancestors of Mukhtar Ahmad Ansari came to India during the reign of Sultan Muhammad--bin Tughlaq (1325-1351). The family started its career serving in the royal army and holding respectable posts in the court. It came to be settled at Yusufpur, now in the Ghazipur District of U.P. The Ansaris of Yusufpur managed to hold respectable governmental positions. But by the time Mukhtar Ahmad Ansari was born at Yusufpur (25 December 1880) to Haji Abdur Rahman and Ilahan Bibi (d. April 1921) the prosperity of the Ansari family was on the decline.

Mukhtar Ahmad, after receiving necessary religious education at home, matriculated from the Victoria High School, Ghazipur, in 1896 and passed his F.A. examination in 1898 from M.C. College, Allahabad. For his University education Mukhtar Ahmad moved to Hyderabad where his two brothers were in the service of the Nizam.

While a student, Mukhtar Ahmad was married in 1899 to one of his cousins, Shamsunnisa Begum (d. December 1938) who had studied at home the traditional Islamic subjects like the *hadith and fiqh* and Islamic theology, and had also memorized the Quran, a quality rare among women. The couple were not blessed with any issue. He therefore adopted a boy, Shaukatullah Ansari, and a girl, Zuhra Begum, the son and daughter of his two cousins.

Immediately after his graduation in medical science from Madras Medical College, Mukhatar Ahmad proceeded to England on a Nizam State Scholarship for higher medical education. Having got his L.R.C.P. and M.R.C.S. in 1903, he qualified for M.D. and M.S. in 1905, topping the list of successful candidates, by virtue of which he was the only Indian to be appointed Registrar, Lock Hospital, London. Later he was taken as the House Surgeon at the Charging Cross Hospital, London, where he worked under Dr. Boyd, the Honorary Surgeon to the King of England. The Charing Cross Hospital acknowledged Dr. Ansari's outstanding services in the field of surgery by opening a ward in his name as the Ansari Ward.

During his stay in England (1900--1910) Dr. Ansari was also chosen to the Secretaryship of the Indian Medical Association, and later to its Presidency. During his long and fruitful stay in England Dr. Ansari was drawn into the Indian national scene by meeting and developing intimate relations with some Indian national leaders who used to visit London those days quite frequently. It was in London that he met and became a life-long friend of Motilal Nehru, Hakim Ajmal Khan and young Jawaharlal.

Inspite of the ample opportunities for him to continue in a comfortable life abroad, Dr. Mukhtar Ahmad Ansari returned home in 1910. After a short stay at Hyderabad and his home town, Yusufpur, he established his medical practice in Delhi, refusing to accept the offer of the Principalship of the Lahore Medical College. Soon after, Dr. Ansari started taking part in active politics. The first move in this direction was his leading, in December 1912, the Ansari Medical Mission to Turkey to provide medical and surgical aid to the fighting Turkish army in the Balkan War. Although the mission was organized by the Muslim leaders like Maulana Muhammad Ali, Maulana Azad and Hakim Ajmal Khan apparently for the Muslim cause, in fact it was the beginning which paved the way for the Indian national leaders to put India on the world map by advocating and fostering the idea of international understanding.

This was the period when the Congress and the Muslim League were very close to each other in their political goal, and one did not find it difficult to express oneself simultaneously from both the platforms. Thus, Dr. Ansari succeeded in establishing himself in both the circles, and played an important role in the Lucknow Pact of 1916 in which the Muslim League and the

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Congress agreed upon the idea of proportional representation. In 1918 he presided over the annual session of the Muslim League held at Delhi. His Presidential Address was prescribed by the Government because of his bold and fearless stand in it for the cause of the *Khilafat* and his unconditional support to the demand for complete freedom. Again in 1920 he was the President of the Nagpur Session of All India Muslim League, at Nagpur also met at the same time the Indian National Congress under the presidentship of Vijayaraghavachariar of Madras, and the All-India Khilafat Committee with Maulana Abdul Kalam Azad as its President. There a joint session of all the three organisations was held.

Like in the Muslim League, Dr. Ansari held a high position in the Congress also. For almost all through his life he was a member of its Working Committee. He was its General Secretary in the years 1920, 1926,1929,1931, and 1932, and its President in 1927 (Madras Session). On the question of entry in the Council to wreck the government from inside Dr. Ansari remained with Gandhiji in the camp of the 'no-changers' who were against the Council entry. His personal relationship, however, remained unsevered with the 'pro-changers', prominent among them being Pandit Motilal Nehru and Vithalbhai Patel. His Delhi palatial house, 'Darus-salam', the Abode of Peace, was for all practical purposes like the Congress House. Gandhiji used to stay there whenever he visited Delhi.

Although being in the inner circle of the Indian national life Dr. Ansari, despite his known anti-British position, had also access to the inner circle of the British bureaucracy in India. Thus, he often came to know in advance the governmental decisions regarding prominent national leaders and thereby alerting them in time.

During the non-cooperation days he took a keen interest in the establishment of independent national institutions for higher education, two of them being the Jamia Millia Islamia, New Delhi, and the Kashi Vidyapeeth at Banaras. From its inception on 29 October 1920 Jamia Millia Islamia had the unconditional support of Dr. Ansari. He was elected its Chancellor, Amir-i-Jami'ah (1928-1936), after the death of its first chancellor, Hakim Ajmal Khan (1920-1927).

Impressed by the political and social services of her husband, Mrs. Ansari, a devout and orthodox Muslim, also took keen interest in the uplift of Delhi women. Wedded to strict *purdah* she used to attend regularly the meetings of the Ladies' Club at Purda Garden, Daryaganj, Delhi. She served for sometime as its Secretary as well as President.

Despite his political, educational and social pre-occupations Dr. Ansari did not neglect his professional duties. Not only did he regularly attend to patients but he also managed to keep himself abreast of the latest medical discoveries. Thus besides contributing to various foreign journals on the subject of Indian political stand, and preparing annual reports of the INC as its General Secretary and writing presidential address, he was also able to write a medical treatise, 'The Regeneration of Man' (Thacker Spink & Co., 1935) in which he recorded his experiments of surgical cases regarding rejuvenation. His style in speaking and writing was simple and direct. Without wasting a word in unnecessary introduction, he always came directly to the point. He was an ardent art lover and his aesthetic taste had developed to the high standard of perfection.

In his last days his heart had begun troubling him. But he disregarded the fact as long as he could with stoical indifference. In the night of May 10, 1936 when he was returning from Mussoorie where he had gone to pay a professional visit to the Nawab of Rampur, Dr. Ansari's heart beat for the last time in the railway compartment at about two o'clock in the morning. The news reached Delhi before the train brought his body back which was finally laid to rest in the lap of his beloved child, Jamia Millia Islamia.

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Ansari, P. Douressami --

(See under Douressami Ansari, P.)

Antharjanam, Lalithambika (1909 --)

Lalithambika Antharjanam, born in Kottavattathu 1909, is prolific writer of quality in a variety of branches of literature.

A Namboodiri Brahmin woman, Lalithambika Antharjanam was born in Kottavattathu Illam (Namboodiri house) in Kottrakara, in erstwhile Travancore State, now a part of the Pathanamthitta District in Kerala State, on 30 March 1909 as the daughter of Damodaran Potti and Nangayya Antharjanam. Her father Damodaran Potti was a member of the *Praja Sabha* (Travancore Legislative Assembly) and a renowned social--worker. Her mother was a poetess, though she did not write for fame or name.

Lalithambika did not go to school. She learnt at home Malayalam and Sanskrit, and later on, English and Hindi. In the year 1927 she was married to Narayanan Namboodiri of Amanakara Illam at Rampuram. They here seven children. One of their sons, Mohanan is a well-known writer in Malayalam. She is now residing in Ramapuram. Lalithambika was a rebel at heart even from her girlhood. She revolted against the pernicious customs which oppressed the women particularly of her own community. She was saddened by the miserable plight of Namboodri women who were confined to their home, without having opportunities to see and understand the outside world.

The writings of Lalithambika reflect her spirit of revolt against the oppression of Namboodiri women. She had bitter experience at home by herself. Though her father was liberal minded, her father's brother though educated, was a reactionary. He prohibited her from reading books and newspapers. One day while she was reading the famous Malayalam novel "Akbar" he snatched it away from her, giving strict injunctions against reading such books.

Lalithambika is a great writer of repute in Malayalam literature., She is rightly acclaimed as a revolutionary among women--writers of Kerala. She began writing even from the age of thirteen. She started with writing poems, but later on switched into writing short stories and novels. However her stories and novels reflected the exquisite poetic spirit in her. Her irrepressible creative talents inspired her to resort to literary writing . She has written hundreds of short stories with a view to the emancipation of women in her community.

In fact she was the poetess of the oppressed humanity. Both the freedom movement of Mahatma Gandhi and writings of Rabindranath Tagore profoundly influenced her life. At the age of thirteen, she wrote an article and a poem on Gandhiji and it was published in the magazine "*Sarada.*" Next she wrote the magazine" *Mahila*" published from chengannoor, and edited by Bhageerathi Amma. It was she who suffixed the title "Antharjanam" to "Lalithambika." Lalithambika made her debut in short story writing in "Malayala Rajyam," a picture magazine edited by Bappu Rao who encouraged and inspired her to write. She is also a writer of children's books. Her book " *Kunjomana*" won for her Kalayani Krishna Menon prize and the work " *Gosai Paranja Katha*", Kerala Sahitya Akademi Award. Recently her novel " *Agnisakshi* won for her the award from All India Sahitya Akademi "Otakuzhal Award" and `Vayalar Rama Varma Award".

She is prolific writer of quality in a variety of branches of literature. She is the author of nine anthologies of short stories, six anthologies of poems and two works in children's literature. She has published three collections of her articles and three dramas. Some of her main works are *Moodupadathil, Kilivathililoode, Agni Pushpangal, Selected Short Stories, Aivarathiri* (poems) and *Agnisakshi* (novel). Her short stories were significant not so much for their plots as for touching the recesses of human heart without degenerating into sentimentalism.

Lalithambika was also engaged in social service activities. She was a member of the All India Women's Association, member of Social Welfare Board, and Sahitya Akademi. She was also for sometime a member of the Board of Directors of the Sahitya Pravarthaka

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Co-operative Society and member of the Text Book Committee. She is now about seventy-six years old. But her creative talents have not dimmed in any way.

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Appa Pant --

(See under Pant, Appa)

Apparao, P.S. (1925 --)

P.S. Apparao, born at Bandapura in 1925, made rich contributions to different branches of Telugu literature.

Ponangi Sri Rama Apparao (born 1925) hails from Bandapura, a small village in the West Godavari District. He took his first class M.A. degree in Telugu language and literature (1946) from the Andhra University (1961) for his thesis, *Origin And Development of Telugu Drama*. For sometime he taught in the Madras Presidency College and received the State Award for distinguished College and University Teacher (1980). Joining the Andhra Pradesh Educational Service as Social Officer for Nationalisation of Text-books (1959-66), he became the Founder-Director of Telugu Akademi (1968-74) and helped the development of modern Telugu prose style.

His capacity for coordination and command over organisational details were the secret of the success of the First World Telugu Conference (1975) at Hyderabad, soon after which he became the Founder-Director of the International Telugu Institute (1975-79). In the midst of such preoccupations in highly responsible administrative posts, Apparao made rich contributions to different branches of Telugu literature--drama (*Taj Mahal*) novel (*Visvabharati)*, poetic-prose (*Venuvu*), biography (*Dharmavaram Ramakrishamacharya*-a renowned Telugu playwright), and literary criticism (*Dhurjati Kavitavaibhavam*).

The *Natya Sastra* is considered the *magnum opus* of Apparao for which he received the (1961) National Award. Besides, he prepared many *Cultural Pamphlets* for Andhra Pradesh Educational Secretariat and edited for A.P. Sahitya Akademi several Telugu classics, with a scholarly Preface. *The Select Prayers* which he edited with annotations in both Telugu and English has been published by the Andhra Association of South Africa.

In some important capacity, Apparao is associated with several literary and cultural organisations including A.P. Sahitya Akademi, A.P. *Sangita*-Nataka Akademi and A.P. Lalitakala Akademi. He was the member-secretary of the sub-committee of the Hindi Granth Akademies, constituted by the Government of India. As a member of the Indian Delegation, Apparao visited London, Vienna and Prague studying the condition of the theaters there. Hehas retired from A.P. Government service as Director of Cultural Affairs (198--83) and devoted his time in literary activities.

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Who's Who of Indian writers, 1983.

Appan, M.P. (1913 --)

M.P. Appan, born at Trivandrum in 1913, is a versatile writer of poems. The essential message of his poetry is that of eternal hope and optimism.

Born in 1913 at Trivandrum, Kerala State, Appan hails from an ancient family of scholars and Ayurvedic physicians. After taking M.A. and L.T. Degrees he served in several institutions. It was in 1914 that he joined the Education Department as a teacher. There he rose to the rank of District Education Officer and retired in 1968.

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Even during boyhood Appan impressed his preceptors by his poetic talent. He is a versatile writer of poems. He has to his credit about forty published works, the majority of them being collection of lyric poems. The main collections are *Velli Nakshatram* *'Jeertholsavam' Balikaramam,* and *Udyana Soonam.* He was given the Kerala Sahitya Akademi Award in 1973. Exalted personalities like Sankaracharya of Kanchi and reputed organisations like S.N.D.P., Dharma Sangh, Tagore Cultural society and S.N. Academy have honoured him in several ways in recognition of his outstanding literary achievements.

The sixtieth birthday (Shashtiabda Poorty) of this poet was celebrated all over Kerala. On that occasion the Writers' Co-operative Society of Kerala brought out a memorable volume "*Prasadam*", containing the selected sonnets of this poet. The Seventieth birthday of Appan was also celebrated in a befitting manner in Kerala.

Appan's poems have been translated into other languages. *The Golden Goblet by* M.P. Prabha contains the English renderings of some of his Iyrics. The Kanaka Chandrika by Professor A.V. Sankaran is the Sanskrit translation of Appan's selected poems. His poems have also been translated into Hindi under the title *Appan's Selected Lyrics.*

As a writer of sonnets and odes Appan has hardly any peer in Malayalam. His loveliest lyrics stand in comparison with the best of any Indian language. Dr. Kelkar once stated that every time he read Appan's Iyric he got a divine experience and newer ecstasy.

Generally Appan's poems are short and sweet. His style is one of limpid clarity ad simplicity. The universe of this poet is full of sunshine, free air and pervasive happiness. The essential message of Appan's poetry is that of eternal hope and optimism.

Appan is blessed with a happy and contented domestic life. His wife Sumathi is from a noble family of Nedunganda, near Varkala. They have one son and a daughter. Son Aiyappan, is an Engineer and Kala, the daughter is married to Sateesh, another Engineer.

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Apte, Dattatray Vishnu (1881 -- 1943)

D. V. Apte, born on March 13, 1881, in Hanagand, was primarily a historical research scholar who commanded great respect.

Dattatray Vishnu Apte was born on March 13, 1881, in Hanagandi, in the former Sangli State, in a lower middle-class Chitpavan Brahmin family. His father was a State servant. He passed his B.A. in 1902 from Poona.

He was a favourite student of Wrangler R.P. Paranjpe in the Fergusson College. He also came into close contact with men like B.G. Tilak, Dr. Bhandarkar, Dr. Gune, Prof. Haribbau Limaye and the historical research workers of the Bharat Itihas Sanshodhak Mandal, Poona. His association with Wrangler Paranjpe and V.K. Rajwade, whom he regarded as his guru, greatly influenced him. He made a deep study of the Hindu religious scriptures and books on astrology, astronomy, mathematics and history.

Apte was a teacher in the Mudhol State High School (1902-1903). In 1905, he joined the National School at Yawatmal (Berar) as an honorary teacher. From 1907 to 1909, he worked on the editorial board of *Hari Kishor*, a Marathi nationalist weekly. He then worked in Bombay for six months in the same capacity in the Marathi daily, *Rashtra Mata*, run by the followers of Tilak.

He went to Goa in 1910 and worked in the Almaid College for 4 years. Here, it is said, Apte and his friends, with a view to secretly collecting arms and ammunition, tried to contact the officer of the Emden, a German ship which was cruising near Madras. But at the last moment, the youths lost courage as the

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C.I.D. had got wind of their plan. After this episode, Apte gave up these activities.

In 1915, he joined the two Marathi magazines, *Chitranayajagat* and *Shalapatrak*, conducted by the Chitrashala Press, Poona, but left this job in 1924. Thereafter, he devoted all his energies to historical studies and writings.

Apte was orthodox in his ideas. He was opposed to Western education and supported national education. Though Apte worked for the national cause in his early life, he was primarily a historical research scholar who commanded great respect.

He led a very simple, quiet life. Among his principal publications may be mentioned: '*Destanchi Shrirangpattamvar Mohim Athva Savashen Varshanpoorvincha Dakshin Hindustan*', Poona, 1921; '*Sanshodhakenchi Choti Jantri*', Poona, 1921; '*Maharashtra Itihasa Manjiri Athva Nivdak Aitihasik Utaro*', Poorvardha, Poona, 1923; *Birth Date of Shivaji*, Poona, 1927; '*Aitihasik Dantkatha va Goshti*', Part I, 1936, Part II, 1942, Poona. He also edited 14 books and wrote prefaces to many.

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Apte, Hari Narayan (1864 -- 1919)

Apte, born at Parole (Maharashtra) on 8 March 1864, took keen interest in the emancipation of women--folk from unhealthy customs and inhibitions.

Hari Narayan Apte was born at Parole (Maharashtra) on 8 March 1864 and lived in Poona from 1878 till his death. His father Narayan Chimnaji Apte was in the postal service drawing a very low salary. His mother Laxmibai came of the wealthy Paranjpe family.

He was educated in Bombay and Poona. He was among the first few students who joined the New English School founded by Vihunushastri Chiplunkar. B.G. Tilak, Agarkar and Khareshastri were his teachers. He joined the Deccan College in 1882 and then the Fergusson College. But as he could not pass the first year examination, he had to give up his education.

After the death of his first wife, Mathutai, he married Venutai Cholkar in 1892. His only daughter Shanta died young. While in school Haribhai developed a liking for literature and read the works of many reputed English, Sanskrit and Marathi authors.

He took keen interest in the emancipation of women--folk from unhealthy customs and inhibitions. He was essentially a social reformer and gave expression to his ideas through the medium of his social novels.

He was Secretary of the Anandashram, an institution advocating faith in religion and publishing Sanskrit books. This job, assigned to him by his uncle, the founder of the institution, provided him means of livelihood, and enabled him to pursue his literary activities.

He edited a Marathi periodical called the *Karmanuk* from 1890 to 1917, which was popular for its entertaining and educative values. He was also associated with the editorial work of the *Manoranjan and the Nibandha Chandrika* (1887-92), English section of the *Danyanprakash* (1888-1894) and the *Sudharak* (1912). He wrote twenty-two novels, social and historical, fours plays and also translated Tagore's *Geetanjali* into Marathi. He presided over the Akola Session of the Marathi Sahitya Sammelan in 1912.

He was President of the Poona Municipality (1915-18) and Chairman of the School Board Committee for six years. He acted as trustee of the monasteries of Alandi, Chichawad and Jehuri.

As a social worker, he collected information about the famine of 1896 at the instance of Ranade, worked as a volunteer during the bubonic plague of 1897 and rendered help to persons affected by the influenza epidemic in 1918.

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He was a founder-member of the Nutan Marathi Vishwavidyalaya (1888) and the Poona College (1915). He collected funds for the King Edward Hospital, Poona, which was meant mainly for women, and also for the Dufferin fund.

In politics, he was a follower of Ranade. He did not believe in revolutionary means for realizing independence. He was a member of the *Sarvajanik Sabha*, but left it when it was captured by Tilak and joined the Deccan Sabha alongwith Ranade. He participated in the historic provincial congress held in Poona in 1895. He fell a victim to pleuriasy and died on 3rd March 1919 at the age of fifty five.

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Arjumand Bano, Begum (Mumtaj Mahal) (1599 -- 1630)

Arjumand Bano, entitled Mumtaz Mahal, was the favourite wife of the Emperor Shah Jahan, and daughter of Asaf Khan Wazir.

Entitled Mumtaz Mahal (also known as Taj Mahal and Taj bibi) was the favourite wife of the Emperor Shah Jahan, and daughter of Asaf Khan *Wazir*. She was born in the year 1591 A.D./ 1000 AH., and married to the prince Mirza Khurram (afterwards Shah Jahan) in 1612 A.D./1021 A.H. by whom she had several children. She died in child-bed few hours after the birth of her last daughter, named Dahr Ara, on the 7th July 1630 A.D/17th *Zul hijja* 1040 A.H., at Burhanpur in the Deccan, was at first buried there in a graden called Zainabad, but afterwards her remains were removed to Agra in 1632 A.D. where a most splendid mausoleum was built over her tomb with a coating of white marble decorated with mosaic, which for the richness of the material, the chasteness of the design, and the effect at once brilliant and solemn, is not surpassed by any other edifice either in Europe or Asia. It was completed in 1645 A.D./ 1055 A.H., and is now called the ''Taj,'' or ''Taj Mahal,'' which is said to have cost the enormous sum of Rs. 4,18,48,027. The chronogram of her death contains the date in the word *gham*, (grief). She was also called Qudsia Begum and Nawab Alia Begum.

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Arjun Dev, Guru (1553 -- 1606)

The blood of a martyr always affixes a seal on what a nation has already achieved, and this was given to them when Guru Arjun laid down his life, thus in addition founding a tradition of sacrifices which the Sikhs developed and which gave to them a new line of action and thought and proved a turning point in their history.

Guru Arjun Dev is again a literary giant in Guru Nanak's mission. He is considered a stalwart of Guru-Mat philosophy. Guru Arjun lived and died for the conviction of this philosophy. Sohan Singh Sahota writes in his book ''the destiny of the Sikhs.'' The great saga of sacrifices begins with the martyrdom of Guru Arjun at Lahore. Mughal Emperor Jehangir, out of jealousy and intolerance for the new rising faith, ordered that Guru Arjun be put to death in such a way that not a drop of his blood should fall, because according to the philosophy of Mughals that would make him a martyr and invite the wrath of God on the rulers.

Consequently, Guru Arjun was made to sit on the red hot iron plates continuously for hours and red hot sand was poured on his head. He was then placed in a boiling cauldron but not a single sigh of pain was heard from his lips. The Guru instead went on reciting the Sukhmani till the last breath and thus added new lustre to the pages of self-sacrifices.''

Guru Arjun has been the centre of attraction not only for the common people but for the Mughal Emperor Jehangir also. Jehangir in his autobiography discusses the name of Guru Arjun time and again. It is a famous proverb ' A tree which is laiden with the fruits, is often pelted with stones', it is a fact that when you start rising, people start criticising. So, the same

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fate can be seen from the blood-ridden pages of the history of Punjab. Dr. Sher Singh's remarks in his philosophy of Sikhism, " Guru Gobind Singh's recourse to the sword was not the outcome of similar persuasion which Lord Krishna makes to Arjun to enter the battlefield. Actually, Dr. Sher Singh means that martyrdom of Guru Teg Bahadur inspired Guru Gobind Singh to lift the sword, to end injustice. Martyrdom of Guru Arjun Dev was more important. It sowed the seeds of self-respect among the followers of Guru Nanak's mission. Never before in the history of the world the saint has laid down his life for human liberty, social freedom and the conviction he staunchly believed. In the words of Gobind Singh Mansukhani, "Guru Arjun was a man of the masses and wielded great influence.

His growing power and prestige roused the jealousy of emperor Jehangir. Moreover, even Muslims came to the Har Mandar. Jehangir resolved to use his words, to put an end to this traffic. He asked Guru Arjun to change the text of the Granth and to include the praise of Prophet Mohammed. The Guru refused to do so. In the meantime, Chandu--the Diwan--who bore a grudge against the Guru poisoned the mind of Jehangir with all sorts of false stories. Jehangir placed Guru Arjun under the charge of Chandu. The latter perpetrated tortures like pouring of boiling water, throwing of burning sand on the Guru. Guru Arjun bore all these tortures in a spirit of resignation." Guru Arjun Dev sacrificed for the freedom of worship, he protected the faith of destitutes.

To evaluate the literature of Gurus, Arjun Dev's contribution in unique, composition of Guru Arjun Dev can be called the climax of the Bhagati Literature in Panjabi language. All the writings of Guru Arjun Dev give message of contentment, consolation and mental satisfaction. This literary stream passes through the social order of the society and fills the mind of masses with the knowledge and wisdom.

Guru Arjun Dev prepares the generation of his time for bigger and higher purposes of life. That is it is said, "Under Guru Arjun, Sikhism entered into a new phase and began to assume more definite proportions as new community. Estimating the works of Guru Arjun, Cunningham writes, "During the ministry of Arjun the principles of Nanak took a firm hold on the minds of his followers and a disciple named Gur Das gives a lofty and imaginative view of the mission of that teacher. He regards him as the successor of Vyasa and Muhammad and as the destined restorer of purity and sanctity, the regenerator of world afflicted with the increasing wickedness of men and with the savage contentions of numerous sects."

Guru Arjun, however, tried to unite the people who were victims of Mughal injustice. For consolidated reflection of the particular mission which the Gurus undertook, Arjun Dev had to sacrifice. Turmpp says in this connection, " Guru Arjun's death is the great turning point in the development of the Sikh community, as from that time the struggle commenced."

The religious sentiments which Mughal Emperor tried to end by suppression and sword reacted into a bigger consolidation and co-ordination for the mission. According to Prof. Teja Singh, "Guru Arjun Dev convinced the Sikhs that they must arm themselves and fight if they wanted to live."

Compilation of the Guru Granth Sahib was the greatest step which shook the entire structure of Mughal Empire. Macauliffe writes, "Thus did Guru Arjun suffer for his sanctity, his conversion of Hindus and Mohammedans, his compilation of the Granth Sahib and his assistance to the grandson of his former benefactor, fall a victim to the bigotry and inhumanity of a Mughal Emperor".

Youngest son of Guru Ram Das produced immortal literature, inspite of many clashes in life. Biggest contribution in Guru Granth Sahib is of Fifth Master. He has composed nearly 6204 couplets which are approximately of 60000 lines.

According to Bawa Budh Singh, total systematic composition incoroporated in *Guru Granth Sahib* is as follows: 1. 2106 *Shabads*. 2. 319 *Ashta padian*. 3. 702 *Shand*. 4. 92 *Sohilas*. 5. 465 *Porian* and 6. 1734 *Slokas*.

Contribution of Guru Arjun Dev:

1. 1416 Shabads, 2. 82 Ashta padian
3. 72 Shand, 4. 24 Sohilas
5. 107 Porian and 6. 239 Slokas

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This is the biggest contribution in the *Guru Granth Sahib*. Not only from quantity, but from quality point of view, Guru Arjun Dev stands distinguished. Like Guru Nanak we the find same vitality in the poetry of Guru Arjun Dev.

Guru Arjun Dev like all the gurus is also a spiritual guide. All the gurus preached for the concept of God. They always kept the image of God before their eyes. Love was the main theme of their spiritual philosophy. Plato says, " He whom love touches not, walks in darkness."

According to the philosophy, Guru Arjun Dev was very much devoted to his guru, who was his father, Guru Ram Das.

Arjun the youngest son of Guru Ramdas was devoted to the guru. At the bidding of his father, he went to Lahore to attend a marriage. He was feeling terribly depressed without his father. He wrote two urgent poetic letters, full of longing and love for the duru.

"My soul yearns for the sight of the Guru,
It bewails like the chatrik crying for the rain."

These letters were intercepted by his elder brother Prithi Chand. When the third letter reached Guru Ramdas, he immediately called him. Prithi Chand was keen on the succession, but the Guru tested his sons and followers and finally his choice fell on Guru Arjun, who was installed as the fifth Guru in 1581."

Guru Arjun Dev pines for his Lord. He thinks that God is *a great* Hailer, He is the Saviour, the Protector, the Creator. No body except Him comes to rescue at the time of trouble.

Pilgrimage has also got an important place in Gurmat philosophy. This was considered for the purification of mind and the true way to concentrate, having an object to imagine in mind. Guru Arjun Dev developed Amritsar and he said, "The pilgrimage of this place has the value of all the 68 Hindu places of pilgrimage." About Amritsar Guru Arjun Dev writes;

"He who batheth herein, having meditated on his God,
Shall be completely restored to health.
He who batheth in the tank of the Saints
Shall obtain salvation."

Guru Arjun Dev gave a wide--spread contribution to music in his Kirtan. Systematic compilation of the *Adi Granth* according to the *ragas* show Guru Arjun's knowledge for music. He himself composed his composition in 30 different *ragas*. He sang in wondorous ecstasy the different verses. He heard wind, water and fire singing the praise of the Lord, for Guru Arjun Dev's music is the melody of the worship of God.

As a poet of nature Guru Arjun Gives painter like reflection of different natural phenomenons. His words are like different pictures spread on the canvass like paper. Description of dawn, chirping of birds, when the cool breeze blows all these pictures have been presented like a painter.

Guru Arjun is a social guide, a great humanitarian and the critic of world repute. As critic his work is very much visible from the compilation of *Guru Granth Sahib*. His social services ,and later of Guru's martyrdom for the survival of the great Sikh scripture is *Guru Granth Sahib* (A unique historical document). Guru saved the literary works of great Punjabi writers by sacrificing his own life. This sacrifice was for the literary and human values.

In the words of Sardar Khushwant Singh, a great writer and editor, *Illustrated Weekly*, "the Granth is a unique historical document. It is perhaps the only kind of writing of a scriptural nature, which has preserved without embellishment or misconstruction, the original writings of the religious leaders. It has saved the literary works of other poets of the time from the vagaries of human memory. The *Granth Sahib* is the central object of Sikh worship and ritual. In all gurudwaras copies of the Granth are placed under a canopy. The Granth is not like an idol in a Hindu temple or the Cross in a Catholic church. It is the source not the object of prayer. Sikhs revere it because it contains the teachings of the Gurus. It is more a book of divine wisdom than the word of God."

Contribution in the compilation of *Guru Granth Sahib* are as follows: "Composition of the first five Gurus, later on Guru Gobind Singh, the tenth master,

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inserted the hymns of Guru Teg Bahadur also. This Granth comprises the composition of sixteen Hindu and Muslim saints and mystics namely Sheikh Farid, Bhagat Kabir, Saint Ravi Dass, Saint Nam Dev, saint Jai Dev, Saint Tirlochan and Saint Dhana Bhagat. Instead of Gurus and Hindu-Muslim saints verse of fifteen outstanding Bhattas. Mardana, Satta and Balwand, the greatest musicians of their times have also contributed in *Guru Granth Sahib.*

Many saints like Chhajju, Piloo, Kalana, and a Sufi-saint Shah Hussain were refused to get their composition inserted in the *Guru Granth Sahib,* because their philosophy was not according to the philosophy of Guru's thinking. Gurmat philosophy is based on the optimistic way of life. The saints who believed in denunciation of their compositions were refused to be recorded.

Guru Granth Sahib was compiled by Guru Arjun Dev and written by Bhai Gurdas, according to the directions given by Guru Arjun Dev. Arrangement of material was like this: 1. *Japji,* 2. *Sodar,* 3. *So-Purakh,* 4. *Kirtan Sohila,* 5. Central Body, 6. Epilogue and Appendix.

1. **Japji**: *Guru Granth Sahib*, the Sikh scripture, begins with the Japji. This long hymn is the epitome of Sikh religious philosophy and the rest of the Holy Book is an exposition of the thought contained in the Japji. All the hymns incorporated in *Guru Granth Sahib* are classified into different *ragas* and tunes except Japji. In the beginning, the *swayyas,* and the *slokas* in the end of the Holy volume. Beginning starts with *Japji* and its first few lines are called the *Mul-Mantar* of the Granth.

2. **Sodar:** This is an evening prayer which was composed by Guru Nanak formerly and later on some hymns of Guru Ram Das and Guru Arjun Dev were also added.

3. **So-Purakh:** This prayer is attributed to God, the omnipotent, this prayer is also recited to praise the Creator, after the sun-set.

4. **Kirtan Sohila:** Before going to bed this Kirtan Sohila is read. It is believed that *Kirtan Sohila* saves from illomens.

5. **Central body of the Granth:** In the words of Akbar, the great, ''It is a volume of reverence.''

This script does not contain the biographies of the saints nor it teaches the miracles. This is the treasure of Punjabi language and literature: ''The writing in the *Adi Granth* is the best that Punjabi literature has hitherto achieved. It has a form and finish not equalled by subsequent writers. The beauty of its composition has a powerful appeal.''

Adi Granth was the need of the time, the compilation of this Granth is the landmark in the Sikh history. Archer a famous writer gives his own contention: ''The Granth at once occupies in the regard of the Sikhs, a position such as that of Vedas, the Bible and the Koran.''

The storm of the Muglean intolerance may not sway the mission of Guru Nanak, so Guru Arjun felt the necessity of laying down the rules for the guidance of his followers in the performance of their daily religious duties. In the words of Macauliffe, ''Guru Arjun now felt the necessity of laying down rules for the guidance of his followers in the performance of their daily religious duties and expiratory rites. This course would reduce his religion to consistency, and hinder divergent tenets and rituals. The consummation, however, could only be attained when the exact words of the Gurus were permanently recorded in one grand volume.''

The compilation of *Guru Granth Sahib* came as the bolt from the blue for Mughal Emperor Jehangir. He wrote in his biography, ''In Goindwal, which is on the River Beas, there was a Hindu named Arjun, in the garments of sainthood and sanctity, so much so that he captured the fancy of many of the simple-hearted Hindus, and even of the ignorant and foolish followers of Islam by his ways and manners, and they had loudly sounded the drum of his holiness. They called him Guru, and from all sides, stupid people crowded to worship and manifest complete faith in him, for three or four generations of spiritual successors, they had kept their shop warm. Many times, it occurred to me to put a stop to this vain affair or to bring him into the assembly of the people of Islam.'' So, the martyrdom of Guru Arjun Dev gave the blood which resulted into

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a brave community who shook the strong castles of Mughal empire.

Compilation of *Guru Granth Sahib* shows analytical mind of Guru Arjun Dev. Guru Arjun Dev had to work a lot for the completion of this great work, he had undertaken. First of all, the idea about the compilation of such a great script in the mind of the fifth Guru is sufficient proof of his creative and critical bent of mind. Arrangement and the system which Guru Arjun Dev adopted is really marvellous. Composition selected for the incorporation were examined on the scale of like-minded philosophy, and not from the religion point of view.

Sheikh Farid and Bhagat Kabir though they were Muslims, yet they were given due honour by recording their script in the body of *Guru Granth Sahib*. Gurus never believed in any kind of groupism, casteism or provincialism. Saint Nam Dev belonged to Maharashtra and still his verses were honoured and got the high place in Guru Granth Sahib for his philosophical qualities. Saint Ravi Dass was a low caste but his *Vani* is revered very much.

Philosophical difference arose when Guru Arjun Dev refused to incorporate the composition of some Bhagat poets. They were Shah Hussain, Bhagat Piloo, Bhagat Chhajju and Bhagat Kahna. Pessimistic approach, world denunciation and escapism--Gurus never believed.

About Shah Hussain, Suffi saint, Dr. Laj Wanti Rama Krishna writes that he never went to Guru Arjun Dev to get his composition recorded in the body of *Guru Granth Sahib*. She says, " Hussain's poetry, if we may be permitted to say so, is in no way inferior to that of many others found in the body of Granth, nor would a free Sufi like Hussain care to have his verses inserted in the book of a sect, then not so popular as it was after a few years."

The version of Dr. Lajwanti is not authentic because she does not mention the names of so many other mystics who were also refused. Chhajju Bhagat was close friend of Shah Hussain. Guru Arjun Dev refused Chhajju to compile his verse due to philosophical difference. Principal Teja Singh says in this connection, "it is a marvellous instance of consistency, which was not observed anywhere else, not even in the European languages of the time."

History of Punjabi literature can never ignore Guru Arjun Dev as critic, whose system, selection and synthesis in the compilation of *Guru Granth Sahib* is unique. Some critics like Trumpp comment that this Granth lacks uniformity, repetition of the thought is found very much. In its reply Macauliffe gives memorable counter contention: "It is intelligible that repetition should be found in the sacred books of several religions, for the teachings of their prophets were orally addressed to crowds who clustered round their prophets, and repetition served to impress on the listeners the instructions accorded."

Dr. G.C. Narang says, "Being a collection of so many authors, uniformity of belief or theological doctrine could not be expected." Guru Arjun Dev had to work a lot, mentally as well as physically. Guru Arjun Dev went to Baba Mohan (eldest son of Guru Amar Das) to get the compositions of Gurus and some other saints. These manuscripts were lying with him. Sahansar Ram (Baba Mohan's son) had collected all these *pothies* under the supervision of his father Baba Mohan. In these manuscripts so many hymns were changed. Guru Arjun Dev used editorial scissors to make it effective. Principal Teja Singh writes, " When taking down the Bhagat's compositions from Sahansar Ram's manuscript, Guru Arjun used his editorial scissors pretty frequently! He omitted many hymns given in the original. He also changed the Ragas. The Guru also made verbal changes here and there. Many difficult words were replaced by easier ones. He also made the spelling uniform."

Guru Arjun Dev collected some manuscripts from Baba Datu, the eldest son of Guru Angad Dev, also. Bhai Gurdas and Baba Budha, they also helped a lot to complete this magnanimous work. They helped in collecting the manuscripts also. Bhai Gurdas wrote this big Granth with his own hands, by the pattern, technique and system suggested by Guru Arjun Dev. He stands as landmark in the history of Punjabi literature who contributed the biggest treasure of Punjabi language and literature. It is all due to this Granth that the People to Punjab possess their own culture, heritage of literature and character in the vital

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form. The writing in the *Adi Granth* is the best that Punjabi literature has hitherto achieved.

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Arjun Singh, Gargage (1911 -- 1963)

Arjun Singh, born in 1911 in Taran Taran, was a man of great courage and fighting spirit.

Born in 1911 in Taran Taran, a prominent religious place of the Sikhs near Amritsar, Arjun Singh Gargage came of a carpenter family, of probably Ramgaria caste. Out of the eight - member family of his father, only the name of his elder brother Dharam Singh is known.

Arjun Singh passed his matriculation in 1926, after five years of leaving school. Later, in 1932 he graduated in the Punjabi language (Giani). He knew Punjabi, Urdu, English and Hindi well. He was married to Shakuntala in April, 1944. As he did not devote much time to his family, she left him in 1948 and married Tikka Ram Sukhan, one of his close friends.

From the very beginning of his life, sensitive and personality imbibed various influences. Besides '*Gurbani*' and '*Guru Granth Sahib,*' study of the history of the Sikhs turned him into a nationalist and a staunch freedom-fighter. Among those who made a deep impression on him were Kharak Singh, Randhir Singh and Jawaharlal Nehru. He was also deeply influenced by the ideas of Karl Marx and of the French Revolution. As regards religion, he never believed in any, but he never condemned any religion or religious practices.

A man of great courage and fighting spirit, he joined the struggle for independence at a comparatively early age. He started as a Congress worker and participated in all the movements launched by the Indian National Congress. But revolutionary by conviction, he later left the Congress in 1947 and joined the Communist Party of India . Earlier he was also associated with the Indian Socialist Republican Party for sometime and served in Bhagat Singh's group. In politics he was always a radicalist, and propagated his views as editor of the *Kirti Akhbar, the Jange Azadi* and *the Nawan Zamana* (which he edited till his death), and through his two books in the Punjabi language, namely, '*Shahid*' and '*Do Par-Char Turna Oar Turna Matak De Nal*'. He also wrote many poems in which he depicted deplorable picture of Indian peasants. He vehemently criticised the British Government, but he never hated the English as individuals. During the freedom struggle he was thrice imprisoned in 1933, 1937 and 1939.

In the field of social work, he devoted himself to the spread of education. It was his firm belief that the idea of nationalism could not be comprehended by the literate. He opened many schools in the villages of the Punjab. He did not believe in any caste, community or regional barrier.

He was an advocate of cottage industries and sought to popularise them through his poems and editorials. He also supported the development of modern industry as well, but being a Communist he favoured nationalization of all the basic industries and also banking and foreign and internal trade.

Arjun Singh did not care much for public speeches. He preferred to discuss his problems with his collaborators in small group including Sohan Singh Josh, Gurcharan Singh Sainsra and Bhai Santokh Singh. A teetotaller, Arjun Singh was sociable and amiable in temperament. He died on 10 January 1963.

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Arora, Kanya Singh (1872 -- 1919)

Kanya Singh Arora, a martyr, died of a bullet wound at the Jallianwala Bagh in 1919.

He was born in 1872 and was a resident of Amritsar, Punjab. Died of bullet wound he received in indiscriminate machine-gun fire by the British troops on people attending a public meeting at the Jallianwala Bagh, Amritsar, on April 13, 1919.

Arora, Pirtab Singh (1839 -- 1919)

Pritab Singh Arora, a martyr, died of bullet wound at the Jallianwala Bagh in 1919.

Pirtab Singh was born in 1839, at Amritsar, Punjab. Actively participated in the Freedom Movement. Died of bullet wound he received in indiscriminate machine-gun fire by the British troops on people attending the public meeting at the Jallianwala Bagh, Amritsar, on April 13, 1919.

Aruna Asaf Ali (1909 -- 1996)

Aruna Asaf Ali, a nationalist in her early youth and later a socialist, was active in public life for many years.

Aruna Asaf Ali, a prominent Congress leader and one of the heroines of the Quit India Movement, was born in 1910. She came into prominence during the Quit India Movement in 1942. Immediately after the Indian National Congress passed the Quit India Resolution on August 9, 1942, in Bombay. She went underground and directed the movement specially in Delhi and North India. She successfully remained underground for abut four years, until her warrant for arrest was withdrawn by the Government of India. A Bengali Brahmin, she was married to Asaf Ali, a prominent nationalist Muslim. After 1947 she engaged herself in the constructive activities and left the Congress. She was Mayor of Delhi for a number of years was an active political leader. She died in 1996. She is on of most inherent and well meaning national leaders of the modern time.

She was born in a Bengali Brahmin family that came from East Bengal and settled in Calcutta. Aruna Ganguly lived with her father who ran a hotel in Nainital (in modern Uttar Pradesh), went to school, attended social functions, and showed little interest in politics. At the age of 19 she became engaged to Asaf Ali, a prominent lawyer and Congress leader of Delhi, twenty years older than herself and married him in 1928 despite her father's vehement opposition. They lived happily, and the furor that followed their marriage died down. They have no children. She accompanied her husband to the United States, went to Mexico as a member of the Indian delegation to the UNESCO, and also travelled in the Soviet Union and East European countries.

The marriage with Asaf Ali proved to be a turning-point in her life. Since her husband was active in politics she became drawn into the national movement, met Congress leaders like Gandhi and Azad, and attended political meetings. In her political life she came under the influence of Jayaprakash Narayan, Achyut Patwardhan and Ram Manohar Lohia, leaders of the Congress Socialist Party, who helped to remould her outlook. Although she did not hold any university degree, she was a voracious reader and studied politics, economics, and Marxist literature. She became a radical nationalist and an advocate of uncompromising struggle against British rule. She participated in the Civil Disobedience Movement in 1930's and went to jail; she courted arrest in 1941 when Gandhi started individual satyagraha against the British power.

A second turning-point in her life came during the August Movement in 1942. Following the arrest of Congress leaders, there was an upheaval in the country. Deeply moved by the anti-British feelings of the people, Aruna went underground alongwith her socialist friends, sought to build up an underground centre to guide the movement, toured Calcutta, Bombay and Delhi evading police hunt, and made heroic efforts to regroup the forces after the collapse of the movement in 1943. She remained underground till 1946 when the warrant of arrest against her was withdrawn.

Meanwhile her revolutionary activities came in for criticism; Gandhi said, "Aruna would rather unite

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Hindus and Muslims at the barricades than on the constitutional front''. In a letter to Abdul Kalam Azad, Aruna and Pattwardhan defended their activities during the August movement: ''We were responsible alongwith those other colleagues (Congressmen not arrested yet) for setting up an organisation to covey what we believed to be necessary directions to thousands of Congress workers and others who were still out of jails and who were anxious to implement the resolution of 8th August, 1942.''

Emerging from underground in 1946, Aruna, with the halo of a national leader, was elected President of Delhi Pradesh Congress Committee in 1947. But her radical views came into conflict with Congress politics in the post-independence period; in fact she could not accept her husband's political views. In 1948 she joined the Socialist Party. Two years later she broke with it and formed the Left Socialist group, and took an active interest in the trade union movement. In 1955 this group merged with the Communist Party of India, and she became a member of its central committee, and a Vice-President of the All-India Trade Union Congress. In 1958 she left the CPI and remained unattached to any political party. On the morrow of Nehru's death in 1964 she came back to the Congress but ceased to play any active part in politics.

Aruna Asaf Ali has been active in public life for many years. In 1958 she defeated the Jana Sangh candidate and was elected Delhi's first Mayor, and held the office for a second term until April 1959 when she resigned. She had been a leading member of the Indo-Soviet Cultural Society, All-India Peace Council and National Federation of Indian Women. She continued to take interest in India's socialist movement, although she was no longer active in public life and died in 1996. Aruna Asaf Ali, selfless, sensitive and emotional, charming in her manners, radical in her views, belonged to the heroic age of India's freedom movement. She could not adjust herself with political realities when the heroic age was over, and finally chose to live in retirement in New Delhi, still a devoted socialist.

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Arunachalam, M.V. (1927 --)

Mr. Arunachalam, born at Pallatur on 19 July, 1927, is a prominent leader of Indian industry.

M.V. Arunachalam, a leading industrialist of Madras, was born on 19 July, 1927. He hails from Pallatur, a town in Ramanathapuram, a southern district of Tamilnadu, which has been traditionally associated with Nattukottai Chettiars. This community, enterprising, far-sighted and of great commercial acumen, carried Indian trade and commerce to countries beyond the seas like Sri Lanka, Burma, Malaysia and even farther. Many of its members are leading industrialists. Mr. Arunachalam, who is Managing Director of Tube Investments of India Ltd. and of Carborundum Universal Ltd., both of Madras, is one of them.

Mr. Arunachalam graduated in geology from Madras University. He established his own industry and trade and associated with the important Tube investments industries. As Chairman of T.I. Diamond Chains Ltd. and of T.I. Miller Ltd., in addition to his position as Managing Director of Tube Investments of India Ltd., he is one of the leading industrialists and entrepreneurs in the South.

To the commercial acumen derived from his heredity Mr. Arunachalam adds modern attitudes and approaches to the problems of Indian industry and trade. When he was thirty-eight years old, he attended the 'Advanced Management Programme' at Harvard Business School. He releases that industry in India can make headway only when it uses modern techniques of management and production. The success of his enterprises shows how well he has applied modern notions to Indian conditions.

Mr. Arunachalam's business interests are wide. Among the many companies he has been a Director are the Hindustan Motors Ltd. of Calcutta and the Industrial Credit and Investments Corporation of In-

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dia Ltd. He was Chairman of the Neyveli Lignite Corporation and of Madras Fertilisers Ltd. He was also a Trustee of the Unit Trust of India.

Mr. Arunachalam is a prominent leader of Indian industry. In 1976-77 he was President of the Frederation of Indian Chambers of Commerce and Industry, perhaps the leading position in that field.

He has also been President of the Indian National Committee of the International Chamber of Commerce and of the Southern India Chamber of Commerce and Industry.

He has visited several countries, leading delegations of Indian commerce and industry. He led the Indian delegation to the joint Indo-U.S. business Council Committee meeting of February 1977, in the United States.

The Central and the State Governments have often drawn upon his vast experience. He was a member of the Company Law Advisory Committee and of the Indirect Taxation Inquiry Committee, both set up by the Centre, and of the Committee set up by the Tamiladu Government to study the working of the State public-sector Industrial Corporations.

Mr. Arunachalam takes considerable interest in social work. In 1970-71 he was Governor of Rotary International District 320. He is Managing Trustee of the Vellayan Chettiar Trust and a Trustee of the A.M.M. Charities Trust and of the M.V.A. Trust.

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Arundale, George Sydney (1878 -- 1945)

George Sydney Arundale, one of those few Englishmen who adopted India as their home and completely identified themselves with Indians.

Arundale was born in England on 1 December 1878. He was the son of a clergyman, John Kay. George, took his mother's name Arundale. He graduated in Philosophy and Law at Cambridge in 1903. Shortly after he came over to India as professor of English in the Central Hindu College at Banaras. After 10 year's service he was appointed Principal of the College. From the very beginning, he loved the country of adoption and shared in the struggles and aspirations of its people. In 1920 he married Rukmini Devi, an Indian Brahmin from Madras. It was a happy marriage which helped to completely identify Arundale with the Indian society.

He was drawn into Indian politics during World War I. He was specially attracted by Mrs. Annie Besant and her Home Rule Movement. He was the organising secretary of the Home Rule League. In June 1917 he was arrested and interned at Ootacamund for violating the prohibitory order of the Madras Government. Even after his release he continued to propagate Mrs. Annie Besant's views and political ideas through the New India League and his weekly paper, the *Conscience*, which he edited for 6 years. He was also interested in the Congress politics and actively participated in the 1917 and session.

Arundale was more interested in constructive work than in agitational politics. He was a fervent advocate of national education. He organised a Society for the Promotion of National Education. Speaking at the 1917 Session of the Indian National Congress, he said; "Good Education is not a substitute for National Education.....Training of the youth of India must be in the hands of the teachers of their own race .....India refuses any longer to be an educational dependency of Great Britain..... The spirit of our national aspirations must everywhere permeate our schools and colleges". He strongly criticised the government for its failure to introduce free and compulsory education. He also urged that more Indians should be drawn into the educational service. On another occasion he said that "Give us back our children" must be the cry of every reformer, of every patriot. Both as Principal of the National University of Madras and as Commissioner for Education in Kashmir he rendered much valuable service to the cause of National Education.

Arundale was also a strong supporter of the Swadeshi Movement. At the same time he was con-

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scious of its weak points. In 1906 he wrote, "Swadeshi will invariably receive an ample measure of applause....Home-made articles....with some few exceptions....are distinctly inferior to those of foreign make. For these reasons the Swadeshi Movement has not been prospering and it behaves those of us who are genuinely eager to advance the Movement to ascertain what has been wanting and to supply the want."

In public and social work Arundale's activities were multifarious. He developed the work of the international Society. In 1944 he established the World Rehabilitation Fund and the War Distress Relief Fund. He was President of the Madras Labour Union and was also actively associated with the Scout Movement.

Arundale will be particularly remembered for his association with the Theosophical society, Madras. He was its president from 1934 to 1945. He defined Theosophy as "a term expressing the existence of a Science of Life". As he expressed "I should like Religion to be associated with relaxation and rest, so that the very soul himself may listen, rejoice." Arundale was also a noted writer. Among his publications many be mentioned; '*Authority*' (1933); 'My *Work as President of the Theosophical Society*' (1934); '*Peace and War' (1938); Bedrock of Education;*' '*Thoughts of the Great'* (1924); '*Nirvana*'; Freedom and Friendship. After four decades of devoted service to India George Arundale died on 12 August, 1945.

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Arundale, Rukmini (1904 --)

Rukmini Arundale, born in Madras in 1904, was an integral and leading part of the Theosophical movement in India.

She was born in Madras on 29 February, 1904. Nilakanta Sastri, hailing from Tiruvisanallur, Tanjore District, was her father. He was an engineer and a member of the 'Stalwart' movement which opposed child marriage,' and contrary to orthodox tradition he would even interdine. After retirement he settled down in Adyar and became one of the early members of the Theosophical Society there. Rukmini starting with this streak of heterodoxy as her inheritance, was destined to take it to further lengths in her days. The slim and attractive girl received little institutional education, but private teaching more than made up for it, and while very young, she evinced great interest in the fine arts. When She was sixteen, she married Dr. G.S. Arundale, a leading theosophist and the marriage was blessed by Dr. Annie Besant; but since such marriages were not easily approved by the conservative Hindu society in those days, the young couple had to face considerable social opposition. The storm, however, died down in course of time. Rukmini thereafter became in integral and leading part of their Theosophical movement.

Rukmini has the distinction of wide travel over the world on a number of occasions, accompanied by her husband and on many others alone, her travels beginning as early as 1924. On many such occasions she had met Anna Pavlova, the reputed ballerina. The latter made rukmini realise the grandeur of the ballet dance from; and she was anxious to become an accomplished dancer herself. Back in India, once happening to witness a dance performance by two competent artists, she realised that *Bharata Natya*, the classical Tamilian dance form was a superb aesthetic expression. This art, however, had then fallen into disrepute, since it was in those days practised exclusively by the courtesans. Rukmini became the disciple of Pandanallur Minakshi Sundaram Pillai, a veteran dance-master, and mastered the art. In 1933 Rukmini gave her first dance recital at Adyar on the occasion of the Diamond Jubilee of the Theosophical Society, and was at once acclaimed as one of the best exponents of the art. Rukmini had made this art respectable by practising it herself and she wished to make it available to a large body of aspiring novices, and so founded in 1936 the Kalakshetra, as an 'International Academy of Arts'. This institution, during nearly half a century of its

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useful existence has become a by word for excellence in the arts of dance and drama. Such eminent artists like Tiger Varadachariar and Veena Sambhasiva Iyer were associated with the Kalakshetra.

Rukmini's is a multi-faceted personality, and her interests and concerns were as many as they were benign and cultured. The vast library, consisting of a number of printed and manuscript books, belonging to U.V. Swaminatha Iyer, the great editor of Tamilan classics, was handed over to the *Kalakshetra* in 1943 for suitable maintenance. The *Kalakshetra* took over the library which has now become an institution in its own right and it owes its present set up entirely to the efforts of Mrs. Rukmini Arundale.

Rukmini was also interested in providing the proper kind of education for children in the most desirable member. In 1934, she became a member of the Theosophical Educational Trust of which Dr. Arundale was the President, and in the same year she helped her husband and Sri Ram, her brother, to found the Besant Memorial High School. In 1938, she met Mme Montessorie in Holland and invited her to come to India to train teachers; in 1939 she founded the Montessorie Children School. In 1945, Dr. Arundale passed away and the next year Rukmini became the President of the Theosophical Education Trust.

Rukmini was greatly effected by the pervasive cruelty to which animals were subjected in most parts of the country. In 1954 she introduced in Parliament a Bill for the Preventions of Cruelty to Animals and she had been nominated to the Parliament in 1952. In 1958, she received the Queen Victoria Silver medal of the Royal Society, for her efforts to prevent cruelty to animals. Her efforts bore fruit in 1960 and the 'Preventions of Cruelty to Animals' Act was passed. In 1962 the Animal Welfare Board was established by the Government and she became the Chairman of that Board; in 1968 the Animal Welfare Board entitled her 'Prani Mitra'.

Rukmini is also interested in vegetarianism. In 1957 the First World Vegetarian Congress was organised in India under her presidentship. It was then that the Indian Vegetarian Congress was founded.

The great humanist that Rukmini is, she was never seriously attracted to lucrative politics. She was nominated to the Upper House of the Parliament on two occasions, once in 1952 and then again in 1956, and she put her membership to the best use. But when she was invited in 1977 to become the President of India, she declined it, and this in a sense reveals her attitude to public life. Service without the accompanying pomp seems to be her enviable motto. By her numerous services to her fellow citizens in India, she has become one of the greatest Indian women of the present century.

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Arya, E. Surendranath (19 th Cent.)

E.S. Arya, born in Madras in the 'eighties of the 19th century, devoted his entire active life to the cause of India's freedom.

An ardent patriot, Ethirajulu Surendranath Arya was born in Madras in the 'eighties of the 19th century. The dates of his birth and death are not known. A Telugu by birth and a Hindu by religion, he belonged to a Raju family, which appeared to have hailed from Karvatnagar but made Madras its home. After his early education, he held minor jobs but was not much gainfully employed. During this period he was influenced by the leaders of the Dravidian movement and later by those of the Freedom Movement. He was particularly drawn to B.G. Tilak and Bipin Chandra Pal. For some years he championed the cause of the self-respect movement. To him the ethics of the self-respect movement consisted of the essential equality of mankind, irrespective of caste, creed and colour. He worked heart and soul for the promotion of the Swadeshi movement and emerged as a prominent figure in Madras politics. In 1908 he participated in the demonstrations organised in protest against the arrest of Tilak and in 1909 he violated the police order for

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organising Bipin Chandra Pal's release demonstrations. In the meetings he addressed, he incited the people to rise in rebellion against the Biritsh rule. He was arrested and he admitted to the court that it was his endeavour to promote the liberation movement until the foreigners were expelled. In consequence, he was sentenced to transportation for five years.

With Madras as the centre of his activity, Arya worked mostly among the Telugus. Between 1900 and 1909 he contributed much to the growth of extremist nationalism, that was gaining strength in the country during this period. He vehemently attacked the English for reducing the people to political slavery, exploiting the masses of their earnings and instituting a policy of repression. As a champion of the Swadeshi movement, he condemned the mercantilist policy of the British Government, attributed the economic malady to the decline of native industries and called upon the people to use only Indian made goods. Unity and violent struggle, he declared, would lead the country to independence. "Our goal of Swaraj is an established fact that day when all of us unite together".

In his address to a meeting held at Madras under the auspices of the Chennai Jana Sangam he exhorted; 'Speak little and do great things. The Americans fought with the English for their country and gained independence. The Russians thought slightly of the Japanese and were defeated. India is sinking like a ship in the sea but we are looking for our personal comforts, without going for the good of the country. The strength of the English is concentreted on the Indian army. We should catch hold of the great man, who is frightening us, tear him and suck his blood. '*Atma*' is eternal and we must sacrifice our lives for our national welfare."

A fiery nationalist, Surendranath Arya devoted his entire active life to the cause of India's freedom. Depite his bitter opposition to the British imperialism, he harboured no ill-feeling for the English people. As an orthodox Hindu, he sought to impart a spiritual overtone to his political activity. He asserted that his mission was a spritual one, to preach to the people the dignity of character and ideas of corrorate life in contrast to the evils of the caste system and exploitation of one country by another.

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Arya, Kumbha Ram (1916 --)

Kumbha Ram Arya, born in 1916 in the village of Khaira Khurd, in Sadulgarh, was the flaming red kisan leader.

He was born on 10 May, 1916 in the village of Khaira Khurd, in Sadulgarh, Punjab. He is the son of Shri Bhaira Lal and married Smt. Bhoo Devi. He was in the Bikaner State police Service as the Moharar before he plunged into the politics of the day and emerged as a forefront leader of the State Praja Mandal. He was recognized as the most popular leader of the national movement in 1946 as he had visited all the towns and villages of the State by then and had firmly established mass contact. The main cause of his popularity was his command over chaste Rajasthani, well understood and praised by the masses. Chaudhary Kumbha Ram spoke quite fluently in Rajasthani where he went and the public thronged in thousands to his meetings, where he got standing ovation from the audience stricken with stark poverty.

He was thus truly the man of the teeming masses of rural bearings. He poured out violently the pent-up feelings of the under-thumb public against the atrocities of the government. He did not shirk from hurling abuses even to the amusement of his hearers who flocked to his public meetings eagerly to know the loopholes of the administration to which he once belonged. He criticised the authorities bitterly in the language of the people.

Whenever it was announced that Chaudhary Kumbha Ram was to address a meeting, people in thousands gathered on the spot, well before the fixed time. Eagerly they turned up to hear their beloved leader whom they always greeted with a huge applause. He was always clad in neat and clean khadi. The people in Bikaner State took him as the very embodiment of simple living and high thinking in those memorable days. The public, as a matter of fact, yearned for his speech at the public park in Sri Ganga Nagar. The Chaudhary came up to the expectations of

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the public and became a hot favourite. He was at their disposal with his witty remarks.

The martyrdom of Shri Birbal in the police firing at Raosinghnagar added fuel to the smouldering fire of the Praja Mandal. Shri Madan Lal Kashyap, a high ranking police officer, was badly manhandled at Sri Gaga Nagar Railway station by an angry mob led by Professor Kedar Nath, another popular leader of those days, as the special Railway Train carrying the Special Investigating officer arrived at Sri Ganga Nagar, the granary of the state. This protest was the first of its kind as the revolver of the police officer was snatched away in the scuffle that ensued. Chaudhary Kumbha Ram rightly criticised the administration vehemently for the atrocities perpetrated on the peaceful and unarmed crowd by the police who did not like them to raise a voice of dissent and dissatisfaction. This fateful event was a turning point in the history of the national and popular movement of Bikaner State, spearheaded by Chaudhary Kumbha Ram and his band of faithful workers of the Praja Mandal which was rejuvenated indeed due to the folly of the authorities concerned.

Once the topmost leaders of the Praja Mandal like Chaudhary Hanuman Singh of Dudna Keara fame, Chaudhary Harish Chandra Vaid, Magha ram, Professor Kedar and Chaudhary Kumbha Ram jointly addressed the jampacked public meeting on the eve of the release of Chaudhary Hanuman Singh, who was brutally beaten by the police in the prison for his Kisan agitation against the landlords who exploited the tillers of the soil and offered only subsistence wages Chaudhary Kumbha Ram was lustily cheered on this occasion for his usual sarcastic remarks against the government accompanied by his bitter criticism. There was great excitement in the public and the meeting which had started in the evening continued upto late hours of the nights as it was indeed the first gathering of its kind.

When Maharaja Sadul Singhji installed the first popular ministry in Bikaner State in 1948, Chaudhary Kumbha Ram was taken alongwith S. Master Singh, Chaudhary Hardath Singh and Acharya Gauri Shankar as the nominees of the Bikaner State Praja Mandal. The Chaudhary was warmly welcomed whenever he went as the minister because he announced himself as the public servant. He found time even to respond to the letters of congratulations by his admirers and friends. He felt grateful for their sincere good wishes and solid support. He has his colleague of the Praja Mandal, Shri Kashi Ram Gopal, as the Enforcement Officer with Food and Supply Department of Bikaner State where he rapidly attended the R.A.S. status. Thus the Chaudhary was really grateful to his co-workers of the party. His constant touch with the public and prompt response were the main causes of his popularity among the masses, rural and urban, at that period and his well-deserved rise in the eyes of the ruler and his subjects as well.

Chaudhary Kumbha Ram was the member of the cabinet of Rajasthan Ministry in 1951, 1953, 1954 and 1964. He was elected a Member of the Rajya Sabha in 1962-64, 1968 and 1974. When the Swatantra party was launched by Rajaji with Maharani Gayatri Devi as the assistant, the Chaudhary remarked that the royal family of Jaipur has always joined in politics by the lead of their women - folk. Once he was found entangled in a Gur scandal. He was frank enough to accept that the son of a Jat is fond of Gur, what harm has he done to follow his tradition? When Chaudhary Kumbha Ram could not see eye to eye with the Congress, he formed the Janata Party in Rajasthan in 1966 and the Bharatiya Kranti Dal in 1967. He founded the Rajasthan Kisan Union in 1974 and the Bharatiya Kisan Union in 1978. He was elected to Lok Sabha in 1980. He owns a farm at Durgapur near Jaipur. He has changed a lot from a nationalist popular leader to the narrowly limited Kisan leader and is now regarded as a spent up force in his advanced age.

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Based on Rajastan Who's Who by Sukhvir Singh and personal contacts and enquiries by the contributor.

Aryabhatta I (5th -- 6th Cent.)

Aryabhatta I was an eminent Hindu mathematician and astronomer. He introduced *Dasagitika,* which deals with the alphabetical system of dealing with numbers.

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Aryabhaṭta I is known to have lived and taught in Kusumapura (City of Flowers), near the modern city of Patna. However, there is reason to believe that he was born in the south of the subcontinent, in Kerala. He was a both mathematician and astronomer, and is among the most ancient historical figures in Hindu mathematical sciences about whose works we know something with definiteness. Both in classical and in modern times, Aryabhatta I has been extensively studied and commented upon by scholars, mostly from the South. A least twelve of them, ranging from the 6th to the 20th Century, have been listed.

Aryabhatta I's works include a collection known as *Aryabhatiya*, and another, called *Ardhartrika*, which seems to have been lost. However, many bibliography to this later work have been found in the writings of later authors.

The *Aryabhatiya* beigns with an introduction, called *Dasagitika*, which deals with "the alphabetical system of dealing with numbers." It is a mode by which numbers are presented by the use of vowels and consonents. For example, in this system, the combination of letters; *Khyugh* can be decomposed into three syllables, and stands for 4, 320,000.)

The work also includes discussions on the mathematical parameters used in astronomy. This is followed by a short treatise on arithmetic, called *Ganitapada*; a work on time reckening and by astronomical means, entitled *Kalakriyapada*; and finally, a treatise on the sphere, known as *Golapaada*. This last work also includes a discussion on eclipses.

In the book on arithmetic, numbers as high as one hundred million are considered. We may mention in passing that the ancient Hindus had an extraordinary talent for considering enormously large numbers. The *Yujurveda Samhita* for instance, not only mentions but gives specific names to multiples of ten as high as billion (*paradra* and a hundred billion (*anta*). Aryabhatta's book on arithametic also refers to the extraction of square roots. The rule is stated as below:

bhaagam haredavargaanityam dvigunena vargamoolena;
vargaadvarge shuddhe labadham sthaanaatanre moolam.

"One shall always divide the non square place by twice the square root of the preceding square--place; then subtract the square of the quotient from the next square place. The quotient placed at the next place is the root."

It is clear that while such aphorisms may be convenient for memorization, they need to be explained for actual application. Hence the neeed for commentaries. The book discusses how an arithmetic progression may be summed up to n terms. The author was clearly acquainted with quadratic equations.

The book reveals a knowledge of the properties of triangles, and gives of formula for calculating the area of an isosceles triangle. Aryabhatta gives rules for evaluating pi; "Add four to one hundred, multiply by eight, and add again sixty two thousand; the result is the approximate value of the cricumference when the diameter is twenty thousand." Some historians have wondered if this was his result or that of the other Aryabhatta.

The book on the sphere unfortunately gives a wrong formula for the volume of a sphere. Instead of the factor 4/3 it gives the root of pi. There are also some elements of trigonomentry in the work. Aside from a definition of sine, there are rules for finding it and a table of sines in the Dasagitika.

Here was the origin of the word `sine' in trigonometry. Hindu mathematicians used the word *jya* for the half chord of the unit circle to define the sine of an angle. During the 9th Century, when Al Khawarizimi translated the Suryasiddhanta into Arabic, he translated it as *jayb:* a which maens a fold in Arabic. And when European scholars translated *''Al Khawarizimi,''* they rendered *jayb* as sinus (latin for fold). According to G.R. Kaye, *the Aryabhatiya is* "also noteworthy as containing one of the earliest attempts at a general solution of a linear indeterminate equation by the method of continued fractions."

In his astronomy, Aryabhatta talked of he yugas; Incredibly long periods of time. And by his reckonwing the present age began in 3102 B.C. This was when there last occurred a complete planetary conjunction in the sky. He also began a system by which the day

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started, not at sunrise, but from midnight (*ardharatrika*), as is taken in our own times. Most of all, Aryabhatta was one of first and few ancient astronomers to suggest that it is not the celestial sphere, but the earth that turns on its axis.

It is very possible that Aryabhatta was familiar with the work of Greek astronomers, especially of Hipparchos and Ptolemy.

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Arzam Begam (M. 1682 A.D.)

Arzam Begam was a good shot and an expert archer. During the battle between Dara Shikoh and Aurangzeb, she took side with Dara Shikoh and killed many soldiers of Auranzeb.

Arzam Begam was the daughter of Siyadat Khan Safavi, a famous and respectable courtier of Emperor Shahjahan. She was a good shot and an expert archer. During the battle between Dara Shikoh and Aurangzeb, she took side with the former and killed many soldiers of the latter by her incessant archery. Seeing a lady archer of such a great skill in the forefront Emperor Aurangzeb desired to know who was she. The intelligence informed the Emperor all about the lady. He was, however, very much pleased to know of the valour of his own enemy. Sometimes after he proposed the marriage of his most favourtie son, Prince Muhammad Kam Bakhsh with her and subsequently on the 15th of Rabi I, 1094 A.H./ 14th March 1682 A.D., she was married to the prince and the nuptial ceremony was performed with such a great pomp and show that it was even remembered by those who were present there for many years to come. After marriage she restricted her activities to the palace only and passed her time in her library that was almost unique in those days.

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Asaf Ali (1888 – 1953)

Asaf Ali, born at Delhi on 11 May, 1888, was a leading freedom fighter, political leader of post and pre- independent India.

He was born at Delhi in an upper middle class family on 11 May, 1888. His father was a land-owner in Bulandshahar, a district of Uttar Pradesh. The family has connections with Delhi and young Asaf Ali was sent to the Anglo-Arabic High School in the city where he imbibed the best of the traditional Islamic education alongwith an introduction to western education. From the Anglo-Arabic School he went on to St. Stephen's College, Delhi, which was run by the Cambridge University Mission.

After graduating from St. Stephen's College, he went to London in 1909 and was enrolled at Lincoln's Inn. He was called to the Bar in January 1912. He spent the next two years travelling in England, Europe, giving depth to his education and acquiring knowledge of the Western world which proved most useful later in his carrier.

Asaf Ali returned to India in 1914 just as the First World War was about to break out. He began his legal career at Delhi Bar, soon becoming involved in politics as the defence counsel in several celebrated trials, including the appeal of Bhagat Singh in the Punjab High Court against the sentence of death upon him in Saunders Case. His first active role in the cause of India's freedom was played in the old Home Rule League organised by Mrs. Annie Besant during the First World War. It was not long, however before Asaf Ali, like so many other Indians of his period, was attracted by Mahatma Gandhi's non-cooperation movement. As early as in 1918, he was arrested and tried under the Defence of India Act. But he pleaded on his own behalf and his eloquent defence led to his acquittal. Three years later, in 1921, he was not so fortunate. Once again he was arrested, tried and sentenced to 18 months' imprisonment.

Once out of jail he became active in the *Khilafat* movement, which had unnecessarily attracted the attention of the Muslim of this country. His under-

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standing of Gandhism and the non-cooperation movement was so thorough and complete that in 1921 he wrote 'Constructive Non-Cooperation' which may be aptly described as the catechism of Gandhian political tactics. In 1927 he was made the Secretary-General of the Congress Party and three years later, in 1930, a member of the Congress Working Committee. Once again his anti-British activities led to his incarceration for a short spell but he emerged as undaunted. Between 1934 and 1946, he served in the Central Legislative Assembly, acting from time to time as his party's Chief Whip, its Secretary-General or its Deputy Leader. While serving in the Assembly he was elected in 1935 to the Delhi Municipal Committee, a position to which he was re-elected for the next decade and a half.

As an ardent nationalist Asaf Ali was deeply concerned about the question of Hindu-Muslim harmony. He always stressed the importance of this relationship for the future of India. It was with this in mind that he took the initiative and played a prominent role in the abortive Unity Conference in 1932, designed to bring about Hindu-Muslim cooperation and unity. However, his personal reputation as a man of secular ideals was such that he defeated the Muslim League and the Hindu Mahashabha candidates in the Delhi Municipal elections on every occasion.

The outbreak of the Second World War again found him in the vanguard of Gandhi's non-cooperation movement. He was at this time a member of the Congress Working Committee under Maulana Abul Kalam Azad, and the Secretary of the Assembly Congress Party. At the Bombay Session of the Congress Party it was decided that the party would not cooperate with the British war effort. Thus in August 1942, Asaf Ali with the rest of the A.I.C.C. was arrested and charged with inciting open rebellion against the British government. He, alongwith others, was detained in Ahmadnagar Fort for an unspecified period.

The rigours of life in the Fort began to tell on Asaf Ali's health and a serious illness led to his release in May 1945. As soon as the war was over, Asaf Ali took up Secretaryship of the Committee which was formed under the Presidentship of Bhulabhai Desai for defending those who had joined Netaji Subhas Chandra Bose's Indian National Army and who were regarded by the British as traitors.

As a member of the inner circle of the Congress Party, Asaf Ali took part in discussions on the transfer of power with the Cabinet Mission headed by Lord Pethick Lawrence, which visited India in 1946. In August of the same year he was given the portfolio of Minister of Transport and Railways in the Interim Government which the Congress was persuaded to join. He was also a member of the Constituent Assembly which framed the Constitution of India.

Nehru had always been conscious of India's relations with the outside world. America had emerged after the Second World War as the most powerful and important nation in the world, and therefore the Interim Government naturally considered the Ambassadorship at Washington as an assignment of singular importance. It is significant that Asaf Ali was chosen for this vital task of establishing Indo-American relations on a firm foundation. Asaf Ali remained in Washington from February 1947 to April 1948, occasionally representing India at the U.N.

From Washington, where to Indian communalists he became a subject of controversy, he was sent to Cuttack as the Governor of Orissa, a non-controversial post which he occupied from June 1948 to May 1952. On account of declining health in 1952, Asaf Ali was appointed Minister to Berne, Switzerland, with the personal rank of ambassador. He was also accredited to Austria and the Vatican, and in this tranquil post he was able to represent India at the United Nations and other international conferences as the need arose. But before he could do much, he died of a heart attack in Switzerland on 2 April 1953 His body was flown back to his beloved city of Delhi where he lies buried in the graveyard attached to the tomb of the great Saint Hazrat Nizamuddin Aulia.

Asaf Ali married Aruna Ganguly in 1928. His wife though very young started to play an important role in her own right in the national movement and soon established a reputation for herself as a political leader. They have no children.

Apart from his political activities, Asaf Ali has great talent for writing fine poetry and prose in Urdu,

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English and Hindi. Early in his career he wrote for newspapers and magazines, supplementing his earnings from his legal practice. Apart from the book on '*Constructive Non-Cooperation*', he also wrote a report on the North-West Frontier and a life of Stalin in Urdu verse. At one stage in the late 1930s he was also writing a book called '*Some Urgent Indian Problems*' dealing with the various causes of Hindu-Muslim friction and how these causes were to be removed. He was also most eloquent as a speaker.

Of middle height, Asaf Ali was handsome and had an agile mind. He possessed personal charm and was immaculate in his dress. Whether in *achkan*, Gandhi cap and *churidar pyjamas* or in Western attire, which he wore in his early days, complete with a venetian bow and sometimes a monocle. Generally he wore glasses. He possessed a ready wit and was never at a loss for a repartee.

As an advocate and cross-examiner he was superb. Had he applied himself seriously to his legal profession, he would have achieved highest eminence.

In his taste for good living he belonged to a past age of refinement and culture. His hospitality was great. It may be said in conclusion that his pursuit to political objectives robbed the legal profession of a great advocate, Urdu poerty of a potential great poet literature of a fine literateur, journalism of a good journalist. What he received and gave to the country in return was leadership on the second line of leaders, and a reputation for a suave handling of troubled situations for others.

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Asan, Mahamavi N. Kumaran (1973 -- 1924)

Kumaran Asan was, born in Kayikara in Trivandrum in April 1873, a pioneer in social reform, and authentic poet whose output is one of the landmarks of Malayalam poertry.

Kumaran Asan, son of Narayanan and Kali Amma, was born in Kayikara in Trivandrum District on 12 April 1873. His father was a small merchant and theirs was a poor family. They were all Hindus of the Ezhava community. In 1917 Asan married Bhanumathi Amma of Tharkaudiyil family to which belonged Rao Bahadur Velayudhan and Dr. Palpu, prominent members of the community. Kumaran Asan had two sons.

In 1880 he began the study of Malayalam and Sanskrit in the village primary school. His uncle Kochu Raman Vaidyan, the village physician, helped him. The example of his parents made him studious, music loving, religious and deeply sympathetic. He continued studies in Sanskrit schools. Later, he was in the Chamarajendra Sanskrit College in Bangalore and after that in a Calcutta College. While in Bangalore, helped by Dr. Palpu and his wife, Asan studied English which he continued in Calcutta. Vivekananda's writings shaped his interpretation of Hinduism, that religion was social service, helping the helpless. Tagore's poems inspired Asan to compose his early romantic poems like '*Nalini*' (1911) and '*Leela*' (1914). His spiritual guide was Sri Narayana guru, the saint, philosopher and social reformer. Sri Narayana Guru was to Asan what Sri Ramakrishna was to Vivekananda. Deeply religious, he was influenced by the Puranas. Among the English books, Sir Edwin Arnold's '*Lights of Asia*' and Dr. Mackay's '*Thousand and One Gems of English Poerty*' showed their impact on Asan.

When aged fourteen, he joined as a teacher in the school where he once studied, but left soon, being too young for regular appointment. Then for a time, he taught Sanskrit to the local people and so came to be known as Asan (preceptor). When he finished his studies in Calcutta, he returned and was with Sri Narayanan Guru like a 'Sishya' at a Gurukula. When

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the *Sri Narayana Dharma Paripalana Yogam* was started in 1903, Asan became its Secretary and worked as such till 1919. These were years of very valuable service by Asan. The Ezhavas were then unapproachables, with few privileges of citizens. Asan started a vigorous campaigning in press and platform against caste discrimination. In 1909 he secured representation for the Ezhavas in the Travancore Legislative Council and he was elected a member. He got a school for his people in his village, got the roads open for them, as also government schools. Guided by the Guru, Asan spread the Guru's teachings and, under the auspices of the S.N.D.P. Yogam, established temples and 'mutts' in various parts of Kerala for the special benefit of his people. The *Advaitashram* at Alwaye is an example. The Yogam had its headquarters at Varkala. In 1920, giving up the secretaryship of the Yogam, he became manager of the Alwaye Ashram. In 1923 he was President of the Yogam and an acknowledged leader of the community.

His crusade for social reform, specially for the removal of the restrictions on the under--privileged, continued with intensity. For this purpose he diverted all his literary talents, specially his poetic genius. These talents had been proved by his earlier compositions like '*Veena Poovu*' (1909). The poem sounded a new fascinating lyrical note in Malayalam poerty. Unlike earlier poets, Asan through a trifling subject, namely, a fallen flower, explains the philosophy of birth, life and death. Death is invitable, but it is not extinction, only part of a cycle and life is only a fleeting experience. In 'Chintavishtayaya Seetha' (Pensive Sita) he surveys various experiences of worldly life, specially of women, perhaps of Indian women.

His later poems show a different purpose, to argue that caste discrimination is meaningless and tragic. This point is powerfully argued in '*Duravastha*' of 1923. Even earlier, in '*Our Thiyyakuttiyute Vicharam*' (Thoughts of a Thiyya boy) of 1908 and '*Simhanadam*' of 1919, Asan had shown how caste discriminations were worrying him. '*Duravastha*' created a sensation. Another beautiful and stirring poem '*Chandalabikshuki*' also deals with the same theme and show how love has no caste barriers. His last poem '*Karuna*' is considered also as his best by many, because, apart from its great poetic charm, it does not suggest so much social propaganda as the other compositions. The theme is not a mere social problem, but the big problem of life. These poems show also the impact of Buddhism on Asan. This impact is more clearly seen in his five volumes of '*Buddha Charitam*' begun as a translation of '*Light of Asia*' but later developing an individuality of its own. Of Asan's many poems, only the most important and characteristic ones could be mentioned here. They show a superb poetic ability, blending beautifully the realities of life which social consciousness, philosophy and emotional strength. His literary talents are to be seen also in his contributions to the magazines *Vivekodayam and Parthibha* which he edited for some time.

The significance of his work as a social reformer, scholar and poet has been widely recognised. Besides membership in the Travancore Legislative Assembly, he was on the Government Law Committee and Trivandrum Town Improvement Committee. He served as a Panchayat Judge. He was a member of the Travancore Text-Book Committee.

Poems like '*Swatantragatha*' and '*Bharatamayuram*' show his national spirit. Political freedom, however, seemed less important to him than social freedom. Social or caste discrimination was his main target of attack. In 1922 the Prince of Wales, visiting India, awarded him the title 'Mahakavi' along with a gold bangle and a silk shawl. He led an ascetic life. While aged only fifty-one years, with many years of valuable service still before him, Asan died in a tragic boat accident on 17 January 1924. Sir. C.P. Ramaswamy Iyer has acclaimed Kumaran Asan as '' ''a leader of his community, a pioneer in social reform, and an acknowledged and authentic poet whose output is one of the landmarks of Malayalam poerty.''

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Asarani, G.K. (1941 --)

Goverdhan Kumar Asarani is one of the shining stars of Indian Film Industry who struggled hard to reach its highest peak as one of the best comedians.

Hailing from a middle class Sindhi business community which migrated from Karachi to Jaipur, Rajastan in 1935 Goverdhan Kumar was born on 1 January, 1941 at Jaipur. He is the third son of Thakurdas Jethanand Asarani and Smt. Jamna Devi Asarani, Four younger sisters and one younger brother comprise their family which was going on smoothly as father owning a cloth store in Jaipur was well established by all means. Unfortunately the business was brought to a standstill soon after 1947 and the family was in dire distress.

Goverdhan Kumar had to face the cruel realities of life at a tender age but managed to earn a little amount by part-time working in a sports shop, general merchant shop, etc. He joined Municipal School and later when his father and elder brother opened their new cloth shop Asarani joined St. Xavier School, Jaipur. Inspired by Principal Father Mann, Pandit Hukum Narain, Father Batsan, Pandit Mishra and Miss Francis, Asarani learned the importance of hard struggle for a better life here. On successful completion of school carreer he joined Rajastan College, Jaipur (1959) where only brilliant students were admitted in the beginning. Here Asarani was influenced by Principal Arthur Hughes, Professor J.C. Joshi of Hindi and Professor A.K. Ojha of Political Science Department. Goverdhan Kumar passed his B.A. with high second class with 59% marks. Even while a student in the third standard of the school, he saw a school play and then decided to act on the stage at the first opportunity. In 1952-53, Asarani worked as a child artist in children's programme of All India Radio, Jaipur and later on became a regular announcer.

In 1963 he joined the Film Institute of India, Poona in its acting course which he passed, obtaining the 1st position in 1965. Subsequently he joined as Lecturer in Acting Course of the Institute where he worked upto 1970. In 1971 he appeared in Hindi film 'guddi' for the first time. The success of this film brought him many roles on Hindi screen as comedian and character actor. He has been awarded coverted 'Filmfare Award' as the best comedian in 1973 in the film *Aaj Kee Taaza Khaber.'* In 1976 he was awarded the best Comedian Award for his role in ' *Balika Badhu;*' in 1973, he bagged the best comedian of the year's Award in film ' *Anhoni*' awarded by Shama Sushma Award, Delhi. The honour was repeated in 1975, 1976 and 1977 by Lion Club , Bombay. He also bagged the Best Actor Award in Gujarati in 1977. He has worked in four Gajarati films as leading man's role in ' *Maa Baap Mota Gharnee Vahu; 'Sansar Chakra' and 'Maa Te Maa'.*

In 1977 he directed his first film which was also written by him and he played the leading role in ' *Chala Murli Hero Bunne*. People around him had their own apprehensions at this venture, but the success of this film made them change their attitude towards him and its gave him the confidence, courage and determination to go ahead. In 1978 *'Salam Mem Saab'* was written and directed by him while in 1979 his third film ' *Ham Nahin Sudhrenge*' written , directed and produced by him firmly established him in the film industry. Presently he is a comedian, versatile actor and is

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at the peak of his popularity. Asarani is married to Manju Bansal of Delhi who as a student joined acting course in the Film Insitute of India, Poona where she has also worked as a Lecturer for some time.

Asarani's ideas and ideals have been as he states, largely influenced by the life and teachings and work of leaders like Napoleon, Swami Vivekananda, Mahatma Gandhi, Charlie Chaplin, Guru Dutt and Satyajit Ray. He looks upon film industry as the one place where one can give best expression to his or her creative faculties.

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Asawa, Gokul Lal (1901 -- 1982)

Gokul Lal Asawa, born on 2 October, 1901 at Deoli Cantt (Tonk District), was a staunch follower of Gandhiji in freedom--struggle.

Gokul Lal was born on 2 October, 1901 at Deoli Cantt (Tonk District). He belongs to a middle class Maheshwari family. His father Shri Hazari Lal was a man of ordinary means. He got his earlier education from Shahpura, a town near Deoli. He passed his High School Examination from DAV High School, Ajmer. He joined Government College, Ajmer, for Intermediate Examination. He got the Birla Scholarship and joined Banaras Hindu University from where he got his B.A. and M.A. (Philosophy) degrees in 1926 and 1928 respectively. On completion of his education, he joined DAV High School, Ajmer as a teacher during the session 1928-29. Later he joined as Assistant Professor in Philosophy in Herbert College, Kota. But during his one year stay at Kota, he was involved with national activities and incurred the displeasure of the Principal, with the result that he was not confirmed in his appointment and his services were dispensed with due to so-called "undesirable activities".

He plunged himself into national activities. At that time Gandhiji started his famous *Dandi March* (12 March, 1930). Gandhiji and his followers made salt in violation of the Salt laws. Shri Asawa joined this movement at Ajmer and he became a staunch Satyagrahi from then onwards. He was arrested four times during the year 1930-32. He suffered imprisonment upto 1940. During the Quit India Movement of 1942, he was again arrested. He had the unique privilege of being the member of AICC during 1931-35, 1937 and 1939. For sixteen years continuously, he was the member of the Ajmer Mewara Provincial Congress Committee

He was instrumental in establishing the first responsible Government in the Princely State of Shahpura in 1947, perhaps the first among the 541 princely states in India. He was its Chief Minister. After working for about 6 months as Chief Minister of Shahpura State, he became Deputy Chief Minister in the United Rajasthan which was inaugurated by Pandit Jawaharlal Nehru at Udaipur in May 1948. In November 1948 he was nominated as member of the Constituent Assembly where he contributed his lot in framing the constitution of Free India.

From 1952, he went into self-imposed political isolation. The reasons, perhaps, were: he was a strict disciplinarian, selfless worker and sharp-tongued. He could not adjust himself in the party politics of the State.

One of the Rajasthan Gandhians, Shri Hari Bhai Upadhyay showered all praises on him. In his works, Shri Asawa is described as hard, honest and most loyal to the country and the Congress organization, rarely found in the field of politics. He can be assigned any work. The first Chief Minister of Greater Rajasthan-Shri Vyas Jai Narain, called him guru and he was

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called as Guru among the people. He was believed in simple living. He could adorn the chair in any University in Philosophy. He died in 1982.

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Narayanan Asari, a martyr, died of bullet in police firing in Travancore.

Narayanan Asari was born on August 31, 1914, at Venkittamooda, Nedumangad Taluka, District Trivandrum, Kerala. Blacksmith by profession, he actively participated in the freedom struggle in the Travancore state in 1938. Died of bullet wound he received in firing by the police near the police station at Pangode on September 30, 1938.

Asgar, Ismail (1934 -- 1946)

Ismail Asgar, a martyr, died of bullet in police firing in Bombay.

Ismail Asgar was born in 1934. Died of bullet wound he received in firing by the police on February 23, 1946, on people demonstrating in support of the revolt by ratings of the Royal Indian Navy, near the Parsi Statues at Byculla, Bombay.

Ashk, Upendra Nath (1910 --)

Upendra Nath Ashk is a prolific writer and has to his credit about seventy publications in Hindi alone.

He was born in 1910 in a Brahmin family. His original name was Indranarayan, but his father Pt. Madhoram, a station master in the Indian Railways, later christened him as Upendra. As a writer he also used the pseudonym 'Shanawar'. On the death of the poet Kashmiri Lal Ashk, whom Upendranath admired a lot, he adopted the suffix "Ashk".

Ashk received his early education at home under the strict guidance of his father and later joined Saindass Anglo-Sanskrit High School at Jullundhar from where he passed his Matriculation Examination in 1927. In 1931 he graduated from the D.A.V. College, Jullundhar and five years later he graduated in Law from Lahore.

He married Sheila Devi in 1932 who died of T.B. in 1936. He married for the second time in 194,1 but the couple got separated after a partnership of about six months. He has a daughter out of this wedlock. He married Kaushalya Devi in 1941 and has two sons. Kaushalya devi is a writer in her own right. The family is now settled at Allahabad.

Ashk spent quite some years of his early professional life in journalism. He joined the editorial board of a Lahore Urdu daily *Bhisham*, after having worked as a teacher for about six months. He shifted to *Bandematram*, another Urdu daily from Lahore which was being run by Lala Lajpat Rai. He also worked in *Veer Bharat* on a part-time basis and as a co-editor of *Bhuchaal*. In 1939 he went to Preetnagar (Amritsar) and for a couple of years was editing the Hindi-Urdu publications of *Preet lari*. In 1941 he joined the All India Radio, Lahore as a playwright and worked there for three years. In 1944 he joined as editor of the Hindi journal *Sainik Samachar*, Delhi. In the following year he left for Bombay on the invitation of Filmistan, one of the most leading Bombay film producers of those years. He wrote dialogues for a few Hindi movies like *Mazdoor and Safar* and also acted in a couple of them. In 1947 fell a victim to T.B. and had to quit Bombay as well as the film world. In 1948 he migrated to Allahabad and established Neelabh Prakashan in 1949.

Although Ashk is now recognised as a Hindi literateur, but his early writings were in Punjabi and Urdu. He started writing *Baints*--a popular metre of Punjabi folk-lore, at a very early age. Very soon he shifted to Urdu and almost all his writings during 1926-1934 were in Urdu. In 1931 he started having correspondence with Munshi Prem Chand, the noted Hindi short--story-writer. It was under his inspiration and that

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of Pt. Makhan Lal Chaturvedi that he shifted to Hindi which he adopted as the medium of his creative expression. Besides these languages, Ashk is well read in Englush literature and has a working knowledge of a few other Indian languages, Gujarati, Bengali and Marathi.

Ashk is a prolific writer and has to his credit in Hindi alone about seventy publications. Of these there are ten novels includng his monumental work *Girti Diwaren* (The Crumbling of Walls) He has written thirteen full length plays ('*Anjo Did and Chhota Betare*' among the more well known; about fifty one-act plays, twelve collections of poems, four works of literary criticism and two books of essays to his credit. Many of his works have been translated both into Indian and foreign laguages, particularly in Russian. His *Girti Diwaren and Alag Alag Raste* have also been telecast by the Moscow Television.

Ashk's literary attainments are spread over practically all the genres of literary form, but it is in the plays and novels that he has established an identity of his own. Known as a realistic writer, he always chooses his themes and characters from life as it is, even though one finds glimpses of idealism here and there. Either under the influence of Marx or because of his own predilections he identifies his writings with the experiences, problems and consciousness of the lower middle classes. In fact, the dexterity with which he describes the sensibilities of this section of the society is perhaps unmatched in the contemporary Hindi literature. His approach to entire literature is said to be professional, which is not the same as being commercial.

Recognition to Ashk has come in abundance. Almost a dozen of his books-writings have received literary awards. In 1959 the Government of Punjab honoured him as an eminent man of letters in Hindi literature. In 1965, Sangeet Natak Akademy conferred upon him the honour of the best playwright in Hindi and in 1972 he received the coveted 'Nehru Award' from the Soviet Land. Kala Darpan, Chandigarh arranged an Abhinandan Samaroh in his honour on his 79th birthday in 1980. He is at present busy writing out the last sequel to his *Girti Diwaren*.

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Ashok Kumar (1911 --)

Ashok Kumar, distinguished veteran of the Indian movies, who has dominated the Hindi films over forty-five years.

He hails from an upper middle class Bengali Brahmin family, settled at Khandwa in Madhya Pradesh. He was born at Bhagalpur in Bihar at the residence of his opulent maternal grandfather on 13 October, 1911. His grandfather and father Kunja Lal were practising lawyers. His mother had received western education and his father's sister was deeply religious-minded. They created a literary taste in him by relating to him stories from the English and Indian classical writings. He accompanied them to several places of pilgrimage. This inspired him to study Sanskrit and Indian culture. The impact of his maternal uncle developed in him the interest in music.

Ashok Kumar had his education at Khandwa. He took B.Sc. degree with a view to taking up a job in Germany where his uncle was employed, but this could not materialize due to his uncle's death. He, therefore, joined Law in Calcutta to become a lawyer but could not complete it, as the film director Himanshu Rai took him to Bombay in 1934 and appointed him as an assistant cameraman and laboratory-in-charge. In Calcutta he had come in contact with Sarat Chandra Chattopadhyaya and seen the glamour of the New Theatres. In Bombay he became westernized. He was married to Shobha Devi and had a happy married life.

While seeking a professional carrier, acting in films had never entered the imagination of Ashok Kumar because he had no interest in it and the profession was not considered respectable. However, it was

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thrust upon him in 1935 by his patron Himanshu Rai who first trained him in script-writing and subsequently, discerning in him hidden potentialities of a first-rate actor, selected him for the role of hero in the film '*Jiwan Naiya*' with Devika Rani as heroine. Quite surprisingly, this thrilling experience of the screen world proved ever-lasting in his mind.

Since then Ashok Kumar acted in numerous films such as '*Achhut Kanya*', '*Kangan*', '*Bandhan*', '*Afsana*', '*Bandhish*'. *Ek Hi Rasta*' '*Bhai Bhai*', '*Chalti Ka Nam Gadi*', *Yeh Rastey Hain Pyar Ke*' '*Gumrah*', *Karigar*' *Aaj Aur Kal*' '*Victoria No, 203*' and emerged as an eminent actor. But his initial psychological nervousness while facing the camera continued throughout. While the acting brought to Ashok Kumar name, fame and wealth, he made the profession respectable, dignified and attractive. Since then he educated boys and girls of good families gradually to shed their hesitation in selecting career in films. Because of Ashok Kumar's excellent performances, the Bombay Talkies gained prominence and its films became very popular.

In 1947- 48, Ashok Kumar engaged himself entirely in film production, His films --'*Kalpana*', '*Ragini*', *Majboor, Mahal, Pareenita, Samaj* and '*Teri Surat meri Aankhen*'- were very much liked by educated middle and upper class gentry. They had story value, natural acting and realistic depiction of society and its problems. But for want of sex, violence and awe-inspiring theatrical elements they lacked mass appeal and could not become financially beneficial. Therefore, Ashok Kumar resumed acting in which he had already made a mark. He acted as hero in '*Sangram*', '*Didar*', '*Samadhi*' and many other films and achieved fresh laurels. But in later years he preferred to take up short character roles which are less strenous, have greater scope for artistic acting and can provide relaxation to him.

In all, Ashok Kumar has acted in more than 300 films and still has several on hand. Having spent lifetime in films, he is the most eminent film personality in the country. Because of this he is highly respected in Bombay film circles and addresed as 'Dada Moni'. For his immense contribution to the art of acting he received the 'Sangeet Natak Akademi Award' in 1950 , 'Bharat Award' in 1968 and subsequently the 'Filmfare Award'. At the 29th National Film Festival he was made Chairman of the Jury.

As a man, Ashok Kumar has sympathy for the afflicted. He believes in stars and regards astrology as a perfect science. He often considers the date of his birth inauspicious. From the events of his life he has concluded that right from his birth the very first of everything has proved ominous. Dog and pigeon keeping, painting, chess and astrology have been his hobbies. to these he had added homeopathy and poultry farming. He is very fond of relating anecdotes in friendly circles. He has one son and three daughters.

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Ashraf, Dr. K. M. (1903 -- 1962)

K. M. Ashraf, scholar and patriot, was born on 25 November, 1903 in the village of Daryapur in Aligarh district. He wrote plays and features.

Dr. Kunwar Mohammad Ashraf, scholar and patriot was born on 25 November, 1903 in the village of Daryapur in Hathras tehsil, Aligarh district in Uttar Pradesh. His ancestors were Hindu Rajputs who got converted to Islam. They originally belonged to the village of Tasi in formerly princely state of Alwar. His grandfather, Thakur Kunwar Muin, who had adopted the profession of a *hakim*, moved out of Tasi because of economic hardships and ultimately settled down at Daryapur. Ashraf's father on birth was named Murli Singh, who became the station master at Shahdara in Delhi. His mother passed away when he was just four years old.

Ashraf had his education at the upper primary school in Daryapur. His father engaged a Maulvi for teaching him the Quran and Islamic theology. In the school his teacher Pandit Ram Lal influenced him most. After one and half year s, he was sent to another school in Aligarh and later on to the *Sanatan Dharam*

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Sabha High School, where he read upto class III. As his father was transferred to Muradabad, Ashraf joined Hewett Muslim school, where he studied Hindi and Sanskrit upto class VI and thereafter, Urdu and Persian. He passed Matriculation in 1918.

His early education and contact with liberal Hindu teachers seems to have imbibed a secular outlook in him. At school he gained reputation as a budding orator. Maulvi Rahmatullah, his Arabic teacher, was a nationalist and an anti-imperialist. Ashraf instinctively imbibed the values of patriotism and nationalism, specially when he came in contact with Maulana Hasrat Mohani in 1922. On completion of school examination Ashraf joined M.A.O. College, Aligarh. He protested against his European teacher, who was teaching lesson of the superiority of white races. He was fined and expelled from the class. After passing his F.A. he joined B.A. in the same college.

In 1919, the political atmosphere in India was surcharged. A new revolutionary period had begun with the Anti-Rowlat-Act agitation and the Jallianwala Bagh Massacre. Mahatma Gandhi emerged as a mass leader and gave a call for *Satyagraha* and subsequently for the Non-co-operation movement. Since the college belonged to the nation, they captured its building. Soon after, the Jamia Millia Islamia was founded in the college mosque by Maulana Mahmud-ul-Hasan. Jamia was dissident anti-British group, which was thrown out of the M.A.O. College and its teachers started teaching work in tents across the road. Jamia-Millia became the centre of the *Satyagrahis*. Ashraf joined this nationalist group and started wearing khadi. As the non-co-operation movement subsided, M.A.O. College was re-named as Aligarh Muslim University. Ashraf joined A.M.U., in 1932, for his B.A. (Hons.), even though he had already passed B.A. from Jamia Millia. He studied under Dr. Mohammad Habib, whom he always called his *guru*. He passed B.A. (Hons.) in 1925, M.A. (History) in 1926 and L.L.B. in 1927. He broke all previous records in these examinations.

During the student days, he became very popular and was elected Vice-President of students' union. At Alwar he saw for himself the hardship of the *begari* labourers and the humiliating treatment they were given by the Maharaja and his courtiers. This increased his hatred for the present social system. He had already started imbibing socialist ideas at Aligarh, particularly because of his association with Professor Muhammad Habib. After passing L.L.B., Ashraf established a legal practice at Muzaffarnagar for a short period. His patron, Maharaja of Alwar, now sent him to London for higher studies. In London he joined two courses, Lincoln's Inn for Bar-at-law and later the School of Oriental Studies for Ph.D. in medieval Indian History. He worked on the thesis concerning life and conditions of the people of Hindustan from 1200 to 1550. In 1928, Ashraf actively worked against the Simon Commission. He supported the nationalists and opposed the communalists among the Muslims. However, he did not take active part in politics at this stage.

In 1929, Ashraf got small scholarship to complete his Ph. D. in London, and got the degree in 1932. He lived a life of poverty and hardship with an allowance of Rs. 100, but was mentally satisfied. He was a student in England during one of the worst periods of mass poverty, unemployment and deepening crisis. He found inspiration in the Russian revolution and concrete example in the social reconstruction of the Soviet Union. This visit made him a communist.

In 1934, he returned to India and joined as a lecturer at the Aligarh Muslim University. Just after one year, he was drawn into active politics as a whole time worker and gave up academic career. As the communist party was illegal, he started working in the Congress Socialist Party which had been formed in 1924. Soon after, Ashraf was elected a member of its National Executive. In 1936, Ashraf attended the Congress session presided over by Nehru at Lucknow and acted as a spokesman of the communists. His speeches at the Congress session at Tripuri, Ramgarh and AICC sessions at Poona, Allahabad, Bombay, etc. were eagerly read by public. At Nehru's request, he joined the Congress secretariat at Allahabad. He was put in charge of West Asia and Muslim mass contact programme.

In 1937 general elections, he contested an assembly seat on a Congress ticket in Mathura-Agra constituency. He was defeated with a narrow margin

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of two hundred and seventy-five votes. However, he continued drawing the Muslim masses into the national movement. He opposed the communal politics of Muslim League tooth and nail. A body of the nationalist Muslims, the Azad Muslim Conference elected him as a member. In 1940 he was imprisoned and was released only two years later. In the Deoli Concentration Camp, as a result of prolonged hunger strike for over thirty days, his health deteriorated. After his release in 1942, he shifted to the newly set-up headquarters of the CPI in Bombay and became a permanent invitee to the Central Committee of the party which he continued to attend till 1948.

In 1933-34, he led a Meo peasant struggle against the Maharaja of Alwar's oppression and exploitation of poor peasants on their demands for reduction of revenue and octaroi, grazing and toll taxes. It is popularly known as Alwar or Meo Gardi. Armed battles took place between the armed forces of the Maharaja and the peasants. Ashraf visited a large number of Meo villages during their struggle and directed the peasants in their movement and guided them in handling arms and ammunition against Maharaja's forces. The Government of India sent its own troops to control the state and deprived the Maharaja of his authority. The revenue was reduced and some other taxes were abolished and relief measures were taken.

Ashraf organised the youthful Meos to join Praja Mandal and fight for the country's independence. Soon after this the Praja Parishad movement started in the princely state of Bharatpur. The Bharatpur patriots approached Ashraf. He took part in the conference of Praja Parishad held in Punhana in the district Gurgaon (Haryana). Under his influence, the Meo leaders Syed Mutalabi, Chaudhary Abdul Haye and others joined the movement and *satyagraha*.

He had countless friends in Mewat and every village was his village. He would ask the educated persons to follow the example of the youth of Russia and China in patriotism. Besides this, he encouraged them to collect the verses of Mewat poets and to record the lives of the sufis of Mewat. Due to his presence in the Congress organisations in Gurgaon, Bharatpur, Mathura and Agra, people began to learn something of Marxism from the outset.

In 1948, Ashraf edited a daily newspaper called *Naya Daur,* which was distributed by the CPI. The paper's services in counteracting communalism were acknowledged by all peace-overs, reputable newspapers, as well as leading writers and politicians. It specialised mainly on news that showed up the conspiracies of the communalists and the princely states.

Ashraf was a man of letters. He wrote plays and features. One such on the life of Mirza Ghalib was so outstanding that it became a real sensation when the B.B.C. broadcasted a portion of it in the Indian programme. He was essentially a scholar, an idealist, warm, affectionate and tender. He hated snobbery as much as he detested hypocrisy. He taught in Delhi University in 1959-60 and his college, K.M. College, became a centre of a new wave of historical studies.

In November 1960, Dr. Ashraf went to Berlin, where the Himboldt University had appointed him as a Guest-Professor in Medieval Indian History at the Institute of Indology. He lectured here on the History of feudalism in India. Later he presided over the medieval section of the Indian History congress session, held at Aligarh in December, 1960. Here he had an opportunity to expound his philosophy of history, based on historical materialism. From July to December 1961, he was in Soviet Russia on a long-standing invitation from the Institute of the People of Asia of the Academy of Sciences of the Soviet Union. He collected materials for his study of the influence of nomadic people of central Asia on the development of feudalism in India.

He was a genuine patriot and a true internationalist. He will always be remembered for his consistent and continuous struggle against communalism and his exposure of its causes both internal and external. Because he worked and fought so consciously and out of a feeling of responsibility based on knowledge, the late Dr. K.M. Ashraf lives in our memory as the incarnation of an ideal type of historian--the learned scholar combined with the ardent revolutionary. He helped to create Marxist intellectual climate for historical writings. At the end of 1961, he returned to East Berlin. He was planning to write books on history of feudalism in India and was also induced by his friends to write down his autobiography, covering the crucial

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periods of our freedom movement. However, fate shattered his plans and on 7 June, 1962, Professor K.M. Ashraf, at the age of fifty-nine died of a heart attack. His mortal remains were buried in the "Cemetery of Socialists" at Berlin.

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Ashraf Jahangir Simnani (D. 1436/37 A.D.)

Mir Saiyid Ashraf Jahangir Simnani added a new dimension to the growing Chishti centres in Jaunpur. He emphasized the belief that anything other than God did not exist-the *Tawhid* meant that what existed was He.

A new dimension to the growing Chishti centres in Jaunpur was added by Mir Saiyid Ashraf Jahangir Simnani. The story of his life in the biographical accounts, such as the *Miratu'l-Asrar*, are legendary. Simnani travelled round the world only once; and then performed the same journey on two occasions in a supernatural way; hagiologists including the author of the *Lata'if-i Ashrafi*, however, have failed to discriminate between the two. More reliable are the Saiyid's own letters, although they fail to provide biographical evidence.

Mir Saiyid Ashraf Jahangir Simnani was born at the end of the thirteenth century and left Simnan at about the age of twenty-three. He had been friendly with Shaikh `Ala'u'd-Dawla simnani, but remained unimpressed by his theory of *Wahdat al-shuhud*, devised as a counter to Ibn al-`Arabi's *Wahdat al-Wujud*. A study of the controversial letters exchanged between Shaikh `Abdu'r-Razzaq kamalu'd-Din bin `Abdu'l-Ghana'im al- Kashani and Saiyid `Ala-'ud'-Dawla seems to have prompted the Saiyid to go to Kashan to study under Shaikh `Abdu'r-Razzaq. The latter was an enthusiastic interpreter of the works of Ibn al-Arabi. The Saiyid studied the *Futuhat al-Makkiyya* and Shaikh `Abdu'r-Razzaq Kashani's *Istilahat al-Sufiyya* (dictionary of Sufi Terms) under that great master of *Wahdat al-Wujud*. It would appear that the Saiyid left Kashan sometime before Shaikh `Abdu'r-Razzaq Kashani's death in 730/1329.

Simnani left Kashan to travel and during this period Mir Saiyid `Ali Hamadani became his companion. They visited all the important sufi centres in Iran, Iraq, Syria and Turkey and may have performed a pilgrimage. Travelling through Khurasan Simnani visited Mashhad, then went to Transoxiana where he spent sometime with Khwaja Baha'u'd-Din Naqshband. Then taking the route through Multan and Uch to India, Simnani lived for a period with Makhdum Jahaniyan. Delhi was his next stop. Saiyid Gisu Daraz, who had already been converted to the teachings of Shaikh Ala'u'd-Dawla Simnani's followers was unconvinced by Saiyid Ashraf's discourses on the *Wahdat al-Wujud*. Disappointed, the Saiyid moved eastwards,reaching Munyar on 2 January 1381.

At the time of his arrival, the body of Shaikh Sharafu'd-Din Yahya Munyari was awaiting burial. The Saiyid led the pre-burial prayers of Shaikh Sharafu'd-Din, and this would indicate he had already achieved considerable prominence. He left Munyar for Pandua and was initiated as a chishti by Shaikh Ala'u'l-Haqq. This was his last initiation as he had already become a member of every existing sufi order. From Pandua Simnani went to Sunargaon, visiting the descendants of Shaikh Shrafu'd-Din Tawwama. Bengali sufis whose beliefs were filled by the idea of the Unity of Being were highly impressed by the Saiyid lectures on that subject. Early in Ibrahim Shah Sharqi's reign, Simnani arrived in Jaunpur, however, the personality of Qazi Shihabu'd-Din Daulatabadi so dominated the Sultan's court that he immediately left for Kichaucha, in the modern Faizabad district of U.P. Although, the Lataif-i Ashrafi tends to imply that he again travelled around the entire world with Shah Madar, this of course, would imply a miraculous journey while in the state of *Tair*. a common occurrence attributed to many sufis of the century.

At Shaikh Nur Qutb-i `Alam's request, the Saiyid persuaded Sultan Ibrahim Sharqi to liberate Bengal

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from the domination of Raja Ganesa. He also wrote a letter to Sultan Hushang (1406-35) of Malwa in response to the Sultan's request to counsel him in matters of the Government. His advice included the following points; in the event of on infidel invasion *Jihad* was compulsory for all Muslims, but as retaliation for an internal revolt of *kafirs, jihad* was optional. The administration should be run in consulation with the heads of different power groups. The belief held by some sages and ministers that consulation was dangerous because it worked against state security was, Simnani believed, against the best interests of the government.

To Saiyid Muhammad Ashraf Jahangir Simnani, the duties of a ruler to promote the interests of his subjects were extensive. He should rise early and then perform morning prayers. He should hold public audiences in which complaints of peasants and common Muslims were heard. Justice and the holy law should be enforced by the Sultan. Sadrs should place before rulers applications from the many Saiyids, Qazis and sufis, A Sadr should have integrity and kindness without distinction, and preferably should also be a mystic. A vizier should be accomplished in all the sciences and the arts, but more significatly, he should be deeply religious.

As indicated by the letters of Sultan Ibrahim Shah Sharqi on Ganesa's uzurupation of power. Saiyid Muhammad Ashraf was still alive in 1415. This would tend to negate the date of the death as given in the *Khazinatu'l Asfiya* as 27 Muharram 808/25 July 1405, although, it has been accepted uncritically by many modern scholars. Basing his assumption on the *Tabaqat-i Shahhajaani,* Rieu believes the Saiyid died after 840. 1436-37. Although, this would make the Shaikh's life rather long, this date is more acceptable than the anachronistic date specified in the *Khazinatu'l-Asfiya'*.

Simnani emphasized that the majority of sufis were followers of the Unity of Being theory and the hostility of the `ulama' and the jurists was prompted by reasons of expediency. In accordance with the teachings of Shaikh `Abdu'r-Razzaq Kashani, Saiyid Muhammad Ashraf stressed the necessity of gaining a true understanding of the esoteric definitions of the technical terms of sufism. Finding that Indian sufis did not have an adequate knowledge of the terminology contained in the theory of the *Wahdat al-Wujud.* Simnani wrote a number of books, including the *Basharatu'l-Lkhwan*, the *Fawa'idu'l-Asraf*, the *Basaratu'z-Zakirin* and *Tanbihu'l-Ikhwan* to cater for the needs of novice mystics. The *Miratu'l-Haqai'q* and the *Kanzu'd- Daqai'q* were written by Simnani for the benefit of specialists. His books and letters succinetly and convicingly clarified common misunderstanding about the Unity of Being. At the same time, Saiyid Muhammad Ashraf Simnani popularized the use of the Persian the *Hama Ust* (All is He)thus emphasizing the belief that anything other than God did not exist-the *Tawhid* meant that what existed was He. *Shuhud* (Appearance) and *Wujud* (Being) were identical in the sense that everything existed through His Essence (*Haqq*) and this state was a gift from the Essence. An independent existence necessarily implied non-existence. The Unity of Being did not imply that being was united with the world, wrote Simnani instead it was a realization by the Slave that the one Divine Essence was manifested in creation.

Simnani saw the death of self in terms of a spiritual ascent towards the Divine and maintained that it demanded complete severance from involvement in earthly existence. The verses did not, however, advocate transmigration, which Simnani added, was a different thing altogether.

In a letter to Qazi Shihabu'd-Din Daulatabadi, Simnani gave a very spirited defence of Ibn al-`Arabi's theory of the obedience and faith of Pharaoh Thothmis I of Egypt. He stated that the question of the Pharaoh's faith was discussed on ten different occasions in the *Fusus al-Hikam.* Ibn al-Arabi observed that the Pharaoh feared neither hell nor its tortures, however, he did obey the creative will of God (al-Mashiyya) and His eternally pre-determined command. Thus, he was not a free agent and his disobedience was neither purely religious nor irreligious and therefore it was unfair to call him unfaithful.

Before Saiyid Muhammad Ashraf's arrival in India, a holyman named Rukn claimed to be the Mahdi. It was during the reign of Sultan Firuz Shah, who duly had Rukn beheaded. Often the subject would be

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discussed at Simnani's gatherings. The many songs of the Mahdi had been recorded in the authentic *Ahadis* of the Prophet, said Simnani, and it was therefore easy to discredit false claimants. According to him someone had proclaimed himself to be the Mahdi during the time of Shaikh Sadru'd-Din of Quniya and the Shaikh had become embroiled in a great controversy because of his refusal to endorse the impostor's claim. Likewise, Simnani met another Mahdi pretender in Turkey and advised him to refrain from such adventuous and dangerous ambitions.

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Maktubat-i Ashrafi, British Museum, Or 267f. 54b.

Lata'if-i Ashrafi XVI, Banikpur, no 1368, ff, 114a-133b.

Translation from R.A. Nicholson, *Rumi, Poet and Mystic*, London, 1964. p. 103.

Maktubat-i Ashrafiyya, Aligarh, ff. 135b=136a.

Maktubat, letter to Qazi Shihabu'd-Din; AA, pp. 166-67.

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Ashtekar, Pandit Balakrishna Anand Rao (1882 -- 1956)

Anand Rao was the most eminent musician of the famous Gwalior Gharana and dominated the musical horizon of Gwalior during the first half of the present century.

Pandit Balkrishna Anand Rao Ashtekar, popularly known as Raja Bhaiyya Poochwale was the most eminent musician of the famous Gwalior Gharana, who dominated the musical horizon of Gwalior during the first half of the present century. This great musician of Gwalior was born on 12 August, 1882 at Lashkar, Gwalior. His family originally hailed from Satara in Maharashtra. But Raja Bhaiyya's great grandfather, Keshava Rao Ashtekar left his homeland and migrated to Jhansi alongwith Sadasiva Rao Bhau. Here he was given the Jagir of Pooch. Since then the nick-name Poochwale has stuck to the family. In 1857 when the War of Independence broke out in Jhansi, Keshava Rao's son Ramchandra Rao shifted to Gwalior where he settled down permanently. Raja Bhaiyya was the grandson of Ramchandra Rao's son Anand Rao.

Anand Rao was a great lover of music. He played sitar and harmonium. His brother Ganpat Rao was also interested in classical music. From them Raja Bhaiyya inherited his love for music. He was a physically handicapped child having been struck by paralysis at the tender age of two and a half years; when he became lame. This infirmity must have precluded an active childhood and Raja Bhaiyya spent a lot of his time listening to various musical concerts that were regularly held at Gwalior. He got the opportunity to listen to some of the great musicians of his time and this increased his love for music all the more.

The story of Raja Bhaiyya's training in music is very interesting. He was born in an age when classical tradition was confined to *Gharanas*. The knowledge remained within the family and was transmitted from father to son. It was extermely difficult for an outsider to break into this closed world of *Gharanas*. Raja Bhaiyya had to struggle hard against this narrow--mindedness of the Gurus of his time who would not impart knowledge to him even though he was so keen to learn.

Raja Bhaiyya started to learn music at the feet of late Vaman Bua *Phaltankar* and then from his son Shivram Mistri Alias Lala Bua. The father and son taught him four hundred compositions of their Gharana. Vama Bua died in 1961 and Lala Bua in 1964. Raja Bhaiyya now tried to become a disciple of the great Khayal singer Shanber Pandit of Gwalior. But the family of the great musician was opposed to his taking up an outsider as his disciple. So for sometime Pandtiji refused to make Raja Bhaiyya his disciple. He was however, not discouraged by the refusal. Shanker Pandit used to sing everyday at the temple of Shree Vitthalji in Lashkar. Raja Bhaiyya was there every day to listen to him and thus started to learn like legendary Eklavya. Ultimately, impressed by his tenacity and devotion, the Pandit relented and took him as his disciple, and taught him two hundred compositions. Raja Bhaiyya also had the privilege of learning the national system devised by Vishnu Narain Bhatkhande, for which he was specially sent by the

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Gwalior Durbar to Bombay. But with him the association of Raja Bhaiyya was not exactly that of teacher and taught, because Bhatkhande also learnt many compositions from Raja Bhaiyya.

The difficulty faced by him when he was searching for a Guru left a lasting impression on Raja Bhaiyya. Never again any one willing to learn was to experience the same difficulties so long as Raja Bhaiyya was alive. In his own time he became a large hearted Guru who imparted knowledge freely to his disciples. Due to his efforts Madhav Music College was founded at Gwalior in 1928, thus throwing open the portals on music to every one willing to learn. For the benefit of his students he wrote several books of music. His *Tan Malika* in three volumes is an excellent text book of *Khayal Gayaki.* Another book *Thumri Tarangini is* a collection of *Thumris.* His third book *Dhrupad Dhamar Gayan* is a text book of *Dhrupad gayaki.*

As a musician, Raja Bhaiyya's forte was his beautifully well modulated voice, the variety of his *tans* and the unique way of reaching the 'sum'. He could sing *Dhrupad, Dhamar, Khayal, Thumri, Tappa* and *Bhajans* with equal ease. During his long career he gave innumerable concerts in all the major cities of India. As his fame grew, honours were heaped on him. He was given the title of '*Sangeet Ratnakar*' by the Gwalior and Sangeet Chhaya by the Maurice Music College durbar of Lucknow. The President of free India awarded the best Musician's award and the President' Medal.

Raja Bhaiyya Poochwale died on 1 April 1956. But the musical tradition founded by him is being carried forward by his numerous disciples who have brought glory to their great guru by their devotion to the cause of music. Notable among them are Bala Saheb Poochwale, his son and the late Dattu Bhaiyya Poochwale, his nephew, Govid Rao Rajurkarof Jaipur and his disciple Malvi Rejurbar, Professor B.S. Pathak of Allahabad, Dr. Sumati Mutatkar of Delhi, Ramachandra Rao Agnihotri and the late Sadasiva Rao Agnihotri are some of his other disciples.

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Ashvini Kumar (1920 -- ?)

Ashwini Kumar has been an outstanding sportsman throughout his academic career and service. He represented the country in Hockey, Boxing, Rowing and Atheletics.

Ashwini Kumar was born on 27 December, 1920 at Lahore. His father Dr. Viswanath was a distinguished physician. He passed his M.A. in History in 1942 from Government College, Lahore and stood second in the University. He passed his B.A. (Hons) in English literature and he had his schooling in a public school. In 1942 he was selected in the Imperial police and stood first among the Indian students. Earlier he was selected in Royal Navy in 1937, but he left it. In the Punjab University he was known as a crack-boxer, a fine hockey player, and an expert in rowing. Since he was good in studies as well as in sports he was awarded Roll of Honour in sports as well as in education.

He had a very distinguished record in the Indian Police for over thirty-seven years and worked out some of the most difficult murder cases known in Indian criminal history. His tenure was highlighted by the many occasions he made news. He shot into world headlines when he liquidated the notorious gang of dacoits headed by Bhupat that had created a reign of terror in the state of Saurashtra in the early 50s. Once again he worked out very difficult cases of looting of banks, raliways and the whole town of Mukerian in 1956. In 1965, he gave a dramatic chase to Sucha Singh, the principal suspect in the Kairon murder case, into the territory of Nepal. All of them have been hanged with the exception of one who awaits gallows. He was the youngest Inspector General of Police and was promoted to this rank in 1957 after only eleven years of service. Even in the field of defence of the mother-

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land he was commanding the Border Security Force all along the Western borders of India with Pakistan and was always in the front line alongwith his bordermen during the 1971 War. He retired as Director-General, Border Securtiy Force after serving in the Police Force as one of the most distinguished, courageous and brilliant officers. To date he is the highest decorated Indian Police Officer for gallantry and distinguished services. He won the highest gallantry award in the Indian Police (The President's Police Medal for Gallantry) in 1949 , with three citations. He was also awarded the highest medal for distingunished services and the Police Medal for meritorious service. was awarded the *Padma Bhushan* for outstanding gallant work in the 1971 war with Pakistan.

Mr. Ashwini Kumar has been an outstanding sportsman throughout his academic career and service. He represerted the country in Hockey, Boxing Rowing and Athletics. As a patron of sprots, he has led many Indian contingents abroad to Vancouver (1954). Melbourne (1956), Tokyo (1958). Cardiff (1958), Rome (1960) and Edinburgh (1970).

He was the President of the Indian Hockey Federation for more than two decades when our country was the world champion and had been actively associated with almost all important sport activities in India and abroad. As on date, he is the member of Executive Board of the International Olympic Association, the first Asian to be so elected, controlling with four others the entire games of International Sport. He was also President of the Indian Basket Ball Federation, and Indian Athletic Frederation, was President of the Punjab Olympic Association for about twenty years and Secretary of the National Olympic Committee for almost two decades. He resigned in 1976. The first Indian to be elected a Vice-President of the International Olympic Committee, Mr. Ashwini Kumar is a man of many parts, a many-sided personality, whose mien and bearing belie his sixty-two years.

The first Indian to hold this prestigious office (and second Asian, the first having been Mr. Kiyokawa of Japan,) Ashwini Kumar defeated his only rival Mr. Hulian K. Roosvelt of the USA by forty-nine votes to twenty-four in a straight contest in the election held recently in New Delhi. He will hold the office for four years. The Indian Olympic Association and the sports-lovers of India re-ingratiated by Mr. Kumar's election to the high perstigious office, featured in a number of programmes in the media, TV and Radio included. In her letter to Mr. Kumar, the Prime Minister Mrs. Indira Gandhi, characterised his choice as "reassuring proof of the good will we command." She added that this honour is "a tribute to young life-long service to the promotion of sports and games." He was awarded the Medal for Merit, for outstanding work in the International Sports arena, by the Federation International De Hockey in 1982.

Besides, being a retired Police Officer and an active sports administrator, he is well-known as an Urdu poet and a musician. He learnt Indian Classical Music under S. Sohan Singh, a disciple of Ustad Fayaz Khan, of the Agra School. As President of the Harvallabh Music festival, the oldest classical Music Conference in India (started in 1875), he has organized the annual Harvallabh Music festival at Julandhar for more than three decades. He has also written a book on the appreciation of classical Music (*The Casual Symphony)* . His other hobbies are writing poetry, both in Urdu and English, photography, golf and Equesterian sports. He is a known Test Commentator and continues to be a regular and popular talker over the radio. He has a fine personality and he keeps himself fit with regular exercises and he invariably goes on a race for more than one hour everyday. He is known for his honesty and intergrity . His travels all over the world many times have added to his charm as an affectionate and balanced person.

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Askari, Syed Hasan (1901 -- ?)

Professor Askari possesses a broad outlook and represents a happy combination of high scholarship and noble character.

Syed Hasan Askari, son of Syed Razi Hasan, was born in 1901 in his ancestral village-home in

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Kujhwa, district Saran, Bihar. Belonging to a middle-class educated zamindar family, he had the traditional elementary education at home. He passed the matriculation examination from Chapra Zila School in 1918, securing a first division ,and the District Junior Scholarship, and graduated from the then G.B.B. College, Muzaffarpur in 1922. He did his M.A. in History and the B.L. from the Patna University in 1924 and 1925 respectively. He married Umme Salma in 1926. They have three sons and four daughters; all married and well-settled.

Askari joined the teaching profession in 1926, and worked as a lecturer, and then as a professor of History in the Patna College. On retiring from the Government service (1956), he was re-employed by the Patna University. He has put in nearly forty years of distinguished service, and is still a familiar respected figure on the campus, frequently visiting the libraries.

Professor Askari has been associated with numerous academic and research institutions in and outside the State. He regularly attended the sessions of the Indian Historical Records Commission and the Indian History Congress from 1936 to 1974 and contributed research papers almost continuously for twenty-five years to their respective proceedings volumes. He presided over the Medieval India section of the Indian History Congress, 1946. He was also elected its General President in 1973, but in a characteristic gesture of self-effacement he conveyed with deep regrets his inability to accept the great honour.

Actively associated with the Regional Records Survey Committee, Bihar, since its inception (1945), he has extensively toured, on its behalf, the interior areas of the States and brought to light numerous manuscripts, records and epigraphs. He served as Honorary Director, K.P. Jayaswal Research Institute, Patna (1962-68) and is presently editing *History of Bihar*, Volume II which the Institute is bringing out. One of the oldest and most regular users of the famous Khuda Bakhsh Oriental Public Library, he is also associated with his management committee since serveral decades. He was a member of the Bihar Research Society Council and the Patna University Senate. He also served on the Editorial Board of the *Medieval India Quarterly*, Aligarh.

He delivered Sir Abdullah Suhrawardy Memorial Lecture at the University of Calcutta (1958), the Persidential Address at the Indo-Iran Society, Calcutta and the Bihar Research Society, Patna, (1980). He also delivered the Khuda Bakhsh Library Annual Lecture in 1976. The Magadh University conferred upon him alongwith Shri Jayprakash Narain and Raja Radhika Raman, the Degree of D. Litt, *honoris causa*, (1967), and the Bihar Research Society brought out a special issue of its *journal* to felicitate him (1968). In 1978 the Government of India under its scheme of honouring Oriental scholars gave him a Certificate of Honour and a cash annuity. The Ghalio Institute, Delhi and the Urdu Academy, Bihar have similarly honoured him (1975 and 1979). He and his wife were invited to Iran to attend the 2500 years of Persian Monarchy celebrations, 1971.

Teaching and research has been his main interest since 1936. Earlier, he wrote on the general political history of the 18th century and on medieval Bihar. His numerous articles on the latter subject can well form the nucleus of a detailed provincial history of Bihar. Since 1946 he has concentrated on the hagiological literature. He has brought to light new pieces of *Malfuzat* and *Mukubat* literature, as also some other works, throwing light on the role of the Sufis in the growth of Urdu language and literature, and the promotion of cultural and linguistic assimilation. In more recent years he has edited the tests of, and translatd into English, several important Persian works.

Professor Askari is both a scholar and an explorer. He has travelled in interior areas and discovered new source-materials. His energy and enthusiasm in this arduous, but rewarding exploration is amazing. He has quarried deep in the untapped original sources and the valuable materials brought out by him lie scattered in his 150-and-odd articles, which represent valuable contrubutions to the study of medieval Indian History. Some of these require further processing, a task which he feels others should take up. He himself is interested more in bringing out new materials. He

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stands unrivalled in the knowledge of original Persian sources.

Professor Askari possesses a broad outlook and represents a happy combination of high scholarship and noble character. He carries the weight of his knowledge lightly. He is humble and modest, shuns publicity and avoids public functions or formal assignments. His advice is readily available, but he is reluctant to undertake formal guidance of research.

He is fond of keeping cows and planting saplings. He is an avid newspaper reader and likes discussing current political affairs. He reads Hindi novels voraciously, and sees films too. He is indifferent to dress, but fond of good food and tea. At the age of eighty, he walks a lot: his twice-a-day visit to Khuda Bakhsh Library taking four miles. He values lineage and civility. Normally, indifferent to status and position, he is very sensitive and can be offended by incivility or indecorum.

Among his publications may be mentioned- *Fort William-India House Correspondence.* Vol. XI. VI, 1787-91, New Delhi, *Shah Namah Munawwar Kalam, Persian Text with Introduction. and Notes, Patna. 1968; Shah Namah Munnawwar Kalam, Eng tr. with Intr. Janaki Prakashan, Patna. 1980; Iqbal Nama by an anonyamous contempotary writer, Janaki Prakashan, Patna, 1983; Tabaqat-i-Babari, Eng, troduction. with Intr. & Notes; Idarah-i-Adabiyat, New Delhi, 1982.*

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Aslam, Sher Khan (1953 --)

Alsam Sher Khan, born in Bhopal in 1953, deserves to be ranked among the finest hockey players of recent times.

Aslam Sher Khan, the eminent hockey player, was born on 15 July, 1953 in Bhopal in a lower middle class Muslim family of the Pathan stock. His father Ahmed Sher Khan, a distinguished hockey player and a hockey coach in Madhya Pradesh, wa a member of the Indian hockey team which won the Gold Medal in the Berlin Olympic Games in 1936 under the leadership of the legendary Dhyan Chand.

Aslam, a first-class science graduate of the Bhopal University, is married to Rehana Shahnaz and is the proud father of a son named Akram Sher Khan. He took to hockey at an early age and had the benefit of expert coaching and supervision from his father who wanted him to play for India in the Olympic Games.

Ahmed Sher Khan's death (March 1967), created a crisis in his family of extermely modest means. The income from the small family farm being insufficient, Aslam's mother Ahmedi Begum took to tailoring to keep the wheels of the household moving. Perpetually egged on by his mother, Aslam devoted himself to practice seriously. The prayer and labour of this noble lady bore fruit and Aslam was selected to represent Bhopal--one of the great nurseries of hockey in India in the National Hockey Championship at Ernakulam in 1969 when he was only 16 years of age. Two years earlier Aslam was invited to represent the all India Schools Hockey Team.

Inspite of his creditable performance, Aslam was dropped from the Bhopal team for its crucial semifinal match because he refused to bow to an ugly demand of the coach of his team. Embittered by this sordied experience, he decided to give up hockey for good. Destiny, however, had willed otherwise. On the insistence of Ghufran Azam, a local student leader, who later became the General Secretary of the All India Youth Congress, Aslam joined Saifia college, Bhopal to continue his love with hockey. He participated in the Jawaharlal Nehru Hockey Tournament at Delhi as a member of the Saifia college team and impressed with his unmistakable talent. The Indian Airlines who had embarked on a sports promotion programme in 1968, offered him a job which he gladly accepted. Thereafter, he played for the Indian Airlines in various tournaments in India and abroad.

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The long-awaited honour finally came to him. He toured Singapore as a member of the Indian hockey team in 1971, was a member of the Indian hockey team which played in the Munich Olympic Games held at Teheran in 1974, played for India against the visiting All-Star Asian hockey team in 1974, was a member of the Indian hockey team which won the World Cup at Kuala Lumpur in 1975, represented India in the Montreal Olympics in 1976 and captained India in the Qaid-E-Azam Trophy hockey tournament at Lahore in 1976.

Aslam, a ruggedly handsome six-footer, was an aggressive right full back of outstanding ability. He was the key-man in India's defence in the hockey matches of the 7th Asian Games at Teheran in 1974 and also in India's matches against the visiting All-Star Asian hockey team in 1974.He displayed tremendous anticipation, tackling and covering and so successfully bottled up Shahnaz Sheikh of Pakistan, reputedly the best inside-left in the world, that the latter had to switch over to the inside-right position to avoid Aslam's tackling. He also made significant contribution to India's victory over Malaysia in the semi-finals of the World Cup Hockey tournament at Kuala Lumpur in 1975. In recognition of his excellent performance at Kuala Lumpur, the Indian Airlines promoted him as a flight steward.

Aslam originally played as a forward. But, subsequently, due to an attack of arthrits and the advice of his friend Ghufran Azam he became a full-back.It is a tribute to his versatility that in the Montreal Olympics in 1976 he played as a full-back, as a wing half and as a forward, the only player in the history of hockey to have played the triple role in the course of a single Olympic. An angry Aslam remarked. ''I hope Indian hockey would't try me out as a goalkeeper next.''

Fed up with the high-handedness and parochialism of the Indian Hockey Federation, Aslam decided to join politics in the hopes of hammering sanity in the sphere of sports. He resigned from his job with the Indian Airlines and contested election to the Madhya Pradesh Legislative Assembly form the Bhojpur constituency as a Congress (1) candidate. He lost the election.

Aslam, who has bid farwell to hockey, is presently in-charge of the Sports Cell of the Indian Youth Congress (1) New Delhi. Aslam and his wife have vowed that their son who wears the old family locket now will be reared to become a third generation Indian hockey player from Bhopal. Alsam Sher Khan deserves to be ranked among the finest hockey players of recent times.

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Asmat, Ramjit (1921 -- 1946)

Ramjit Asmat, a martyr, died in police firing in Bombay in 1946.

Ramjit Asmat was born in 1921. Died of bullet wound he received in firing by the police at Mohamed Ali Road, Bombay, on February 22, 1946, while he was participating in the demonstrations in support of revolt by ratings of the Royal Indian Navy.

Asoka (R. 273 B.C. -- 282 B.C.)

Asoka, the Great King and Missionary, unified a greater part of Indian territories.His life is that of the hero-saint, who renounced everything and received abundance magnified again.

Emperor Asoka was a mighty warrior and hunter; that his dominions extended from horizon to horizon; and that in all the unnumbered leagues over which he held sway, no man was hated more. His iniquities multiplied and his pride offended heaven

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until the day when his guards took hold of a wandering Buddhist saint and for no other crime save that of poverty cast him alive into a cauldron of boiling filth. For the sage, having taken refuge in the Buddha, was unharmed; the cauldron burst asunder and was transformed into a lotus flower supporting the saint in an attitude of his meditation within its brazen petals.

The astonished emperor demanded from his prisoner the secret that could thus preserve him in the midst of adversity, offering him in return rewards to the extent of half his kingdom. Then the saint explained that he required nothing at all, but that if the emperor was willing to listen, he would instruct him in the way of perfection. And Asoka humbled himself and became a disciple and lived righteously, and when the time came when the emperor desired that his kingdom should also enjoy the advantages of the teachings of Buddha, the spirits of the air united in such numbers that the sun itself was darkened and in a single day built temples or stupas of immeasurable splendour throughout the land.

This charming legend contains, as do most legend, the seeds of truth though, he was certainly a powerful warrior.

His grandfather, the famous Chandragupta, first of the Maurya dynasty, inspired by the example of Alexander (whom, legend says, he went to visit), set up a great Empire soon after Alexander's death successfully repelled an invasion by Seleukos Nikator, secured his north-west forntier against the Greeks, and then conquered almost the whole of India. A territory along the east coast, between the Mahanadi and the Krishna rivers, inhabited by the Kalinga, remained independent. The remaining enormous kingdom he left, after twenty-four of government and consolidation, to his son, Bindusara Amitragata, who reigned for a quarter of a century. At his death, about the year 272 B.C., his son Asoka ascended the throne where for eight years he reigned very much as his father and grandfather had done before him. He was one of several sons and it is probable that his father selected him as *Yuvaraja* regardless of age or priority, but beause of his special ability to govern. During his father's lifetime he was first Viceroy of the North Western Provinces which embraced the territories west of the Indus, Kashmir and the Punjab, and then of Western India. Its capital was Texila, a great and glorious city famous as a centre and headquarters of culture.

Next, he was viceroy of the Western Provinces, of which the capital was Ujjain, reputed to be the oldest town in India and a renowned seat of Hindu learning. Asoka's early administrative career was thus spent in two centres of learning, and here he must early have absorbed some part of the principles that remained quiescent until they were activated by later events. According to a Sinhalese legend Asoka was at Ujjain when the news came of his father's death. The curtain rises on his reign with a visionary procsession from Ujjain to Pataliputra, his grandfather's capital, there to be crowned three years after his acession and left his dynasty out of a darkness into immortal light.

We have no record of the early years of his reign, but we can imagine the constant labour it must have been to maintain order in a domain so vast that the vibrations for the king's accession were enough to cause splits and fissures in its unwieldy structure. The country, however, must have been quiet when, in the ninth year of his reign, the king set out with his armies to conquer the Kalinga people and thus extend his territory from sea to sea.

Of that war we have no exact description. Like all other wars it was bloody, wasteful and pointless. But it was successful, in that the Kalingas were incorporated into Asoka's kingdom and it marked the turning point in Asoka's life. The horrors of that campaign caused a stirring impact on the king's conscience. He caused his feelings about the event to be inscribed on a rock face and for official purposes henceforth withdrew his name of Asoka and substituted the name Priyadarsin--the Humane One.

His Majesty King Priyadarsin in the ninth year of his reign conquered the Kalingas.

One hundred and fifty thousand were thence carried away captive, one hundred thousand were there slain, and many times that number perished.

Ever since the annexation of the Kalingas, His Majesty has zealously protectd the Law of Piety, has

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been devoted, to that law, and has proclaimed its precepts.

His Majesty feels remorse on account of the conquest of the Kalingas, because during the subjugation of a previously unconquered country, slaughter, death and taking away captive of the people necessarily occur, whereat. His Majesty feels profound sorrow and regret.

The loss of even the hundredth or the thousandth part of the persons who were then slain, carried away capitve or done to death in Kalinga would now be a matter of deep regret to His Majesty.

Even upon the forest tribes in his dominions His Majesty has compassion, though advised to destroy them in detail, and though the power to harm them is in His Majesty's hands. For His Majesty desires for all animate beings security, control over the passions, peace of mind and joyousness. and this is the chiefest conquest, in His Majesty's opinion, the conquest by the Law of Piety.

In the year of the Kalinga campaign he joined a Buddhist community as a lay disciple and from that time resolved to dedicate his life and all the resources of his position as emperor to the promulgation of this doctrine which was to bring peace and happiness to his subjects. For two-and-a-half years he limited his possessions to the eight essentials: three pieces of yellow cloth for a garment; a girdle to bind and a needle to mend it; a razor for his head; a strainer lest he should invertently destroy life in his drinking water; and a begging bowl. For-two-and-a-half years he lived a curious double life. His entrance into the monastery could not, of course, mean an absolute departure from his life as emperor, and indeed we find that he accomplished his difficult task well, since he was able to absorb his precepts as a disciple and put them into operation as an autocratic ruler.

For the first two years he confesses that he displayed little zeal as a convert, and then, towards the end of the eleventh year of his reign, his faith received some sudden stimulation and he records his findings:

"Work I must for the public benefit --and the root of the matter is in exertion and dispatch of business, than which nothing is more efficacious for the general welfare. And for what do I toil? For no other end than this: that I may discharge my debt to animate beings, and that while I make some happy in this world they may in the next world gain heaven." To this end he organised a widespread missionary scheme. Under the general guidance of his younger brother Mahinda and his sister Sanghamitra ("Friend of The Church") preachers in groups of five were sent all over Ceylon, to the kingdoms of South India, to Mysore, to the Bombay Coast, to the Mahratta country, to the Himalayas and Kashmir, and to Pegu. Of those nameless zealots we know little except that they laid the foundations upon which Buddhism in India securely reststoday. From its beginnings, two and a half centuries before as a sect of Hinduism, limited in its practice to no more than a part of the Ganges valley, Buddhism was broadcast over the lenght and breadth of India in a few years--a scattering that has produced one of the world religions for its harvest.

Ceylon was most easily converted, possibly because its king, Tissa, was a personal friend and sympathised with Asoka's ideals, and also on account of the island's previous association with the Buddha. Thence Asoka's victorious missionaries conveyed with much ceremony a branch of the sacred Bo tree from Buddh Gaya--that tree in whose shade the Holy One sat when he achieved enlightenment.

But the emperor's altruism was not confined to missionary work. In his own dominions he tried as best he could, to make them a green and pleasant land. He planted fruit trees and trees valuable for their shade; he organised a system of rest houses at intervals along the roads all over his country; he caused deep wells to be dug and gave every encouragement to researches in medicine as well as arranging for supplies of curative herbs and roots to be easily available for his subjects.

By the thirteenth year of his reign, Asoka's philanthropical fervour was burning at its fiercest. In order that no one of his subjects should lack the benefits of the new Guide to Life, the king appointed :"Censors of the Law of Piety", whose business it was to go about the country as teachers and living exemplars. They were in control of all charitable works and

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offices; they had power (and were ecouraged to use it) to prevent wrongful imprisonment or punishment; and they watched over and protected the interests of the poor and aged.

"Commissioners," records the king, "have been appointed by me to rule over many hundred thousand persons of the people and to them I have granted independence in the award of honours and penalties, in order that they may in security and without fear perform their duties and bestow welfare and happiness on the people of the country and confer benefits upon them.

"The Commissioners will ascertain the causes of happiness and will in accordance, with the Law of Piety exhort the people of the country that they may join both this world and the next"

"The agents, whether of high, low or middle rank, themselves conform to my teaching and lead the people in the right way, being in a position to recall to duty the fickle-minded....." Gradually the fantastic extravagance of the court was abolished and an ordered regime begun. In the eleventh year of his reign the emperor ceased from hunting and the ban on the slaughter of animals was soon extended to those intended for sacrifice and spread to every four-footed creature whose carcase is not eaten or otherwise utilised by man. On certain days the capture of fish was prohibited and various other detailed specifications concerning the branding and mutilation of animals became law, showing, from their wording, the care with which each individual case must have been considered.

From time to time he caused Edicts to be engraved on rock faces (or in some cases on pillars) throughout his dominions. That these were more than merely public notices is shown by the form in which they are cast and by the fact that, as will be seen below, they contain the essentials of his teachings. It must be assumed that Asoka intended them to be premanent records for posterity.

In addition, however, to these fragmentary remains (for we must also infer that the inscriptions are by no means complete) he caused an incredible number of buildings to be erected. One legend ascribes to Asoka the erection of no less than eighty-four thousand *stupas* apart from palaces and cities of immeasurable speldour. A stupa was originally designed to enshrine a relic of the Buddha or of a saint; but frequently they were more like cenotaphs; that is to say empty but built in honour of the illustrious dead. The most famous of these is at Sanchi and consisted originally of a solid dome of brick and stone, 106 feet in diameter on a cylindrical plinth 14 feet high and 117 feet across. On the top was a stone railing 34 feet across enclosing a square altar, the whole edifice rising to more than 100 feet.

The pillars upon which he carved certain of his edicts were masterpieces of the stone-cutter's art if we are to judge by the two that still stand at Bakhira and Navangarh. Made from a single block of polished sandstone they rise to an all-over height of 60 and 40 feet respectively, each tapering to a carved abacus on which squats a stone lion.

What carvings and architecture remain to us are for the most part stone copies of the original. This explains why the less tractable material develops a lightness and intricacy bordering upon the fantastic. Yet because of the intrinsic artistry of its creators, the sculpture of Asoka's period never seems overdecorated, and its wildest fancies are always organised and restrained by basic pattern and rhythm

And all this was done in the name of the Law of Piety. But what was this law?

Professor Rhys Davids has summarised it from the edicts and it will be seen to form the framework of an essentially practical, *non-religious* philosophy. Herein is revealed the quality of the emperor, for his beliefs were founded on basic ethical principles rather than on the forms of worship pertaining to an individual deity.

1. No animal may be slaughtered for sacrifice.
2. Tribal feasts in high places are not to be celebrated.
3. Docility to parents is good.
4. Liberality to friends, acquaintances and relatives, and to Brahmans and recluses is good.
5. Not to injure living beings is good.
6. Economy in expenditure and avoiding disputes is good.

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7. Self-mastery, Purity of heart, Gratitude and Fidelity are always possible and excellent even for the man who is too poor to be able to give largely.
8. People perform rites or ceremonies for luck on occasions of sickness, weddings, child birth or on starting on a journey--corrupt and worthless ceremonies. Now there is a lucky ceremony that may be performed--not worthless like these, but full of fruit--the ceremony of the law. And therein is included right conduct towards slaves and servants, honour towards teachers, self-restraint towards living things, liberality towards Brahmans and recluses. These things, and others such as these, are the lucky ceremony according to the Law. Therefore should one--whether father or son or brother or master--interfere and say "Thus should it be. Thus should the ceremony be done to lasting profit. People say liberality is good. But no gift, no aid is so good as giving to others the gift of the Law, as aiding others to gain the Law."
9. Toleration. Honour should be paid to all, laymen and recluses alike, belonging to other sects. No one should disparage other sects to exalt his own. Self restraint in words is the right thing. And let a man seek rather after the growth in his own sect of the essence of the matter.
10. The law is good. But what is the Law? The having but little in one's own mind of the Intoxications (arising from lusts, craving after a future life, ignorance and idle speculations); doing many benefits to others' compassion; liberality; truth; purity.
11. Man sees but his good deeds, saying; "This good act have I done". Man sees not all his evil deeds, saying: "That bad act have I done, that act is corruption." Such self-examination is hard. Yet must a man watch over himself, saying: "Such and such acts lead to corruption--such as brutality, cruelty, anger and pride. I will zealously see to it that I slander not out of envy. That will be to my advantage in this world; to my advantage, verily, in the worlds to come."

Only in one Edict does he commit himself--as it were--as an avowed follower of the Buddha; but that, of course, does not mean that other avowals were not made that are now lost.

In 249 B.C., the twenty-third year of his reign, Asoka made a pilgrimage to the Holy Places in his kingdom. Five huge engraved pillars marked his passage from Pataliputra northwards through Muzaffarpur and Champaran to the foothills of the Himalayas. There he turned westward to erect another pillar at the Lumbini Garden where the Venerable One was born. Thence his guide and mentor Upagupta conducted the emperor to Kapilawastu where Buddha spent his childhood; to Sarnath where the Master preached, to Sravasti where he lived for many years and to Gaya where grew that sacred tree whose branches shaded the master at the dramatic crisis of his life. Finally they came to Kusinagara where the Buddha died, and at every place the emperor made oblation, erecting monuments and endowing colleges for the further dissemination of the Word.

But already the mists of time begin to obscure the glimpses we have of that legendary figure. Like a ruined bridge across a river of unknown breadth, the facts upon which we can erect structures of truth become fewer and more widely spaced. About 242 B.C., in the twenty-eighth year of Asoka's reign, he took stock of himself and his work. The result was the inscribing of what are now known as the Seven Pillar Edicts and these inscriptions form a sort of epilogues or post-script to the Rock Edicts. These are the last words. He reiterates his convictions concerning the Law of Piety and recapitulates his ordinances concerning the election of the Censors, the treatment of animals and the propagation of the Law.

About two years later Asoka retired without abdicating from active government. In pursuance of the logic of his creed and aware that no layman may attain Nirvana, the emperor assumed the yellow robe for a second time. He was longer a lay disciple but a devout subject of the Ten Precepts binding upon ordained monks. The administration of his kingdom was carried out by ministers or regents and the *Yuvaraja* that was to succeed him; although Edicts were still issued by his authority. An emperor in monastic robes governed India. That silhouette, stripped of the pomp of royalty, is the last glimpse we have of him.

Of the rest of his life, except for the publication of certain supplementary pillar Edicts, we know nothing. The last eight years of his reign are absolutely

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without record, Only the bare date of his death (232 B.C.) has been handed down and that he was succeeded by two grandsons, Dasaratha, who ruled the eastern, and Samprati, who ruled the western part of his vast kingdom. He had attempted a tremendous task during his lifetime and it was not his fault that he failed. For he had tried to convert his myriad subjects to his ideas by his own example and he was too much of visionary to see that "the opinions he favoured with his patronage were enfeebled and corrupted by his favour."

While the lived and shone, his empire remained a single unwieldy entity; but after his death it crumbled and declined and only half a century was to pass before the Maurya dynasty became extinct. But although Asoka's counsels were, like so many reformers', those of perfection and are more honoured than practised, his personal character has survived across the centuries and we are able to recognise the humanity the wisdom, the tolerance and the sympathy of one of the most striking personalities in the history of the world.

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Asvaghosha (2nd Century A.D.)

Asvaghosha was the twelfth Buddhist Patriarch for whom, `there was no problem he could not solve, no argument he could not refute; he overcame his adversary as easily as the storm wind breaks a rotten tree.

It is said of Asvaghosha (which literally means sound of the horse) that his sermons had such telling effect that horses started shedding tears on hearing him and would not even touch fodder, while he spoke. Asvaghosha was the twelfth Buddhist Patriarch for whom, `there was no problem he could not solve, no argument, he could not refute; he overcame his adversary as easily as the storm wind breaks a rotten tree. Tradition makes Asvaghosha a protege of Kanishka.

He probably came from eastern part of the country and was converted to Buddhism by Vasumitra, the President of the Buddhist Council. Initially Asvaghosha adhered to the Samastivada school of Buddhist, but was later attracted by the Buddhist doctrine of serving grace. He had such a forceful personality that he became one the fore-runners of Mahayana School.

Asvaghosha's Philosophy is known as Tathat according to which everything. includng the phenomenal world. is unreal and illusory. There is neither being nor cessation of it: there is neither bondage nor escape from it. It cannot be called void or not void or both or neither. For purposes of identification it is, however, called the void.The ultimate reality is, anyway, indefinable and can be attained only by intuition. Asvaghosha was an erudite scholar and had a complete grip over language. He turned various literary forms of Sanskrit in simple style to the best advantage of his new faith. He expressed his ideas in his five works namely, *Buddhacharita*, *Sutralankar*, *Sariputraprakarana*, *Probodhachandrodaya*, and *Sounderananda*.

In *Buddhacharita* Asvaghosha describes vividly Buddha's life upto the time he converts disciples to his faith at Varanasi. Some scholars are of the view that there is close resemblance in the narrative of this work of Asvaghosha and that of the *Ramayana* of Valmiki. The *Sariputraprakaran* deals with the conversion of Sariputra and Moudgalayan by the Buddha.

Asvaghosha has wit and makes the Vidushaka tell Sariputra, "This lesson does not appear palatable for such Brahmans as we are." To this Sariputra promptly replies: Medicine heals the sick though administered by one of the inferior caste. Does water not give vigour to the person oppressed by heat, when it has been offered to him by somebody of a low caste." A third work of Asvaghosha features allegorical characters such as wisdom, fame etc. The fourth one has for characters a courtesan, a clown, and others. Asavaghosha's citation of the *Manavadharma* is found only in the *Manusmiriti*. The topic of *Sounderananda* is the legend of the conversion of the reluctant Nanda by Buddha.

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Asvaghosha was renowned for composing beautiful songs. One of these, the *Gandistotragatha* displays great metrical skill and attributes his comprehension to the power of music; it is an effort to describe in words the religious message carried to the heart of men.

Asvaghosha composed a beautiful play titled *Rashtrapal* in a pure, elegant style, harmonising in it beauty and sadness. The play deals with sorrow, vacuity and impersonality, all that constitutes the illusory world. The three worlds imprison the man and it is impossible for him to be happy in any of these. In composing the song, Asvaghosha was motivated by the desire of the residents of Pataliputra amongst whom he preached his religious views.

Asvaghosha was a son of Suvarnakshi. He was born at Saket and was fully conversant with Brahmancial thought before going over to Buddhism. He was an excellent musician and travelled about with a band of male and female singers. He composed music and played and sang with his choir melancholy songs about the variety of existence which the crowds enjoyed. Thus he won over many to Buddhism.

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Atariwala, Chatar Singh (? -- 1855)

Chatar Singh Atariwala was a leader of the revolt against the British occupation of the Punjab in 1848-49.

Chatar Singh Atariwala belonged to the junior branch of the Atari family. His father Jodh Singh was the son of Kaur Singh, who, alongwith his brother Gauhar Singh, had settled in the village of Atari. Jodh Singh entered the service of Maharaja Ranjit Singh in 1805 and was given a big jagir in Pothohar. After his death he was succeeded by Chatar Singh, whose elder brother Partap Singh had died of injuries received in the battle of Balakot against Syed Ahmad Barelvi in May 1831.He came to limelight after the death of Maharaja Ranjit Singh in June 1839. He took no part in the intrigues that preceded and followed the death of Maharaja Sher Singh in September 1843. In the same year Chatar Singh's daughter Tej Kaur was betrothed to Maharaja Duleep Singh, the youngest son of Maharaja Ranjit Singh.

He had come to the throne after the death of Sher Singh. Under the orders of Minister Jawahar Singh, brother of the queen-mother, Jind Kaur, Fateh Khan Tiwana and Chatar singh were deputed to seize Prince Peshawara Singh suspected of intriguing against the young Maharaja. The prince was induced to surrender his fort of Attock and was then done to death by the Tiwana Sardar.

Evidently disgusted with the treasonable conduct of the people at the helm of affairs like the Missars Tej Singh and Lal Singh and the Dogra Gulab Singh played no part therein. He, however, detested the alien rule of the East India Company aiming at the ultimate annexation of the Punjab. Soon after the war, Chatar Singh was appointed governor of Peshawar in place of his son Sher singh who had been there since 1844. From Peshawar he was transferred to Hazara. He had been evidently sent to the north-west of the Punjab to keep him away lest he should at any time, as a popular choice of the people, rise to be the Prime minister of the state in place of the traitor Tej Singh. At Hazara Chatar Singh soon came to be pitted against the Assistant Resident, Captain James Abbot. Abbot had been there earlier in connection with the demarcation of the boundary with Kashmir which had been given away by the British Government to Raja Gulab Singh as a reward for his services to them during the first Anglo Sikh War.

With the outbreak of rebellion in Multan in April 1848, there was a marked change in the British attitude towards the Punjab. According to Article 8 of the Treaty of Bharowal of December 16, 1846, the British Government was to be responsible for the preservation of peace in the country up to September 4, 1854, when Maharaja Duleep Singh was to attain majority. The British Resident at Lahore, Sir Frederick Currie, and the Governor-General of India saw in the Multan insurrection an opportunity which could be exploited for the annexation of the Punjab. Although nothing could be proved against the qeen- mother Jind Kaur that she was in any way implicated in the Multan affair, she was exiled from the Punjab in May 1848, for

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'political reasons'. This made Sardar Chatar Singh anxious about the future of the royal family, and of the State of the Punjab. He, therefore, asked the Resident to fix a date for the marriage of the Maharaja with his daughter. But the Resident turned a deaf-ear to the Sardar's request.

Captain Abbot who was only an assistant and adviser to the Sardar, adopted a hostile attitude and assumed the role of the super-governor. He not only interfered with his day-to-day administration, but also accused him of conspiracy for the expulsion of the British from the Punjab. Not only this, he excited the religious sentiments of the local Muslims and called upon them, with promises of remission of three years' revenue, to harass and drive out the Sikh governor. On August 6, 1848, the Hazara Muslims surrounded the town of Haripur where Chatar Singh lived. In self-defence the Sardar directed his Lahore troops to bring their guns. But Commandant Canora, an American artillery officer in the Sikh service, refused to obey. Evidently he was in league with Abbot. Under the Sardar's order, Canora was shot down and the guns were brought to the place of defence by artillery men.

The Resident at Lahore endorsed the action taken by Chatar Singh and also felt that Abbott was responsible for much of the mischief done. Yet he took no action to prevent him from his hostile designs. On the other hand, he allowed the Hazara affair to take an awkward turn and ratified the suggestion of Captain Nicholson, another assistant of his, to punish the Sardar with forfeiture of governorship and confiscation of his jagirs. Surrounded by blood-thirsty Hazaras and persecuted by Abbot, and having no hope of justice and succour from the Resident, who would not permit him even to resigning his post, Chatar singh wrote to his son Raja Sher Singh, on August 23, 1848, saying that he was left with no alternative other than 'to adopt military measures to guard his life and honour'. Sher Singh was then helping the British at Multan in suppressing the rebellion of its governor, Mulraj.

There were clear indications at this time that, regardless of the terms of the treaty with the Sikh government, Lord Dalhousie had made up his mind to annex the Punjab to the British dominions. Raja Sher singh, therefore, left the British camp at Multan and moved up to join his father. Without any declaration of war, the British army under Lord Gough, the Comander-in-chief, moved into the Punjab and attacked Sher Singh at Chellianwala on January 13, 1849. Here the British army met at the hands of Sher Singh a disaster worse than that in Afghanistan in 1841. Chatar Singh joined Sher Singh at Chellianwala. But Multan fell to the British on January 22, 1849. With the release of that army Chatar Singh and Sher Singh suffered a defeat at Gujrat on February 21 and surrendered on March 10. And the Punjab was amexeed by Lord Dalhouise on March 29, 1849.

Chatar Singh and his sons were confined within the limits of their village Atari, but on unfavourable reports against them, their property was confiscated and they were imprisoned in Allahabad. Here they were able to establish contact with the exiled Queen-Mother. The result was that Chatar Singh and his sons were removed to the Fort of Calcutta where he ended his days in exile and died on December 27, 1855.

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Atariwala, Sham Singh (1846 -- ?)

Sham Singh Atariwala, belonged to the Sindhu tribe of the Jats, commanded the left wings of the Sikh army.

Sham Singh Atariwala, son of Nihal Singh, was the grandson of Sardar Gauhar Singh who belonged to the Sindhu tribe of the Jats, Gauhar Singh embraced Sikhism during the early days of the Sikh Misals and joined the *jatha* of Gurbakhsh Singh Roranwala. He

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was soon able to extend his *Rakhi* or protection to a number of villages around Atari and established his sway over them. His son Nihal singh entered the service of Maharaja Ranjit Singh after the battle of Bhasin (1800). He was known for his bravery and devotion to his master; there was hardly any expedition of the Maharaja between 1801 and 1817 in which he did not take part. He is believed to have sacrificed his life for the Maharaja in 1817, when the latter was very seriously ill and Sardar Nihal Singh prayed that the Maharaja's disease might be transferred to him. He died within a few months.

Sardar Sham Singh had then just entered the Maharaja's service and the first important campaign in which he took part was that of Multan in 1818 under the command of Prince Kharak Singh and Missar Dewan Chand. The fort of Multan was known for its strength. When the Sikh army assaulted it, Sham Singh was among the first to enter the fort after its walls had been breached. After this he took a leading part in many other expeditions, the notable among them being the Kashmir campaign of 1819 and the revolt of the frontier tribes in 1831 when Sayyid Ahmed Barelivi raised the standard of *Jehad* against the British. The Maharaja greatly appreciated the devotion and sense of duty of the Sardar and he often deputed him to receive foreign dignitaries who came to see Ranjit Singh. In July 1831 *Sardar Sham Singh.* along with Faqir-Nur-Ud-Din, was asked to greet Sir Alexander Burnes who was then coming up the Indus to meet the Maharaja. He accompanied the Maharaja when Lord Willliam Bentinck came to Roper in 1831. In November 1838 Lord Auckland came to Ferozepur to discuss the tripartite treaty and Sardar Sham Singh was entrusted with the responsibility of looking after the entire arrangements. The relations between the ruler of Punjab and Sardar Singh were further cemented when his daughter Nanaki was married to Kanwar Nau Nihal Singh, the grandson of the Maharaja, in 1837.

The death of Maharaja Ranjit Singh in 1839 set in an era of intrigues and conspiracies. The biggest shock to the Atariwala Sardar came when Maharaja Kharak Singh and Kanwar Nau Nihal Singh died in November 1842 as a result of the Dogra conspiracies. Sardar Sham Singh had no hand in any conspiracy or in the struggle that followed.

The First Anglo-Sikh War broke out in December 1854. Missar Tej Singh, the Commander-in-chief of the Punjab army, Missar Lal Singh of Rohtas, the Prime Minister, and Raja Gulab Singh Dogra of Jammu secretly allied themselves with the British and were responsible for the defeat of the Punjab army at Mudki (December 18, 1845) and Ferozshahar (December 21). When the news of the defeat at Ferozshahar reached Maharani Jindan at Lahore, she sent a message on December 25, 1854, to Atari to ask the Sardar to join the war. Sham Singh rushed to the theatre of war and saw that the operations had been conducted in a most treacherous manner. He was reluctant to take the command but the situation demanded a sacrifice and, true to the tradition of the Khalsa, Sardar Sham Singh rose to the occasion.

The efforts of Missar Tej Singh, the Commander-in-Chief, to win Sardar Sham Singh to his side failed. He is said to have counselled the Sardar to fly with him at the first attack of the British, but the valiant Sikh refused this with scorn. He was made of a different stuff. He saw in the defeat of the Sikhs the enslavement of his nation and thought it better to die before his eyes would see his country passing into the hands of the aliens. Sardar Sham Singh took a solemn oath on the Holy Granth that, should the Sikhs be defeated, he would never leave the battlefield alive.

The battle of Sobraon began on the morning of February 10, 1846. According to pre-planned scheme, the traitor Lal Singh had already handed over their plan of war to the British. Before going to the battlefield, Sardar Sham Singh addressed the Sikh torops calling upon them to be true to their military traditions and to fight on until there was a single drop of blood in their veins. The British troops acting on the prior information attacked the weakest parts of the Sikh army, but there was tough fighting everywhere. Sham Singh Atariwala and Mewa Singh Majithia were commanding the left wings of the Sikh army. Inspired by their gallant leaders, the Sikh soldiers stuck to their posts, facing waves of British attackers for whom the victory seemed not to be so near as they had thought

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it to be. Sham Singh, mounted on a horse, was moving from column to column calling upon his men to fight on to the last. But the traitors played their ugly part. Instead of bringing fresh reinforcements, Missar Tej Singh fled across the river and sank a part of the bridge of boats after him. This did not dishearten Sham Singh. He spurred his horse and rushed into the thick of battle. When he saw that all was being lost, he spurred forward alongwith his fifty men against the advancing enemy. Within minutes the valiant Sardar fell dead, his body having been riddled with bullets. In the evening when the battle was over, his servants swam across the river to search for the body of their master. On 12 February, 1846, he was cremated outside the village of Atari where his *Samadhi* stands to the present day.

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Atombapu, Sharma Vidyaratna (1889 -- 1963)

Atombapu Sharma, born at Sagolband in Imphal in 1889, was a veteran journalist, a social reformer and a politician.

Pandit-Raja Atombapu Sharma Vidyaratna, Gaveshana Shiromani, was born at Sagolband, Imphal (Manipur) on 31 January 1889. He was the only son of Phurailatpam Nikunja-Vihari *alias* Tolen Sharma and Malati Devi. Besides his vast learning, his father was well known as an astrologer. The family belongs to the *Vatsa gotra*. Pandit-raja married Bhgyabati Devi, daughter of Sijagurumayim Madhu Sharma of Nambulmapan. He left behind him two sons, Debkishor Sharma and Basudeva Sharma, and three daughters, Padmabati Devi, Sanatombi Devi and Dhanyabati Devi.

Pandit-Raja started his schooling at home. His father taught him Sanskrit Grammar, Chhandas, Smritis, Alankaras, Jyotis (both astronomy and astrology), Kavyas and other branches of the Hindu Shastras. Seeing his extraordinary talent, Pandit Laimayum Nautuneshwar Sharma, Vyabasthakari of Maharaja's 'Brahmasabha', a teacher of Pandit-raja, conferred upon him the title of Vidyaratna at an early age. This title was later confirmed by the Maharaja and he was since then popularly known by the name 'Vidyaranta.' At the age of 20, he became the Head Master of Brahmpur Sanskrit To and at the Age of 25, he was a Sanskrit teacher in the Johnstone High English School.

Pandit-Raja got his initiation into Vedic studies from Pandit Durgadas Lahiri of Howrah. From then, he began to study minutely the relation between the Vedas and Manipuri myths and beliefs written in archaic Manipuri. In 1920, he wrote 'Manipur Purabrittam' or anitiquities in Manipuri. His Highness Maharaja Sir Churachand Singh sent him to the Deccan and other places of India for having contacts with distinguished scholars of India. By that time Pandit-Raja had written his well-known book ''Harei Maye'' which made him known even in Europe. In 1947, the Manipuri Sahitya Parishad conferred upon him the title of 'Gaveshana Shiromani'. In the following year, the Government Sanskrit College, Calcutta, honoured him with the title of 'Pandit-raja'. In 1951, Pandit-Raja became a member of the Bharatiya Sanskrit Sangam.

In 1956, he became a member of the panel of experts of the Government of India for selection of deserving artistes for scholarship of the Sanskrit Commission to give Certificate of Honour with a token pension to the most distinguished Sanskrit scholars throughout India, the President of India fittingly awarded Pandit-Raja a Certificate of Honour for Sanskrit in 1959.

In 1960, he became the President of the Manipuri Sahitya Parishad and that office he held for two successive terms. He worked as an Honorary Research Scholar in Jawaharlal Nehru

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Dance Academy. He established in 1963 an institution called the Sanga Veda-Ashram. In 1963, the Sangeet Natak Akademi in India gave its award to Pandit-Raja. As he breathed his last on 2 September 1963, the award became a posthumous one.

Pandit-Raja wrote and published over one hundred books dealing with culture, history, grammar, astrology, astronomy and commentaries on a number of Hindu Shastras and Puranas. Among the original works of Pandit-raja are ' *Manipur Purabrittam'*, *'Harei Mave' 'Pratnarukas-* the Ancient Home of the Aryans' '*Pakhangba*', '*Meitei Kritan*', '*Sankirtan Mahajana*', etc. Among the commentaries and translations are '*Shrimad Bhagavatta-Purana*' (Anvyaanuvada and Vyakhya in Manipur). '*Rig-Veda Samhita;* (Vol. I), '*Gita-Govinda of Jayadeva*', '*Sarasvat Vyakaran*', '*Gita*', '*Chaitanya Charitamrita*' etc.

Pandit-Raja was also a veteran journalist, a social reformer and a politician. Starting the Churachand Printing Works, the first private press in Manipur, in 1930, Pandit-Raja published the first Manipuri daily, the *Dainik Manipur*,in 1933 and a literary and cultural monthly, the *Lalit Manjari Patrika*. In 1938, Pandit-Raja went to Cachar (Assam) and brought thousands of Sechduled Caste Hindus within the fold of caste Hindus.

Pandit-Raja was an active organiser of the Manipur State Congress. The first big session of the Congress was held in his compound and his house was the head office of that organisation for a long time. He was stoutly built, fair-complexioned and very active even in his old age. He was always clad in simple dress. His courage and straight-forwardness were remarkable. Very few people could outbid him in argument and one of his strongest points was his uncommon memory. He was a voracious reader. He was also very fond of smoking hookah and his arguments continued for hours over turns of pipes.

In fact, Pandit-Raja was a poineer in literary and cultural fields in Manipur. As a devout Hindu he brought to light the affnity of Mainpuri Culture with that of the rest of India. Dr.Sunitikumar Chatterjee called him a 'Persent Day-Rishi', and an 'Agastya-in-Eastern India.'

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Atre, Pralhad Keshav (1898 -- 1969)

Pralhad Keshav Atre was an eminent educationist, a journalist and a public speaker. He was also a prominent figure in Marathi literature.

Born on 13 August 1898, Prahlad Keshav Atre belonged to a Deshastha Rigvedic Brahmin family of Saswad (District Poona). His father Keshav Vinayak Atre started in government service as a policeman, then did clerical work in several offices, became secretary of Saswad Municipality and then an accountant in a bank in Poona. He also carried on a side-business as an ink-manufacturer.

Prahlad was educated upto 2nd English standard at Saswad, and then joined the Bhawe (High) School, Poona. He matriculated in 1914 and passed B.A. in languages from Fergusson College in 1919. He was a voracious reader, specially of literature, both English and Marathi. He worked as a teacher in some Poona schools and passed B.T. in First Class (1924). His first marriage with Lalavati was settled by elders in 1922. After her death a few years later, Atre married (1927) Godavari Munge who belonged to the Vaishya caste. It was an inter-caste marriage, criticised by orthodox people, but welcomed by reformers. He went to London in 1927 and passed T.D. of the London University (1928). He visited France. Germany, Belgium and Switzerland and returned to India in 1929.

He founded the Poona Camp Education Society, and was Principal of its High School (1929-39). The School Principals were called 'Acharyas'. Thus name 'Acharya Atre' stuck to him till his death. He keenly watched Gandhiji's political campaigns in these days, but decided that literature and journalism were his line. He contributed several articles to Marathi journals on literary subjects.

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He was a teacher in several High Schools in Bombay (1919-21). He was a founder-member of Dhanrajgirji High School (1927), New Education Society (1934) and Agarkar Girls' High School, Poona (1939).

In the Educational Conference in Bombay in 1928, he advocated reforms in current text-books. Next year he was taken on Bombay Government's Text-Book Committee. In 1933 he edited and published, in co-operation with another educationist V.D. Ghate, a series of Marathi text-books, mixed literary, historical and scientific matters. Atre's text-books were divided subject-wise.

His career as an educationist ended in 1940 when he started the *Navayuga* (weekly) in Bombay. It supported Congress politics and also in an attractive and forceful style dealt with current literary and social events. It strongly supported the 'Quit India'' movement (1942) and reached the peak of its popularity. Atre delivered speeches at several places in Maharashtra in support of complete independence. From 1938 to 1941 he was elected to the Poona Municipality on Congress ticket. He was the leader of the Congress Party there and was elected Chairman of the Standing Committee. He opened two parks, renamed Reay Market as ''Phule Market'' and Bharnburda locality as Shivaji-Nagar''. He participated in the agitation for throwing open the Poona Tulsibah temple to Harijans.

His forensic abilities shone from his writings in the *Navayuga*. His controversies with Varekar, a dramatist, with Tatnis, the editor of the *Vividha Vritta*, a leading Marathi weekly in Bombay, and with S.M. Mate of Poona became famous. He foiled all the three opponents with his powerful attacks combined with penetrating logic. His journalistic talents reached the peak brilliance in the *Maratha*, a daily started in 1955. He plunged himself into the agitation for a Marathi linguistic State. The Movement succeeded. On 25 April 1960 the Central Legislature passed the ''Re-organisation of Bombay State Act. Gujarat and Maharashtra became separate States. Maharashtrians regarded Atre's strong advocacy as one of the forces that led to this achievement. He was a thorough social reformer, organised inter-caste dinners in Bombay and Poona and supported movements for equality of status for women.

His genius was versatile. Apart from his eminence as an educationist, a journalist and a public speaker, he was also a prominent figure in Marathi literature. He wrote and published eleven dramas (1933-1940). Most of them proved popular on the stage. His collection of parodies and sarcastic poems was the first of its kind in Marathi. He published autobiographies, one in 1953 and another in two big volumes in 1963 and 1964.

He also made his mark as a writer of film stories. He wrote seven for Marathi and two for Hindi films. He formed the "Atre Picutres Ltd.'' which produced and distributed Marathi and Hindi films.

Atre presided over the Gadkari Anniversary at Poona, the Marathi Literary Conference at Belgaum, and the Conference of Poets at Poona (1929). He was President of the literary conferences at Kolhapur (1931) and Baroda (1934), and also of the Dramatists, Conference in Bombay (1941) and the Literary Conference at Nasik (1942).

He had a tall and stout figure with dark complexion, sharp features, broad forehead and penetrating eyes. He was an impressive figure, both in public and in private.

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Audi, Dr. Purnanand Somu (1936 --)

Purnanand Somu Audi is an ardent believer in the democratic system where-in religious cultural minorities are fully safeguarded.

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Purnanand Somu Audi was born on 25 March 1936 at Cuncolim Salcete Taluka of Goa, in a lower middle class Saraswat Brahmin family. His father was an agriculturist and a landlord. His uncle Vaikunth Audi actively participated in the Quit India Movement and also worked to bring about a democratic role in the Portuguese territory of Goa. He was arrested several times by the Britishers.

After his primary education in Marathi, he joined the Portuguese school and obtained a Portuguese degree " Curso Complementar de Ciencia'' (Complementary course of science--a course equivalent to a Higher secondary standard). He had a brilliant academic record from his early days. In consideration of his academic brilliance, particularity in Mathematics, Physics and Chemistry, the then Portuguese Government in Goa offered him fellowship to pursue his higher studies in Portugal. However, since the family members were strong nationalists, he was not allowed to go abroad. The young Audi then continued his studies in medicine and joined ''Escola Medica de Goa''. His motto was to Earn and Learn; with this in mind he started giving tuitions to the children of the Portuguese officers during leisure hours. During this period he came closer to the Portuguese higher authorities from whom he could gather news and pass them on secretly to his uncle. His ideas about nationalism developed gradually.

In 1961, Audi completed his medical course and obtained a degree ''Medico Cirurgiao''. Soon after this he was appointed Lecturer in "Excola media de Goa'', which was re-designated after the liberation of Goa in 1961 as `Goa Medical College'. Audi later on secured his. M.A. degree and stood first in the University by obtaining a Gold Medal.

Dr. Audi is specially interested in the uplift of the Gawda--an Adivasi community of Goa. For them he started a clinic at Taleigao, a village near Panjim. He worked in the village with a missionary spirit, helping the poor class with free medical care. He accepted payment from those who were able to pay. He has done useful work for the betterment of the Gawda community. In appreciation of the services rendered by him, the Gram Panchayat of Taleigao felicitated him on Gandhi *Jayanti* day i.e. 2 October, 1974.

Dr. Audi has a charming personality. He knows many languages, Indian and European. He established his name as a famous doctor and a social worker. He has a research laboratory of his own. His research articles have received high praise from competent scholars.

Though himself a man of puritanical habits, he has always been against caste-system and untouchability. He is an ardent believer in the democratic system where-in religious cultural minorities are fully safeguarded.

Aurangzeb (1618 -- 1707)

Aurangzeb was the last great monarch of a Mughal Empire that extended to the most distant boundaries during his life-time.

Aurangzeb was the last great monarch of the Mughal Empire that extended to the most distant boundaries during his lifetime, only to begin cracking and crumbling, also during his reign, before its final collapse at the hand of the British. His name meant "Ornament to the throne", but some of his acts and attitudes brought disgrace to it.

He was the third son of Shah Jahan, the builder of the great Taj Mahal. He was capable in many ways, helped his father in his military campaigns, launched some of his own, and pitilessly pillaged the helpless people his armies over-ran. He climbed to the throne at the age of 40, by ruse and lies and by fratricide. He incarcerated his own father, and let him rot in prison during the last eight years of his life.

Once firmly on the throne Aurangzeb set out to express his religious bigotry in a hundred ways. For he was devout and fanatical, pious and praying, fervent in his surrender to Allah and to none other. He would fast regularly and read the Koran everyday until he knew it by-heart. He was humble in his demeanor, simple in his clothing, and abstained from drinks that would intoxicate. He worked with his hands to earn an honest rupee, and led an abstemious life that would have won him the admiration of any convinced Calvinist.

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Unfortunately, this ascetic adherent to his faith had scant respect for other religious traditions; indeed he despised the Hindus from the core of his heart. He wrecked their idols and demolished their temples by the hundred. To add insult to injury, after smashing a shrine in holy Varanasi he erected a mosque at its site.

Aurangzeb introduced laws that were based on the Koran, imposed heavy taxes on the Hindus and the poor, prohibited the religious congregation of Hindus and gave jobs in government only to those who would embrace his own faith. When the helpless Hindus protested or pleaded with him not to be so unfair, he let his elephants loose on them, to be trampled for disobedience. He was ruthless to one and all. The Rajputs, the Marathas, the Sikhs, and even Christians suffered under his ignoble policies.

The reign of Aurangzeb exemplified the terrible disasters that could result when people who believe they alone have the key to the kingdom of God or to correct perspectives on all matters come to power. For it was not so much his intrinsic religiosity that did the harm as his blind belief that all other visions of the world were false and deserved to be destroyed. Alas, ideologues with such ruthless intolerance head the governments of some countries in our own times, and they continue to persecute millions of helpless citizens.

Aurangzeb extended the borders of his empire, bringing Bijapur and Golconda under his banners. When he encroached into the Deccan he made Fatchnagar his southern capital and called it Aurgangabad. Here he built a memorial for his wife which was a pale imitation of the splendid Taj Mahal. It did not matter, because he was no great lover of art or architecture. He even avoided music, as it tended to give him pleasure.

Aurangzeb had a grand empire, but what he envisioned was a mighty Islamic State. If he had been more astute or intelligent, he might well have realized his nightmarish ambition. If he had only been a little sensitive to the religious sentiments of his Hindu subjects, a little friendly to neighbouring Hindu states, he might well have succeeded in achieving his goal. But, as Pundit Nehru noted, "far from understanding the present, (he) failed to appreciate the immediate past; he was a throwback, and for all his ability and earnestness, he tried to undo what his predecessors had done."

Perhaps it was good for India in the long run that his efforts were so outrageous and reprehensible. For, by such measures he provoked much animosity and hatred in his non-Moslem subjects, who felt the time had come to boot the Islamic government out of existence. It was Aurangzeb who instigated the virulent anti- Moslem sentiments that still colour some Hindu minds. The valiant Rajputs, the militant Sikhs, and the marauding Marathas, all went in full fury against the arrogant Aurangzeb.

Fighting and conniving, in hateful fanaticism did Aurangzeb rule for nearly half a century, for the man was alive even at ninety, repeating his God's name on a rosary. But in the dark twilight of his all too long career, he seems to have realized his life had come to naught. His sons had been killed, his daughter died in a prison, and he wrote in a tragic note:

"Old-age has arrived and weakness has grown strong; strength has left my limbs. I came alone and am going away alone. I know not who I am, and what I have been doing." The irony of Aurangzeb was that he was not without talents or God-given gifts; and he was also commendably God-fearing.

However, as a modern historian has pointed out, "he was ambitious, cold-blooded, bigoted, suspicious and treacherous. Under a just dispensation, any one of these infirmities would have disqualified him for sovereignty." The atrocities of Aurangzeb make the pains caused by the British domination of India a trifle less unbearable.

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Aurobindo, (Sri) (1872 -- 1950)

Sri Aurobindo born in Calcutta on 15 August, 1872, was a great spiritual as well as social guide of Modern India.

Sri Aurobindo (Aurobindo Ghose) was born in Calcutta on 15 August, 1872. His father Krishnadhone Ghose (1845-1893) came of the well-known Ghose family of Konnagar, a township in the district of Hooghly, West Bengal, the historic birthplace of quite a few leaders of Indian renaissance. Krishnadhone married Swarnalata, the eldest daughter of Rajnarayan Bose, a pioneer of India nationalism. He took his M.D. at the University of Aberdeen, Scotland, and served as C.M.C. at many places in Bengal. He was a man of great ability and wide munificence. He developed an almost exclusive love for everything Western and wanted to give his three sons 'an entirely European upbringing'. Consequently, Aurobindo, when only seven years old, and his two elder brothers--Binoybhushan and Manmohan--were taken by him to England.

Aurobindo had his early education in an English family. When he joined the St. Paul's School in London as a scholar, he had already learned Latin, and read by himself, even as a school boy, Shakespeare and the romantic poets. He passed the Indian Civil Service examination, obtaining record marks in Greek and Latin, and also the Classical Tripos (Part I) of the University of Cambridge, with a high first class and all Classics Prizes. He also learnt French and German, Italian and Spanish to read Goethe, Dante and Calderon in the original. He started writing poetry in Greek, Latin and English when he was only eleven. Later he took up literary Bengali too.

In his eleventh and fourteenth years he had mystic intimations of his personal role in great events and world movements of the future. As Secretary to the Indian Majlis, Cambridge University, he made revolutionary speeches, hinting at armed rebellion as the way to India's liberation. Although he successfully competed in the I.C.S. Examination, he promptly dismissed the idea of joining the alien Government's service. He returned to India, in 1893, with an appointment in the Baroda State Service.

At Baroda, he worked first in the Revenue Department. Later he became a lecturer in French and Professor of English; afterwards, Vice-Principal, then Officiating Principal of the State College. The Principal, an Englishman, observed 'a mystic fire and light in his eyes'. Aurobindo's thirteen years at Baroda were years of preparation for his future work. He learned Sanskrit, Marathi, Gujarati and spoken Bengali; studied the Epics, the Upanishads and Sanskrit literature; wrote poetry, plays and essays in English.

His political activity in India began, in 1893, with his articles in the *Indu Prakash* of Bombay, exposing the futility of the then Congress aims and methods. He drew up a plan of revolutionary work and took part in its organisation in the Bombay Presidency and Bengal. In 1902, the first Calcutta organisation was started under his direction. The same year, Sister Nivedita joined this centre and worked with him till 1910.

In 1901, Aurobindo married Mrinalini Devi (1888-1918), daughter of Bhupalachandra Basu, according to strict Hindu vites. In a letter to his wife in 1905, he expressed a little of what he felt his life was meant for-the liberation of his country by the power of the spirit, *Brahmatej* founded in *Jana* (Knowledge), which he felt he had in him. After Aurobindo had left Bengal for Pondicherry, Mrinalini passed her days in religious pursuits in devoted remembrance of her husband.

The Partition of Bengal in 1905 brought Aurobindo out into the open as a leader. He went to Calcutta as principal of the newly-set-up National College, now Jadavpur University.

Aurobindo directed the revolutionary workers to utilize the partition for expanding their activities. He guided the nationalists in formulating their policy and organising their work, started the famous Bengali daily *Yugantar* and joined the *Bande Mataram*, the English daily of Bipinchandra Pal. These two nationalist organs carried his lofty ideas of love of the country and its freedom and greatness into the hearts of his countrymen. He punished in the *Bande Mataram* his sequence on "The Doctrine of Passive Resistance", charting out a necessary method of execution of the Nationalist programme of 'Swadeshi and 'Boycott'. On the eve of the Calcutta Congress,

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1906, Aurobindo was the first to openly declare complete autonomy free from British control' as the country's aim and to organise the Nationalist Party with Bal Gangadhar Tilak as the leader.

Early in 1907 Aurobindo told his youngest brother Barindra to organise a revolutionary centre in their Maniktala Garden in Calcutta. The same year he attended the Surat Congress, but the nationalists, failing to have their stand adopted, had the session broken up. This collapse of Moderate leadership of the Congress pointed to the new spirit that was arising.

In August 1907 Aurobindo was arrested for having published certain articles in the *Bande Mataram*. The charge failed because it could not be proved that he was the editor of the paper. The arrest and his nonchalant stand inspired in Rabindranath Tagore one of his best poems--a thrilling homage to Sri Aurobindo--which begins with *Aurobindo Rabindra laha namaskar*, "Rabindranath, O Aurobindo, bows to thee".

Aurobindo wanted Swaraj because, as he himself said, 'in the next great stage of human progress, it is not a material but a spiritual, moral and psychical advance that has to be made and for this, a free Asia and in her a free India must take the lead, and Liberty is therefore, for the world's sake, worth--striving for...India must have Swaraj...in order to live well and happily, but also in order to live for the World...and for the spiritual and moral benefit of the human race'.

Aurobindo was in the political field from 1902 to 1910 only, the first half of which was spent on silent groundwork, the second half, from 1906 to 1910, on open activities. During this brief period, 'he flooded the land from Cape to Mount with the effulgence of his light', says P. Sitaramaiah in his '*History of the Indian National Congress*'.

Arrested alongwith 38 other revolutionaries in May 1908, Aurobindo spent a year in jail as an undertrial prisoner. But he was acquitted. Concluding his defence argument in the Court, Chittaranjan Das prophesied that Aurobindo would be looked upon as the poet of patriotism, as the prophet of nationalism and as the lover of humanity, and that his words would be echoed and re-echoed, not only in India but across distant seas and lands. While in Jail he had the realisation of cosmic consciousness and the vision of Sri Krishna every-where and in everything, he had, besides, Sri Krishna's assurance of India's freedom and of his release for this greater work for the world.

Aurobindo had started doing Yoga in 1904. In 1907, while meditating according to the guidance of the Mahrashtrian Yogi Lele, he had the realisation of the silent Brahman and a complete stillness of mind. From then on, whatever he wrote and said, as he himself has said, came from a higher source above the mind. And all his movements began to be guided by what he recognised as the Divine Will.

After his acquittal in May 1909, Aurobindo resumed his work with two newly-started weeklies, the *Karmayogin* in English and the *Dharma* in Bengali, in both of which he wrote articles on the deeper significance of Indian nationalism. His political work continued, although there was a noticeable change in approach. His memorable speech at Uttarpara just after his release gave an indication of this change. However, he organised the Bengal Provincial Conference at Hooghly and in 'An Open Letter to My Country-men published in the *Karmayogin* on 31 July 1909, he re-affirmed the nationalist political programme. The government was apprehensive of his political activities and wanted to put him in jail again.

One evening in February 1910, he received information in the *Karmayogin* office (4-, Shyampukur Lane) that the office would be searched the next day and he would be arrested. Following an inner voice he made his decision quickly and left for Chandranagore immediately in a country boat. After staying in Chandranagore for a few days, he left for Pondicherry by a French boat under an assumed name, and landed there on 4 April 1910. The British Government tried several times to get him back in British territory, but he refused to move out of the French settlement. For many years the British government kept a strict watch on him and on the other Bengali revolutionaries who joined him at Pondicherry. Aurobindo's arrival in Pondicherry proved to be a turning-point in his career. He withdrew himself completely from all political activities and devoted himself entirely to literature and philosophy.

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In this work he received great help and co-operation from an enlightened French couple, Paul Richard and his wife (later to become famous as the Mother) who came to Pondicherry on the eve of the First World War.

When in August 1914 the First World War broke out, Aurobindo, jointly with Paul and Madame Richard started the monthly philosophical review, the *Arya*, in which he revealed new truths of man's divine destiny, the path to its realisation, the progress of human society towards its divine future, the unification of the human race, the nature and evolution of poetry and its future, the inner meaning of the *Veda*, the *Upanishads* and the *Gita*, the spirit and significance of Indian civilization and culture. All these have since been embodied in '*The Life Divine*', '*The Synthesis of Yoga*', '*The Human Cycle*', '*The Ideal of Human Unity*', '*The Future Poetry*', '*On the Veda*', '*The Upanishads*', '*Essays on the Gita*', and '*The Foundations of Indian Culture*'. The *Arya* ceased publication in 1921 after six years of uninterrupted appearance.

Aurobindo's supreme spiritual work in poetry is the epic 'Savitri' in 23, 813 lines of blank verse, the longest poem in English, described by Sir Herbert Read as 'great by any standard', and as 'a great cosmic poem' by the American philosopher and critic R.F. Piper. Besides 'Savitri', there is a large body of poetic creation including several dramas. There are about fifty other publications covering his essays, speeches, correspondence, and translations of commentaries of Vedic and Upanishadic texts.

In 1926 Aurobindo retired into seclusion which was maintained till his death in 1950. Only in 1928 he broke his seclusion and met Rabindranath Tagore who saw his face 'radiant with an inner light' and said to him' 'You have the Word and we are waiting to accept it from you.' From time to time many distinguished political leaders came to Pondicherry to seek his guidance in national and international matters; others tried to persuade him to come out and assume political leadership of the country again. He declined the latter proposal, making it clear that very few were likely to follow his ideals and ideas, which would be 'unintelligible to many and an offence and stumbling block to a great number'. Nevertheless, he maintained his keen interest in India's freedom and world affairs.

In his vision human problems including that of world unity cannot be solved merely by economic and political means, but by a deep and psychological change. Man is destined to evolve a higher than mental consciousness which is essentially a principle of force and harmony. Even for social reforms he would not support any legislation or imposition from outside. Any reform, if it is to be truly effective and to fulfil a real need. of life, 'must come from within', he said in the early twenties when inter-caste marriage was sought to be legalised. Regarding Hindu Muslim unity, he said that the solution must be sought not in 'political adjustments and conciliations' but 'deeper within, in the heart and mind'.

Unlike most ways of Yoga, which are paths to the Beyond leading to the Spirit and away from life, Sri Aurobindo's Yoga rises to the Spirit to redescend into life with its gains--the light and power and bliss of the Spirit--in order to transform life, mind and body. On a word, an integral transformation is the dynamic aim of Sri Aurobindo's Yoga. The only power that could effect such transformation is a Supreme Power above the Mind. This he calls the Supermind. Its manifestation in man would mean his emergence into a new race of Supermen, of Truth-conscious beings. This, affirms Sri Aurobindo, is man's inevitable evolutionary future. His Ashram in Pondicherry is not a planned institution. It grew as disciples came to live with him and do his Yoga. It took a definite form in 1926 when Sri Aurobindo went into complete seclusion leaving the entire charge to the Mother. Since then it has been expanding. Today it is an international community of about fifteen hundred men, women and children from various parts of India and the world. Among its many-sided activities today are the Sri Aurobindo Society, the World Union and the Sri Aurobindo International Centre of Education, all representing attempts to give shape to the Master's Ideal.

Sri Aurobindo had five dreams, the first of which was 'a free and united India'. When on 15 August 1947 India became free, Sri Aurobindo took this coincidence with his birthday 'not as a fortuitous

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accident, but as the sanction and seal of the Divine Force that guides my steps on the work with which I began life, the beginning of its full fruition'. His second dream was the resurgence and liberation of the peoples of Asia'; third, 'a world-union'; fourth, 'the spiritual gift of India to the world'; and last, 'a step in evolution which would raise man to a higher and larger consciousness'. Sri Aurobindo saw all these also either 'arriving at fruition or on the way to achievement'. On 5th December 1950, Sri Aurobindo entered into *Mahasamadhi*. But the work he had initiated continues, under the guidance of the Mother .

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Aurora, Jagjit Singh (Lt. General) (1917 --)

Jagjit Singh, born in 1919, was a remarkable man of arms, full of courage, and an indomitable will.

A remarkable man of arms, full of courage, and an indomitable will, Lt. General Jagjit Singh was born soon after the World War I in 1919. He was commissioned into Punjab Regiment in January 1938 and he went to Burma and saw action there during the World War II. In May 1945, he took over the command of Battalion I of the Punjab Regiment. Jagjit Singh also served as Deputy Commandant at Mhow. In February 1959, he was offered the command of a Brigade. In 1960, he went to the National Defence College' training, he was appointed as Brigadier General, Staff of Corps, with headquarters in the Eastern Sector . His performance and service record were so splendid that in February 1963, he was promoted as Major General. He was entrusted with the command of the Infantry Division.

In 1964, Jagjit Singh became the Director of Military Training at the Army Headquarters. In 1966, he obtained the rank of Lt. General, when he was appointed Deputy Chief of the Army Staff. He was made GOC of Corps and the entire responsibility of Eastern Command fell on his sturdy shoulders in June 1969.

The greatest achievement of the country after Independence and the most inspiring and heroic achievement of Lt. General Jagjit Singh. Aurora was India's victory over Pakistan in 1971. His finest hour presented itself when the large, most scientifically equipped Pakistan forces surrendered before him during the Bangladesh conflict . It was because of Jagit Singh's superb handling of the situation that Pakistan, which had the support of some world powers, had to surrender unconditionally and the result was the emergence of the Sovereign State of Bangladesh on the political map of the world. Jagjit Singh Aurora demonstrated, during this crisis, his remarkable qualities, both as a man and a war strategist or General. It was because of his great military skill, that without much loss of men--only 10,633 Indian casualties-in the Eastern sector and material. India could defeat the Pakistan forces within a remarkably, unimaginably short duration of time of fourteen days. His tactful handling, caution and courage, have raised the military status of India among the supreme military powers of the world.

During the Indo-Pakistan War of 1971, Lt. General Aurora had the rare opportunity of commanding both the Indian forces and the ' *Muktibahini*'. During the War his multipronged attack from five directions simultaneously, made the Pakistan forces nervous and demoralized. It raised before Pakistan's Lt. General Niazi, visions of an overwhelmingly superior Indian force descending upon him from all directions, whereas Lt. General Aurora had only seven and a half division with him to 'raise all that dust''. At 4.30 P.M.

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on Thursday, 16 December 1971, at a solemn ceremony Lt. General A.A.K. Niazi, Commander of the Pakistan Forces in East Bengal, ultimately signed the surrender papers and presented them to Lt. General Jagjit Singh Aurora, General Officer, Commanding-in-Chief, India's Eastern Command Lt. General Aurora, accompanied by the Air and Naval Chiefs of the Eastern Command, flew into Dacca by helicopter.

Before flying to Dacca, Lt. General Jagjit Singh Aurora had signified his acceptance of the Pakistani surrender by putting his signature on the documents presented by the Pakistan Lt. General Niazi. Lt. General Nizai then, with a swift move, stripped off his epaulette of rank from his right shoulder, unloaded his revolver and handed over the bullets to General Aurora and finally pressed his forehead to that of India's Eastern Army Command Chief, as an act of humble submission and surrender. It was indeed a great military victory for India and by the time Lt. General Aurora had signed the documents, the Indian army had already captured over 80,000 Pakistan soldiers.

When Lt. General Aurora reached Dacca, he saw the Racecourse maidan packed to the capacity with delirious mass of seething humanity--people shouting at the pitch of their voice. JAI BANGLA, JAI INDIA. The Bangladesh people lifted Lt. General Aurora on their shoulders and hugged every Indian officer and Jawan within their reach. Following the highest Indian military traditions, Lt. General Aurora treated the Pakistan prisoners of War with dignity and respect. That was a great gesture on the part of Aurora. He had already promised good behaviour while signing the Pakistan surrender documents. The documents stated' ''Lt. Gen, Aurora gives his solemn assurance that personnel who surrender shall be treated with dignity and respect that soldiers are entitled to, in accordance with the provisions of the Geneva Convention and guarantees the safety and well-being of all Pakistan military and para-military forces who surrender''.

After the War, Lt. General Aurora demonstrated his unique qualities as a man and a soldier. He not merely permitted the terror-stricken Pakistan POWs to retain their weapons but also sat with them at the same table for ''chicken-pulao-mutton curry'' plates. It came as a big surprise to foreign correspondents and reporters present on the occasion.

Lt. General Aurora has a great admiration for the *Muktibahini*. But even after Pakistan's humiliation and defeat he did not condemn the Pakistan soldier. He felt that Pakistan's defeat was due to their lack of proper planning or war-strategy.

Lt. General Aurora describes the India-Pakistan War of 1971, which not only cut Pakistan to a mini size but also gave birth to a new sovereign, democratic Republic of Bangladesh, as ''The Battle of Obstacles''. As the Indian forces raced towards Dacca with a tight deadline and stumbled upon a river every six miles, the only analogy that could come to their minds was a ''cross-country obstacles race''.

At present Lt. General J.S. Aurora is working as Chairman of a private electrical firm, Sylvana Laxman Ltd. in New Delhi whose progress since then has been steady. He has multifarious interests. Politics, sports, education, religion, commerce and industry--all attract his attention, but his paramount interest continues till this day, the problems of India's defence and how in this field India could achieve the highest destination.

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Avadh Bihari (1889 -- 1915)

Avadh Bihari, a prominent revolutionary, organised the revolutionary activities in the Uttar Pradesh and Punjab.

He was born in1889 at Delhi. A prominent revolutionary, he organised the revolutionary activities in the Uttar Pradesh and Punjab. An associate of

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Rash Behari Bose, he played a prominent role in the Delhi Conspiracy case which aimed to kill the Viceroy, Lord Hardinge, on December 23, 1913, when he was passing through Chandni Chowk, Delhi in a state procession. He was also connected with the Lahore Conspiracy Case of May, 17, 1913. Arrested in February 1914, he was tried alongwith his three colleagues, Amir Chand, Balmokand and Basant Kumar Biswas. Sentenced to death and died on the gallows in the Ambala Central Jail on May 11, 1915.

Avadi, a village of Villivakkam town, District Chingleput, Madras, is primarily known for Ordinance Factory. The 60th annual session of the I.N.C. under the presidentship of U.N. Dhebar was held here. It was in this session that the historic resolution on the "Socialistic Pattern of Society'' was passed which was partly implemented in 1969 by way of nationalising important banks of India. Mahendra Mohan Chaudhury was the Chairman of the Reception committee while Shriman Narayan, K.P. Madhavan Nair were the General Secretaries.

Avantisundari (9th -- 10th Cent.)

Avantisundari was a poet of Gurajara Pratihara king. She wrote in Sanskrit and Prakrit and her views on aesthetics were treated with respect.

Avantisundari was an accomplished Chahaman princess. Marriage with Rajashekhara, court-poet of Gurajara Pratihara king Mahendravarman and Mahipal of Kanauj and later of Kalchuri King Yuvaraj I, further embellished her talents. She wrote in Sanskrit and Prakrit and her views on aesthetics were treated with respect. She was a rhetorician and inspired her husband; he cited her views on poetics in his famous work *Kavya-Mimamsa.*

Rajashekhar a is of the view that a poet should possess knowledge of diverse subjects and that exercise helps a poet in perfecting his expression. Avantisundari differs. She says this is not perfection, it is mere lack of skill; how else could expressions of different writers on one theme (or subject) be perfect. According to her, a composition that gives pleasure to connoisseurs should be considered perfect. (Chapter V *Kavyamimansa*)

Elsewhere Rajashekhara quotes Avantisundari. She says that a thing possesses several traits and that selection of one or more of these traits depends on the style and expression of a poet. (Ch. VII)

On plagiarism, Avantisundari has definite views. She saw nothing wrong in borrowing rich ideas to enrich one's own expressions, provided the expression is of a lesser known poet and his ideas are not widely known.

Avantisundari was a poet in her own right and Hemchandra cites three of her stanzas in his *Desinamamala* to illustrate the meanings of certain Prakrit expressions. Unfortunately none of her work has been discovered so far. Nor is any other information available about her.

Rajashekhara wrote four dramas and staged at her request his Saurashtri Prakrit drama *Karpur-Manjari.* In the prologue of Act I of the drama, the stage-manager asks his assistant, ''At whose instance are you enacting the play?'' The assistant replies, ''The crest garland of the Chahaman family, the wife of chief poet Rajashekhara, the lady whose husband wrote the play, Avantisundari-she desires us to enact it'' (His other dramas were in Sanskrit and in these Prakrit was used by some characters, as prescribed). Perhaps Rajashekhara wanted to experiment in dramaturgy and Avantisundari helped him in this project; in people's language the drama became popular. The distinguishing features of his dramas are lightness and grace of diction.

It has been suggested that Avantisundari was the same as Sundara for whose benefit her brother Dhanapal composed the Prakrit dictionary *paiyalachchhi.* The identification is, however, not supported. Similarly, it does not appear correct, as some Europeans have tried to assert, that her husband was related to the King of Chedi.

Rajashekhara mentions another famous woman, Shil Bhattarika whose writings in Panchali style have been placed besides the writings of the famous prose writer Bana.

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Avvaiyar (5th Century A.D.)

Avvaiyar was one of the greatest Tamil saints and writers of the ancient. Her sayings are full of wisdom.

Avvaiyar was one of the greatest saints and writers of ancient India. Her works namely *`Attisoodi, Kondraivendan, Muthurai* and *Nabvali* have gone into general currency in Tamil speech'. Her sayings are full of wisdom and the very name Avvai is synonymous with wisdom !

While a child, Avvaiyar lost her parents and was found and brought up by *Tiruvalluvar*, a great saint poet. Deeply devoted to religion and literary pursuits, she wanted to serve the people. Though sought for in marriage by many a prince and rich person, she refused to marry mortals. Lest there should be further proposals, she prayed to God to save her, and she, according to a legend, turned into an old woman of common appearance.

Avvai's talents were first discovered by Buda, a chieftain of Pulvalur. She then lived for many years in the court of Adigaman, chief of Dharmapuri, who held her in high esteem and entrusted to her an embassy to Tondaimandalam. For vigour and depth of feelings, Avvaiyar's odes to the Adigman are second to none in the Puram collections. After her patron's death, she left Dharmapuri and wandered. She was honoured alike by princes and peasants throughout the Chera country. The Chera and Pandya king paid homage to Avvai in the *Rajasuya Yajna* performed by the Chola kings. In her benedictory odes she held up high ideals of charity, succour to the needy and protection to the poor before the then great monarchs.

Avvai preferred to live amongst the poor who flocked to her wherever she went. Loved by everyone, she was affectionately called the "Universal Grandmother". She was as well highly respected by the rulers who invited her to their courts. She advised them to lead a peaceful life and at times mediated between two warring kings, pointing out to them that ambition led to war from which the common man on both sides suffered.

Avvaiyar took her themes from life in the palaces as well as the hut. But more than the chivalry and magnificence of princes, the simple pleasures and daily cares of the lowly appealed to her. Her odes in the *Sangam* collections are a true mirror of contemporary Tamil life. With few words, she creates pen pictures. She adds moral precepts to poetic imagery. She is a great exponent of morality. Here are a few of her sayings:

"Ponder ere you act, speak not to provoke."

Harsh words do not conquer soft ones' the arrow that strikes down elephants harms not a piece of cotton; the rock that is not split with the long iron crowbar splits when the roots of a tender shurb enter it. Big is the frond of the palm but scentless; sweet scented is the ting flower. Judge not men therefore from size merely. The vast ocean has water not fit for a bath; the tiny spring beside it has good drinking water.

The days that are gone may be counted on little fingers; the days before us none can compute. Great is the harm in letting the days pass without doing good. There is no virtue higher than philanthropy; no companion better than one's own wisdom; no conduct worthier than living with self respect. Avvaiyar lived to a ripe age. Her image is still there in a temple in Tiruttaraipundi in District Tanjore.

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Awari, Manchersha (1998 -- ?)

Manchersha, born in 1898, at village Gandevi in Surat, made a mission of his life to work for the cause of labour and the down-trodden people.

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Manchersha was born on May 29, 1898, at village Gandevi in Surat district of Gujarat. He comes of a well-to-do middle class family. His father, Rustomji Awari, worked as a Manager with the Bhonslas. Manchersha married Dilerbai in 1936.

In his youth, Manchersha read '*Shahnama*' (History of the Kings of Persia) and '*Karima*' and *Gulistan* in Persian, which infused in him courage and confidence in self. His life has also been influenced by the writings of Gandhiji, Vivekananda, Dadabhai Naoroji and Tilak, which created in him love and respect for his country and its people.

Manchersha passed the Master's Examination in Civil Engineering from the Bombay University in 1918-19, but immediately on coming to Nagpur he plunged into the Freedom Movement in response to Gandhiji's call to youth. His political career was influenced also by his association with Mahatma Bhagwandin. Poonamchand Ranka, Pandit Sunder Lal, Hindi Litterateur Jainendra Kumar Jain, and labour leader R.S. Ruikar.

It was his leading role in the Flag Satyagraha of Nagpur in 1923 that secured Awari a place in the Congress leadership in C.P. and Berar. In the following year, he led the "*Sashastra Andolan*" to protest against the Government's orders banning carrying of weapons, as he felt that the order was aimed at humiliating the people. He organised processions in which the participants carried sticks, swords and other weapons. He also tried his hand at making bombs. In appreciation of his courage and leadership, the people gave him the popular title of "Captain". Later in admiration of a similar lead in organising what he called the "Republican Army" in 1932 when the Congress was outlawed, the people hailed him as "General." To this day he is popularly known as "General Awari." Awari always puts on a red shirt. He chose the red shirt when he organised a *Khudai Khidmatgar* corps after the Frontier Gandhi's organisation and has since continued to wear the red shirt.

During the Freedom Movement, Awari took part in the boycott of foreign goods, and to win over the people to Swadeshi, he opened a shop for selling khadi. However, the investment left him a pauper.

He spent about 13 years in jail and on one occasion in 1925 he observed fast for over 60 days to fight for equal treatment to all Satyagrahis inside the jail. He was a member of the AICC and the President of the Nagpur Nagar Congress Committee for several years and was also the President of the Nagpur Municipal Committee in 1939. In 1946, he resorted to a fast to express his agony, over the manner in which the High Command selected candidates for the general election, overriding the list submitted by the PCC. He stuck to his resolve though Gandhiji disapproved of his fast, as Awari felt that it was a case of injustice and undemocratic way of working.

In 1952 he contested the election as an Independent and was elected to the M.P. Legislative Assembly for a five-year term. A close associate of R.S. Ruikar, the well-known trade union leader of Nagpur, Awari has made it a mission of his life to work for the cause of labour and the downtrodden people. He believes that unless the rural sector and small industries are strengthened, the people's economic condition would not improve. He also holds strong views on education and feels that the British-initiated educational system in our country must be replaced with a craft-oriented system to make the youth self-reliant.

He is the author of two books, entitled 'Rays from Asylum' and 'Tortures in British Jail'.

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Ayodhya Nath, Pandit (1840 -- 1892)

Pandit Ayodhya Nath, born on 8 April 1840, was a great nationalist leader of Uttar Pradesh.

Pandit Ayodhya Nath, a great nationalist leader of Uttar Pradesh, was born on 8 April 1840. He hailed from an upper class Kashmiri Brahmin family which had settled in Agra. His father Pandit Kedhar Nath served as Diwan to the Nawab of Jhajjar in Punjab and then took to trade, in which profession he was eminently successful. Young Ayodhya Nath showed promise in his early age, and after a course of study in Arabic and Persian, the traditional mode of learning in upper middle class families in northern India, he obtained English education at the Agra College. At this stage he attracted the attention of the educational authorities and was mentioned in the Government report of 1860-61 as "an intelligent and promising student", whose answer to the question papers in History and Philosophy were marked by "uncommon acuteness and thought". He studied law and was enroled a pleader at Agra in 1862. He earned both fame and money as a lawyer and it was in this circumstance that he later took to politics.

Pandit Ayodhya Nath had three sons, the most distinguished among whom is the great liberal leader, Pandit Hridaya Nath Kunzru. The elder Pandit devoted his energies to modern education also and was the founder of the Victoria Girls School and College at Agra. He was a member of the Senate of Calcutta and Allahabad Universities. He was associated with the pioneer learned society, the Asiatic Society of Bengal, Calcutta. He was a member of the Legislative Council of the North-West Provinces from 1886 to 1890, nominated by the Government. In the Indian National Congress he worked as Joint Secretary for many years.

In 1896 he was chosen for the post of Professor of Law at the Agra College, an office which he combined with his practice at the bar. his knowledge of law, his great forensic ability and his personal charm were acknowledged by the Chief Justice of the Allahabad High Court. On the Pandit's death, the Judge said, "I confess that I have not unfrequently been captivated by the display, on the sudden and difficult emergencies, in his case, of his knowledge of law, the subtelety of his mind and his persuasive powers." The same was the case with his work in the educational sphere, wherein according to the Vice-Chancellor of the Allahabad University he "brought to bear upon our University-work intellectual powers, which only few possess. He was a man of whom any country and any race might well be proud".

It was, however in the political field that he made the greatest mark. Apart from his courage and zealous devotion which made it possible for the Indian National Congress to be convened at Allahabad in 1888, despite Government opposition, he is best remembered for his staunch nationalism, unnihibited secular outlook, and sober and rational perspective on public affairs. He was a strong critic of the administration but his observations were always clothe in courteous professions of loyalty to the Queen Empress. In tune with the spirit of the age he had profound faith in the British sense of justice and their love for demorcracy.

At the same time he cherished unstinted devotion to the Indian National Congress whose mission of nationalism, good of the people and seular parliamentary democracy he stoutly advocated. The Pandit vehemently repudiated the charge of disloyalty levelled by Lord Dufferin against the Congress and boldly asserted: "It is impossible--and I say it with great confidance--to find on the fact of this earth a people more loyal than my countrymen. We claim the more perfect union of India and England, and yet we are called disloyal. Are we disloyal?"

His criticism of the British administration in India was trenchant and forthright. He denounced the efforts of the local officers in his province to scotch the holding of the Congress at Allahabad. In this context his ridicule is characteristic. Having said that "the great nation....the most advanced of the nations, the first to introduce the free institution into this country and teach us that rulers were created for the good of the subject, not subjects for the pleasure of the rulers, the noble nation that has united justice with freedom, will never allow its officers to resort to such unjustifiable and un-

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conditional measures, "he narrated the tale of threats held out by the district officers all over the province.

In a similar vein he mentioned about the lack of association of the Indians with the executive and legislative functioning of the Government. Subsequent to his obsevation that, "the British Government was a very good Government," he added that "if it were a little more open to conviction, a little less distrustful of the people, and a little less expensive, it would be still better ....and therefore we desire to effect a distinct improvement in the administration of the country by associating in it our best men, who really do understand, which even our best rulers do not, how and where exactly the shoe pinches."

Equally strongly, he criticised the control of the Secretary of State over legislation in the country and the absence of meetings of the Legislative Council when the Government moved to Simla. He also pointed to the fact that for two years no meeting had been convened of the Legislative Council in his province, and he characterised the "supposed government by Councils" as a "farce." He advocated the abolition of Salt Tax which was a heavy burden on the striving millions of the population, in the imposition of which tax, imposed merely to fill the state coffers, "humane feelings are entirely lost sight of." He advocated local option to provent the growing habit of drinking wine, so injurious to the poor.

But the Government was deaf to the public opinion, and in this context the Pandit said, "No, they will cling to this money (excise duty), the fruits of sin and misery, rather than act righteous.

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Ayengar, Madabhushi Anantasayanam (1891 --)

M. A. Ayengar, born in Tiruchanur, near Tirupati in 1891, took part in several public activities and was naturally drawn into the national movement.

M. Anantasayanam Ayengar was born on 4 February 1891 in Tiruchanur, near Tirupati (Andhra Pradesh) in an orthodox Vaishnava Brahmin family. His father, Venkata Varadacharya, was a Sanskrit scholar. He studied in the Devasthanam High School, Tirupati, and took his B.A. degree from the Pachiaryppa's College, Madras. Getting his law degree from the Madras Law College, he set up practice in Chitoor as a junior Vakil in 1915. He married Choodammal in 1919. Though somewhat hesitant in the beginning, he forged ahead as a professional lawyer and soon became "a walking digest of case law."

As a lawyer Anantasayanam Ayengar took part in several public activities and was naturally drawn into the national movement. He was actively associated with the local Congress Committee. He took part in the non-co-operation movement of 1921-22 and suspended practice for about a year. He was an ardent follower of Gandhiji's constructive programme and advocated Harijan uplifit, particularly temple entry and abolition of untouchability.

When the Congress withdrew its policy of boycott of Councils and decided to contest the elections for the Central Legislative Assembly in 1934, Anantasayanam Ayengar was returned with an overwhelming majority. He took his seat in 1935 alongwith stalwarts like Bhulabhai Desai, Govind Ballah Pant, Mohmmad Ali Jinnah and Satyamurti, whose object was to fight the Government from within. By his vigilance and innate ability he soon made a mark as a forceful debator. A European writer in the *Asiatic Review* referred to him as "the Emden of the Assembly". Anantasayanam Ayengar was elected again and again to the central legislature. In 1947 he was elected Secretary of the Congress Parliamentary Party. As a Parliamentarian he took a keen and active interest in labour problems.

Anantasayanam Ayengar enlisted himself in the "Individual Stayagraha" campaign started by Gandhiji in 1940 and was promptly jailed for eight

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months. He then joined the "Quit India" agitation launched in August 1942 and suffered imprisonment till 4 December 1944.

In recognition of his long parliamentary experience he was uinanimously elected Deputy Speaker of the Lower House in 1949. When the Parliament met after the first general elections (1952), he again became Deputy Speaker of the first Lok Sabha and was elected Speaker in 1956. When the second Lok Sabha met after the elections of 1957, he again became Speaker in May. In December he resigned his membership of the Congress Parliamentary Party.

In 1952 he attended the Commonwealth Parliamentary Conference at Ottawa as a delegate. He led the Parliamentary delegation to China in 1956 and to the East European countries (Czechoslovakia, Rumania, Bulgaria and Poland) in 1959.

In May 1962, Shri Ayengar was appointed Governor of Bihar, which post he held till October 1967. After this date he settled down in his hometown, Tirupati.

Unassuming in appearance Anatasayanam Ayengar always keeps his Vaishnava forehead mark and Gandhi cap. Deeply imbued with a lover of Sanskrit and Sanskritic studies he is now the Chairman of the governing body of the Kendriya Sanskrit Vidyapeeta, Tirupati. The Vaishnava Theological University, Brindavan, quite fittingly conferred on him the degree of D. Litt. in 1954. He delivered the degree of the Kamala Lectures of the University of Calcutta for the year 1955 on 'Indian Culture and Religious Thought' (published in 1962). He is the author of a book 'Our Parliament', in the form of a simple catechism. It has been translated into several Indian languages.

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Ayyadevara Kaleswara Rao (1881 -- 1962)

Ayyadevara Kaleswara Rao, born in Nandigama, Krishna Disrtict in 1881, was a man of varied talents and activities. He was a fluent speaker of Telugu and also a stimulating writer.

Ayyadevara Kaleswara Rao was born of a middle class Brahmin family belonging to the Niyogi subsect in Nandigama, Krishna Disrtict, now in Andhra Pradesh. After his school education, he joined the Nonle College, Machilipatnam, where he came under the inspring influence of R.V. Venkataratnam Naidu, the well-known Brahmo leader and social reformer. This accounts for Rao's ardent faith in reformed Hinduism and the practical steps which he took in the cause of the emancipation of women and their education, the removal of caste-barriers and untouchability.

He studied law in Madras in 1903-5, and it was then that he started taking interest in radical politics. In 1905 he participated even as a student in several meeetings held in protest against the partition of Bengal. He joined the Vijayawada bar in 1905 and enjoyed a good praetice till 1920 when he gave up the profession at the call of Gandhi to join the non-cooperation movement.

During the years 1905-20 he took an active part in propagating the ideals of Swaraj, Swadeshi, Boycott of British goods and National education, made popular in Andhra as a result of Bipin Chandra Pal's tour in 1907. He later on joined the Home Rule League started by Mrs.Annie Besant. In 1920 he withdrew his candidature to the Madras Legislative Council at the behest of Gandhi and became one of the most devoted of Gandhi's followers in the cause of the country's freedom and of constructive work.

He started the no-tax campaign in Vijayawada Municipality in 1922 and suffered one year's imprisonment in consequence. In 1925 he was elected Chairman of Vijayawada Municipal Council, and during his five years tenure of that office he made the wearing of Khadi compulsory for all the staff. In Municipal Schools he made the singing of national songs, spinning on

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the charkha and the learning of Hindi compulsory, without paying heed to the objections raised by the government. He was a member of the Madras Legislative Council in 1926-30, and in that capacity secured several concessions for participants in the freedom struggle. He was sentenced to imprisonment for taking part in Salt Satyagraha in 1930, and again in 1932 for his part in the Civil Disobedience Movement. He was imprisoned in 1930, and again in 1932 for his part in the Civil Disobedience Movement. He was imprisoned in 1940 for his participation in Individual Satyagraha and was kept as a detenue in 1942-44 in consequence of the Quit India Movement.

When the first Congress Ministry was formed in Madras in 1937-39, he was the party's Chief Whip. He held high office when the Congress came to power again in 1946. Later on when Andhra Pradesh was formed, he became the Speaker of the Legislative Assembly and held the office from 1956 till his death in 1962. As Speaker he was known for his impartiality. He was one of the promoters of the original Andhra movement, presided over several of the Andhra conferences and later on became one of the staunchest protagonists of the integration of Andhra and Telengana to form 'Vishal Andhra'.

He was a man of varied talents and activities. He was a fluent speaker of Telugu and also a stimulating writer. He was one of the founders of the 'Vijnana Chandrika Mandali' which produced several Telugu books on modern knowledge. He was also the author of numerous books, several written while in jail, on nationalist and revolutionary movements in Europe, Asia and Africa. In his later years he started a Telugu and Urdu Academy to bring together Hindi and Muslim scholars in writing books on history and science.

He constituted a committee under his own Chairmanship for producing a glossary of technical and legal terms in Telugu with excellent results. His autobiography is one of the best books of its kind. Rao was known for his plain speaking even to the point of bluntness. All the same he had a lovable personality.

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Ayyappan, Kumpalathuparampil (1889 -- 1968)

K. Ayyappan, born at Cherayi in the former Cochin State on 22 August, 1889, was a prominent social reformer, political leader, journalist and rationalist--popularly known as *Sahodaran Ayyappan*.

K. Ayyappan was born at Cherayi in the former Cochin State on 22 August, 1889. His father having died while Ayyappan was still a boy, he was brought up by his elder brother, Achyuthan Vaidyan. Ayappan had the rare good fortune to meet seers like Chattampi Svamikal and Sri Narayana Guru, who used to visit his house. He was educated at Paravur, Calicut and Madras. On account of his illness, he was not able to complete his studies in Madras. On his return he interested himself in literary pursuits and social reform. It was on the advice of Sri Narayana Guru that Ayyappan continued his studies at Trivandrum and took B.A. degree. He later joined the law college at Trivandrum but was not able to complete the course.

On his return from Trivandrum, Ayyappan immersed himself on social reforms activities. Abolition of caste and its disabilities was his main programme. He propagated the idea that caste and all its evil features must be opposed. He organised a band of liberal young Ezhava and Pulaya youngmen and on 29 May, 1917 staged inter-caste dinner, which raised a furore of opposition among the orthodox section of society--even among the Ezhavas, who were suffering from the evil effects of caste.

The participants, in the dinner were excommunicated by their own caste group and were nicknamed *palachovanmar*. In order to eradicate the evils of the

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caste system, he decided also ro promote inter-caste marriages. For this purpose he established in May, 1917 the *Sahodara Sangham* and plunged his heart and soul into its work. He started a monthly journal entitled, *Sahodaran*, as the mouthpiece of this organisation. The whole venture had the blessings of Sri Narayana Guru. his moral preceptor.

The establishment of the Sangham released for-ces of a protest movement in Kerala, which later assumed formidable proportions and finally led to the eradication of many evils. On the earliest activities of the organisation was to raise the question of right of way for the lower castes. Sringapuram in Kodungallur was an important bazaar inhabited by Saraswat Brahmanas. Lower caste people were not allowed to travel along the public road through the bazar. Ayyappan defied the convention and led a procession of low-caste people along the road. Another achievement of the organisation was the opposition it aroused against animal sacrifice performed and the vulgar songs sung at the Kodungallur temple on the occasion of the Bharani festival, Ayyappan and his comapanions, who spoke against these practices, were cruelly manhadled by the supporters of the festival. But the movement ultimately persuaded the Cochin government to prohibit these practices throughtout the State.

Ayyappan also took a leading part in labour union activities. His activities extended to the industrial town of Alleppey. It was through his speeches and writings that labourers first began to hear of Karl Marx, Lenin and the Russian Revolution. He was also one of the founders of the Rationalist Movement in Kerala. He acted as the first editor of *The Rationalist*, when it was started in 1928.

Ayyappan left the indelible impression of his personality on the political scene also. He was in the forefront of the movement for adult franchise and responsible government in the Cochin State. He was elected to the Cochin Legislature several times. He supported all liberal proposals and raised his voice against casteism and all kinds of social evils. He was elected as Deputy-President of the Legislature while Sir Shanmugham. Chetty was the Dewan of Cochin. When responsible government was introduced in Cochin State, he serverd as a minister twice. When the Travancore Cochin State was formed, he was included in the first popular ministry (1949), but he resigned from the ministry some months later (1950). For the last fifteen years of his life, he kept himself away from active politics. He died on 6 March 1968.

Ayyappan had a facile pen. He wrote extensively on diverse topics. He paid much attention to clarity of thought and expression in his writings. He coined new words and phrases to express his ideas clearly. He worked ceaselessly for social reform in Kerala, which in later years bore fruit. His life was unostentatiously simple and pure.

He married Parvati, the daughter of Ayyakutti, a judge in the Cochin Judicial service in 1930. His marriage within his own caste raised a furove of protest as it was against his own principle of inter-caste marriage. He had two children, Aisha and Sughathan.

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Ayyar, A.S.P. (1899 -- ?)

A.S. Panchapakesa Ayyar was, born in Kerala in January 1899, the well known writer in English. He was also a judge of Madras High Court.

A.S. Panchapakesa Ayyar, the well-known writer in English, who was also a judge of Madras High Court, was born on 26 January, 1899. A brilliant student at school and college, he passed the B.A. degree examination with a ''double first class''. In the F.L. Examination after studying in the Madras Law College, he took a first class. While studying for the B.L. Degree, he received a J.N. Tata studentship examination in August, 1921. He also took the M.A. degree from Oxford University, studying history.

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Returning to India, he served in many parts of the old Madras Presidency in the executive branch. Later, on transfer to the judicial branch, he was District and Session Judge. He was noted for his spirit of independence, and he often expressed nationalist views with indiscreet bluntness. As a result he was twice superseded. It was not till after independence that he was promoted to the Madras High Court as Judge in 1948. He retired in 1959, and died not long after.

However, he was notable for his versatility and volume of work. He wrote novels and short stories, drama, biography, autobiography, religious literature, literary criticism, and jurispriudence. He also produced some poems. He was perhaps best known for his account of his experiences abroad. "*An Indian in Western Europe*", published in two volumes in 1930. Utterly uncoventional in his outlook, he was nevertheless rigidly orthodox in his social customs. The story of this young Indian who, despite all temptations, abstained from meat, drink and tobacco, made a great impression when it appeared. Another work of the same genre was his *'Twenty-five Years a Civilian'* published in 1962.

His five plays have not endured. He had ideas, but failed to express them in dramatic form. Thus, his plays are cluttered up with long monologues and with almost every character speaking alike. *The slave of Ideas and Other Plays,* published in 1941, included *Sita's Choice, A Mother's Sacrifice* and *In the Cultch of the Devil*. The other play, which appeared in 1942, was *Trial of Science for the Murder of Humanity*. Of his four novels, *Baladitya* is perhaps is the best-known. Like a later novel, *Chanakya and Chandragupta,* it was meant to be a historical romance or novel. The author had always a sense of history and he had the capacity of being moved by greatness. These qualities are evident in these novels. The other two are *The Legions Thunder Past* and *Three Men of Destiny*.

Ayyar wrote a number of short stories. Some he retold from Hindu Mythology, of which he was fond. The others were his creation. The author had a didactic purpose nearly always and he often sacrificed artistic effects. Nevertheless, he was often humourous and he was always readable.

A staunch Hindu, he wrote in *Sri Krishna, the Darling of Humanity* a rebuttal of criticism of his religion. This is a moving book. Two other books in this genre were. *A Layman's Bhagavad Gita* and *Brahma's Way*. His aim was, in his own words, to spread the "*Gita's* teachings to the best of my ability among the modern generation of laymen".

A translator and literary critic, he rendered two plays of Bhasa and later wrote his life. In jurisprudence he wrote *The contribution of Law to Jurisprudance*.

Ayyar was keenly interested in things of the mind. He was President of the Archaeological Society of South India. He was also a brilliant and ebullient conversationst.

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All the informatiom gathered from personal talks with relatives or friends of the jurist.

Ayyar, Sri. T. Muthusami (1832 -- 1895)

Tiruvarur Muthusami, born at Uchuvadi in Madras State, was the first Indian Judge of the High Court of Madras. He held the office for 17 years.

Tiruvarur Muthusami was born at Uchuvadi, a village two miles from Tiruvalur in Madras State. His father, Venkatarama Sastriar, was very poor. It was mainly due to th efforts of his mother, who by her thrift and intelligence kept the family in a respectable though indigent condition, that he rose up in his career. Muthusami belonged to the Brahmin caste. His father died while Muthusami was very young.

Muthusami first studied at the Mission School, Nagapatnam, in 1846. Here, he learnt English from the Tashildar of Tiruvalur. He later joined the High School (now Presidency College), Madras in 1848. His academic career was brilliant. After passing out from the High School, he was eligible for Government service. Whilst serving as a Presidency Police Magistrate, he studied law and passed the B.L. examination in first class in 1871. Muthusami led a simple life, and had a gentle and affable disposition. He was well versed in

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the Vedas and other Hindu religion texts. A voracious reader, he was very much influenced by the writings of Oliver Goldsmith. He learnt German to study the German law books in the orginal. The works of Carlyle and Shakespeare also influenced him greatly.

In his twenty-third year he was appointed as a tutor in the High School. He gave it up and became record-keeper in the Tanjore Collectorate. He was then appointed by Sir Alexander Arbuthnot as a Deputy Inspector of Schools. Later he became a District Munsiff in the 3rd Grade. He had passed the pleadership test in 1853 in Tanjore city. On July 9, 1865 he was appointed as a Sub-Judge at Canara, Mangalore. As one endowed with great judicial ability and integrity he was next appointed in July 1868 as Police Magistrate at Madras. While holding this office he studied law, and passed in the first class. Next he was appointed as a Small Cause Judge at Madras. Then he interested himself in the study of German law.

He attended the Durbar in 1877, and in January 1878 the title of "Companion of the Indian Empire" was conferred on him in recognition of his services. In July 1878 he was appointed as Sub-protem Judge of the Madras High Court the first Indian Judge of the High Court of Madras, he held the office for 17 years. In July 1891 he was appointed as acting Chief Justice in the absence of Arthur Colns, and was Knighted in 1892. He was also a Fellow of the Madras University (1872) and later elected as a member of the Syndicate (1877).

Muthusami was in favour of caste autonomy. In a matter relating to the caste system over which the ecclesiastical chief has jurisdiction and exercises his jurisdiction with due care and in conformity with the usages of caste, the civil courts cannot interfere, and a guru, as the head of a caste, had jurisdiction to deal with all matters relating to the autonomy of caste according to recognised caste customs. In regard to women's education, he said that women must be restored to the position and power which by their nature and by means of education they were qualified to fill. He advised students to forget all differences of caste, creed, social position, rank or wealth. He criticised infant marriage and was strongly in favour of remarriage of widows. He held that the inequality between man and woman, with respect to the rights and obligations of marriage, was aggravated by the incidents of the family system.

Though an orthodox Hindu of the times, he held certain progressive ideas. He had an undoubted leaning in favour of the ceremonial part of a Brahmin's life, possibly it was an inherited quality. But his English education and the constant contact with Europeans checked an undue manifestation of it. On religion, he held a decided opinion. He acted on his belief that religion is indispensalbe to man. He had very great respect for those who were learned in the Vedas; he supported a *Pathasala* for the revival of the study of the Shastras and other sacred writings.

Muthusami was of the view that the country could be great only through the diffusion of western knowledge. Western literature, he said, would raise the true national thought and feeling. He said, "It is the spirit of western institutions to which we have to look for the political education of the people in India." He was very much in favour of national education and wanted the vernaculars to be the media through which all useful instruction should be convenyed to the masses. He was opinion that the continuance of the enlightened and progressive British rule was necessary for material and political development. He expressed the feeling that "even when India is regenerted, I for one think that our relation to Great Britain must be that of a Colonial constitutional government affiliated to and in federal loyal union with the parent constitution." He advocated the establishment of big manufacturing industries in southern India which would open the way to new industrial enterprise and new sources of wealth to the country.

His special importance on the Bench lay in his knowledge of Hindu law and customs, but he had also throughly imbibed the principles of general jurisprudence. He was noted for giving separate judgements when differing from his friends. He often started that it was not enough to know on which the rule was based. He laid down many judicial pronouncements of public interest, e.g. his famous judgement is Salem Vijayaraghavachariar Case where he held that a municipal commission wrongfully removed from office by the Secretary of State could sue the latter for

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damages. Muthusami Ayyar was President of the Commission appointed to record evidence on the various issues raised in the Madras Marriage Bill introduced by Sir Sankran Nair. In his minute on the bill he delineated the methods and limits of social legislation. He said that social legislation must be on a popular basis and in a mode which interfered neither with caste nor with the law of inheritance and sufficiently took into account the habits of the people as regards the privacy of their women.

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Ayyangar, Ananthasayanam (1891 -- 1978)

Ananthasayanam Ayyangar, born on Feburay 4, 1891 in village Thirichanur, district Chittoor (Madras State), was a prominent national leader.

The roles of a patriot and parliamentarian are different and distinct. While the former is moved by sentiment, the latter is guided by reason. They rarely co-exist in equal measure. But they combined and coincided to a remarkable degree in Madabhushi Anantasayanam Ayyangar.

Ananthasayanam Ayyangar, a prominent national leader, was born on Feburay 4, 1891 in village Thirichanda, district Chittoor (Madras State); educated at Pachiappa's College and Law College Madras; Married to Shrimati Choodamma, 1919; was teacher of Mathematics in 1912-13; Advocate; Member, Municipal Council Chittor, Director, Cooperative District Bank, Chittoor Member, Fiscal Commission; Chairman, Criminal Tribes Inquiry Committee; member, Constituent Assemly of India' Member, Steering Committee of the Constituent Assembly of India; Member, Andhra P.C.C. And A.I.C.C. ; Vice-President, Ram Vilasa Sabha and Dramatic Association, Chittoor; Secretary, Constitution club; President. Renaissance Society of India; Member, Central Advisory Board of Education; resident, Bar Association, Chittor; Non Cooperated in 1921; suspended practices for about a year; offered individual Satyagraha in 1940 and was jailed for 8 months; detained in connection with the 'Quit India' Movement from August 1942 till 4th December, 1944; President, Indian Association for a World Federation Government; Delegate, Commonwealth Parliamentary Conference, Ottawa, 1952. Was Speaker of the Lok Sabha for several years. He passed away in 1978.

He was kind and considerate, helpful and hospitable to one and all. He proved to be a guide, friend and philosopher to many. He continued in public life without experiencing the pangs of poverty and the perils of insecurity and successfully fathered a dozen children and got them well-settled in life. He was non-controversial and a veritable Ajatashatru. Though he was an ardent follower of Andhra Kesari Prakasam, he enjoyed the esteem of Pattabhi Sitaramayya and Rajagopalachari, Indira Gandhi and Moraji Desai respected him equally. He was an ardent Congressman, loyal, to cherished values, and desired that the Janata party should be named as Janata Congress. Though thickset and short in stature, he was big in boyd, bigger in mind, biggest of all in heart, with the amplitude and dimensions of an institution. He was aptly described as "Anantahrudayam" (unlimited heart). He symbolished the ancient culture and tradition of India at its height. Quite appopriately, he passed away peacefully on January 19, 1978, at the feet of the Lord of the Seven Hills, where every stone, every tree, every blade of grass, every speck of dust and every drop of water is holy and hallowed.

Azad, Abul Ahad Dar (1903 -- 1948)

Abdul Ahad Azad, born at Ranger in Srinagar on 13 June, 1903, was the prominent Kashmiri political activist, journalist and poet.

Abdul Ahad Azad was born in a well-to-do family of Dars in village Ranger, twenty-five kilometers away from Srinagar (Kashmir) on 13 June, 1903.

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His father, Khawaja Sultan Dar was a practising mystic and a scholar of Persian. Azad received early education from his father and was later admitted to a local Maktab. He passed Munshi (Intermediate in Persian) examination as a private candidate after sometime. Azad joined his family grocery shop for a while, till he was appointed as a teacher in government primary school, Zuihama in 1919. He served in defferent areas and was elevated to Headmastership in 1944. He was transferred to Surasyar School in 1946, where he continued to serve till his death.

Azad was married to Mukhti, a peasant girl, at a young age. She survived him and died in late sixties. He had a son, who died young. Azad never recovered from the trauma of this cruel stroke of luck.

Azad was influenced by great literary tradition of Persian language and enjoyed the poetry of Khayam, Saadi and Hafiz Shirazi. He also studied Urdu poets like Mir Taqi and Mirza Ghalib, and admired their mastery over Urdu Ghazal. But, above all, he was inspried by the powerful poetic stream of his native Kashmiri language. The golden trial blazed by poets like Lalla (13th century A.D.) Habba Khatoon (17th century A.D.). Rasul Mir and Maqbool Kralawari (19th century A.D) convinced him of the latent potentialities of Kashmiri as a vehicle for his self expression. Although he started with Persian and Urdu which was fashionable then, he soon discovered his moorings in Kashmiri poetry. He used *Janbaz* as his pen name but only for a short while.

The advent of Pırzada Ghulam Ahmed Mehjoor on the literary firmanent of Kashmir in early thirties, almost swept him off his feet. He became a disciple of Mehjoor's simple but elegent style and he tried to emulate him. He also started writing a full-fledged literary biography of Mehjoor. This, subsequently, blossomed into a voluminous and first ever 'Tazkira' of Kashmiri poets from Lalla to Mahjoor (d. April 1952). The book has since been published by Jammu and Kashmir Cultural Academy in 3 volumes and is running its second edition.

Azad soon came into contact with Pandit Prem Nath Bazaz. the prominent Kashmiri political activist and journalist. Bazaz was a Radical Humanist and a follower of M.N. Roy. Under his influence, Azad's break with Mehjoor was complete. He switched from the traditional Kashmiri genres of Wachun and Ghazal to Nazam.

He is the first Kashmiri poet, although he was greatly influenced by Iqbal's Urdu diction and his modern vocabulary, he could not reconcile himself to his emphasis on Islamic revival. Azad's poems, inbued with an agnostic content uknown to Kashmiri literature till then, began to appear in Bazaz's paper, *the Hamdard*. As an associate of Bazaz, Azad also opposed the National Conference Movement led by Sheikh Abdullah. consequently, when the National Conferenc came to power in 1947 Azad was a *persona non grata* with the new establishment. Bazaz wrote a book on his political ideas entitled *Shaire Insaniyat* (the poet of Humanism), in which he stated that he was more influenced by Azad than vice versa. Azad, in his last year, had so much drifted away from his previous idol, Mehjoor, that he wrote some satirical parodies of Mehjoor's compositions attacking latter's pious postures and tomb-worship.

Azad was a keen student of literary history and criticism also. He salvaged some valuable Kashmiri manuscripts. He published *Kulyati Maqbool* and established the author of *Mathnavi Gulraz* as a lyricist in his own right. His monumental work *Kashmir Zaban Aur Shelri* (History of Kashmiri Language and poetry) is patterned after Maulana Shibli's Urdu *Sharul Aajam*. It is pioneering work on the biographical and critical studies of Kashmiri poets though not convincing in its linguistic formulations at places, it has aquired the status of the most authentic reference book about Kashmiri poets.

Azad was a man of dark complexion and had pleasing manners. He was well-read. He donned salwar-kamiz with a coat and a turban as headgear. He was unorthodox in his religious and political views and found himself isolated from Muslim orthodox society.

Azad began Marxist orientation of Kashmiri literature which was further developed by contemporary poets like Nadim and Rahi. His experimentation with Nazam broadened the poetic range for Kashmir poets. Azad's poem *Dairyav* (the river) is still unsur-

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passed in Kashmiri literature as far as the sweep of humanistic ideas and fluency of form is concerned.

He breathed his last at a young age of 45, on 14 April. 1948, following an attack of appendictis. His erstwhile guru. Mehjoor wrote his chronogram. He is buried in his native place, Ranger.

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Azad, Maulana Abul Kalam (1888 -- 1958)

Maulana Azad, born in 1888 at Mecca, was one of the greatest patriots, scholars and nationalist Muslims. From his political *debut* in the national struggle, he was uncompromising believer in the composite Indian nationalism.

Islam is commited to the brotherhood of the faithful throughout the world. Extra-territorial patriotism fascinates Muslims, Khilaphat issue agitated the Muslim world till the institution was abolished by Mustapha Kamal Pasha in Turkey. Moulana Abul Kalam Azad amply and ably demonstrated that it was possible for a Muslim born in Mecca, soaked in Islamic tradition and with many personal contacts with the prominent Muslim leaders and reformers in Egypt, Syria, Palestine, Iraq and Iran, to be an ardent Indian Nationalist.

Maulana Azad, one of the greatest patriots, scholars and nationalist Muslims, was born in 1888 at Mecca of a Muslim refugee father and an Arab lady. His father who settled in Calcutta in 1898, sent young Azad to Al-Azhar University at Cairo for advanced studies in Arabic. On his return to India, he at the early age of 20 entered into politics and started in 1912 an Urdu weekly *al-Hilal*. On 1915, he was interned to Ranchi from Bengal, where he stayed up to 1920. He came into close contact with Mahatma Gandhi during the non-cooperation movement and was arrested several times alongwith other national leaders. In 1940, he was elected as the president of the Indian National Congress and on its behalf negotiated with the Cripps Mission (1942) and the Cabinet Mission in 1946. Both in the Interim Government and after India won her freedom in 1947, he served the country as her Education Minister. In fact he is responsible for laying the foundation of the educational policies of free India. He never shifted his loyalties and served the Indian National Congress till his death in 1958. His was a carrer of outstanding service, of great achievment and dedication to a cause dear to his heart. His ardent patriotism and robust thinking were an asset in India's fight for freedom. According to Mahatma Gandhi , "Maulana Azad's nationalism was as robust as his faith in Islam. He was a patriot and nationalist first and foremost".

About the time of the Indian mutiny a famous *alim* of Delhi, Maulana Munawwaruddin (c. 1787-1857) emigrated to Mecca. His grandson from daughter's side--Khairuddin (1831-1908) also accompanied him. Khairuddin married Aliyah (d. at Calcutta 1899), the daughter of his Arab teacher and the Mufti of Medina, Shaikh Muhammad Zahir Watri. To them the second son was born in 1888, who was given the chronogrammatic name of Firoz Bakht (of exalted destiny) but commonly called Muhiyuddin Ahmad.

When the boy was still toddling, his parents returned to India and settled at Calcutta where his father, Maulana Khairunddin, became famous as a spiritual guide (*Pir* or *Murshid*). His Arab mother knew very little Urdu; therefore Muhiyuddin had to converse most of the time in Arabic with his parents and his brother and sisters. At Calcutta Muhiyuddin married Zulaikha Begum (d. 1944), the second daughter of his father's spiritual disciple, Maulvi Aftabuddin, and a boy named Husain was born to them who died at the age of four. Still in his teens, Muhiyuddin using the pseudonym Abul-Kalam Azad acquired a high reputation among the Muslim intelligentsia through his writings mostly on the subjects of religion and literature in the standard Urdu journals of the time.

The education Azad received, mostly from his father, was traditional. He did not go to any Madrasah, nor did he attend any modern institution of western education. Learning at home he completed the traditional course of higher Islamic education at sixteen

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instead of the normal twenty or twenty-five. About the same time he was exposed to the writings of Sir Sayyid Ahmad Khan. Sir Sayyid's ideas impressed him to the extent that he considered his education incomplete without the knowledge of western education. Keeping it a secret from his father, he started learning English and by his own effort acquired enough knowledge of the language of study of advaced books on history and philosophy.

The 'extra-curricular' reading and particularly that of the writings of Sir Sayyid led to a mental crisis in Azad. He was trained and brought up in a strict religious family where any deviation from orthodox ways of life was unimaginable and all the conventions of traditional life were to be accepted without any question. However, his 'extra' readings made him disturbed and he began to ask himself; 'if religion expresses a universal truth, why should there be such differences and conflicts among men professing different religions? Why should each religion claim to be the sole repository of truth and condemn all others as false?' Gradually, in the matter or religion Azad, a product of traditionalism, reached the point where he wanted to combine reason ('*aql*) and revelation (' *ilm*).

This led him, although unnoticed by others, to the stage of 'atheism' and 'sinfulness.' Azad remained in this stage of spritual delimma till the age of twenty two. However, after wandering for about nine years (1901-1910) he found his 'destination'. But as he could not describe fully the power which had pushed him into 'darkness', he also could not tell about 'the hand' which pulled him into light.

About the same time Azad's political ideas were also in a turmoil. He wanted to see his country free from the British rule. But his 'quick-silver-heart' could not approve of the Congress Movement on account of its 'slowness'; also he could not join the Muslim League whose political goal he found unpredictable. Thus he associated himself with the Hindu revolutionaries of Bengal inspite of their 'exclusive' and indifferent attitude to the Muslims. He managed, however, in convincing them that the systematic exclusion of the Muslim from the group would ultimately make political struggle much more difficult.

In 1908 Azad travelled abroad and visited Iraq, Egypt, Syria and Turkey. He wanted to tour Europe and visit England but had to return from France on account of his father's illness. For politicalising his community, Azad started from July 13, 1912 an Urdu weekly, the *Al-Hilal* (The Crescent), from Calcutta. It was ' a brilliant paper written in a new, moving style, amazingly forceful. It was illustrated, and was printed from type. Its influence was prodigious, especially among the great. Azad was politically and religiously radical. The paper...shocked the conservatives and created a furore; but there were many Muslims ready to follow him'.

In the pages of the *Al-Hilal* Azad began to criticize the 'loyal' attitude of the Muslims to the British, and the 'hostile' attitude of the British to the Muslim world in general. The government of Bengal, unhappy with this editorial policy, made the management deposit, under the Press Act, a security of Rs. 2,000/-, which was soon forfeited. A fresh deposit of Rs. 10,000/- met the same fate. Meanwhile the first World War broke out and the publication of the *Al-Hilal* was banned in 1914 by the Bengal Government. From November 12, 1915 Abdul Kalam started a new weekly, the *Al-Balagh*, from Calcutta, which continued till March 31, 1916. The publication of the *Al-Balagh* was also banned by the Government of Bengal and Maulana Azad was exiled from Calcutta under the Defence of India Regulations. The Governments of Punjab, Delhi, U.P. and Bombay had already prohibited his entry into their provinces under the same Regulations. The only province he could conveniently stay in was Bihar, and he went therefore to Ranchi, a hill-station in Bihar, where he was interned till January 1, 1920.

From 1920 till 1945 Abul-Kalam Azad was in and out of prison a number of times. After he was released from Ranchi he was elected President of the All-India *Khilafat Committee* (Calcutta session in 1920), and President of the Unity Conference (Delhi) in 1924. In 1928 he presided over the Nationalist Muslim Conference. He was appointed in 1937 a member of the

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Congress Parliamentary Sub-Committee to guide the Provincial Congress Ministries.

He was twice elected President of the Indian National Congress, the first time in 1923 when he was only thirty-five years old, and the second time in 1940. He continued as the President of the Congress till 1916, for no election was held during this period as almost every Congress leader was in prison on account of the Quit India Movement (1942). After the leaders were released Maulna Azad, as the President of the Congress, led the negotiations with the British Cabinet Mission in 1946, and when India became independent he was taken in the Cabinet and was appointed Education Minister, a position in which he continued till his death on February 22, 1958.

Although education was on the State List, Azad insisted that the Centre must share the responsibility with State Governments in its promotion. He appointed the University Education Commission (1948) and the Secondary Education Commission (1952). He was also instrumental in the establishment of the University Grants Commission. In this way he raised the annual budget for education from Rs. 2 Crores (1947) to Rs. 30 Crores (1958).

In his religious ideas Maulana Azad was of the opinion that religions might walk by different paths but they all would reach the same goal. In his *tafsir* of the Quran he says; 'Regard all religions as originally delivered as pure. Point out that the basis common to them all, viz. the *din*, had become neglected paving the way to the rise of group religions. It is now for the followers of each groupism to retrace their steps and return to the original basic teaching of each religion, the *Din* common to all.'

It is, however, reasonable to believe that Azad's religious ideas were not widely influential. He expressed himself in Urdu, and thus limited himself to a particular group. The majority of the Indians did not really know what Azad was saying. Another reason was political. He was in the Congress, and was considered a party-man. Thus whatever he said about the unity of religion was taken by many Muslims, who used to read him, as the reflection of his political ideas, and , therefore, had to be discarded.

On the question of Muslim traditional religious education also Azad was unorthodox. He wanted to see the graduates of traditional Madrasah equipped with modern sciences. In his early days he himself had started (July 1914) a training-cum-educational institution, *Darul-Irshad* at Calcutta. That was a centre to impart religious education with modern methods and techniques. The institution, however, could not live long due to his political preoccupations. Later on when he was the Education. Minister, he again persuals to introduce changes in the traditonal system of Madrasah education. But he could not succeed in removing their apprehension that such a move would entail govermental intervention in the independent system of Muslim religious education.

From his political *debut* in the national struggle he was an uncompromising believer in the composite Indian nationalism. In fact, he was among those few who were not shaken in their faith in composite nationalism even by the partition of the country . An orator and a matchless writer, he was yet too aloof to concern himself with persons, too intellectual to relish political small talk, too proud to think in terms of alliance, affiliation or opposition. He was a statesman who would not accept the normal functions of a politician, and he was so engrossed in principles that he could not become an efficient administrator. He had to be taken for what he was, with no credentials other than his personality.

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Azad, Chandra Shekhar (1906 -- 1931)

Chandra Shekhar Azad, a leading revolutionary freedom-fighter, died on the spot fighting on February 27, 1931 at

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the Alfred Park, Allahabad, Uttar Pradesh.

Chandra Shekhar Azad was born on July 23, 1906 at village Bhora, District Jhabua, Madhya Pradesh. "Azad" was *azad* both in action and thought. He was one of the bravest revolutionaries that India has produced so far. From his student days he started taking part in the freedom movement and was arrested for the first time at the age of 14 while participating in the Non-co-operation Movement of 1921. After having been released from the prison in 1922, he joined the Indian Revolutionary Party and the Hindustan Socialist Republican Army. He was closely associated with other prominent revolutioneries of his time namely Bhagat Singh, Rajguru and others. He played an active role in several political dacoities including the Kakori Mail Dacoity and killed the Assistant Superintendent of Police JP Saunders. He was one of the revolutionaries who were responsible for the bomb explosion in the Central Legislative Assembly on April 8, 1929. for many years, he successfully evaded arrest by the police which earlier announced a reward of Rs. 30,000 for his capture. Ultimately because of betrayal by a colleague of his, the police located him in the Alfred Park at Allahabad on February 27, 1931. Dauntless, as he was, he gave tough time to the police and fought till he was seriously wounded and his arm and leg were riddled with bullets. He died on the spot fighting on February 27, 1931 at the Alfred Park, Allahabad, Uttar Pradesh.

Azan Faqir, Hazrat (1634 -- 1642)

Azan Faqir was the most celebrated and reputed Sufistic saint poet of Assam, whose name is found on the tongue of every Assamese Muslim.

Hazrat Azam Faqir flourished in the middle of the seventeenth century and is said to have entered the Ahom Kingdom with his brother Hazrat Zabi Pir from a certain place in the West Asian. Information regarding his life history and other activities is very meagre. We know this much that his original name was Shah Miran, Azan was his nick-name. It is said that as he used to call the people to offer prayer by calling Azan (prayer call) they began to call him by the name of Azan Faqir or Azan Pir. But in his verses we find his name as Bhikhari (beggar) also. Some are of the opinion that his original name was Mohiud-Din. It is difficult to say about his native land. According to some he hailed from Baghdad. We come to know just a little about him from his Zikrs (religious verses), which are, even today, on the tongue of the people. He came to Assam in 1045 A.H/1635 A.D. during the reign of Raja Partab Singh whose real name was Susengpha.

With a view of propagating the teachings of Islam Azan Faqir had composed a number of Zikirs (Zikrs) and Zaris in Assamese language because by that time (1635-1642A.D.) he had not only established himself but also had become well-versed in Assamese folk songs and other religious literature, besides acquiring a perfect command over the Assamese language. The reason of his composing Zikrs was only that before his arrival, in Assam the people had already been influenced by the literary works of Sankaradeva (1449-1568 A.D.) He preached the teachings of Islam, namely, Kalama, Namaz, Roza, Haj, Zakat and the principles of Shariat and Tariqat through Assamese folk songs. Some of his Zikrs are cited here for example.

In the following couplets the saint has beautifully portrayed how man can perceive Reality by developing his senses which he normally fails to comprehend. Herein we find an answer to the clims of the emipircal group of philosophers, who pretend to believe only in what is given by senses. But one important Muslim theological point of view has been preached by the saint in the simple language of the masses. Reality can be perceived not by supra-sensual but by developing the normally present and latent senses in man. The activation of these senses, which the saint has declared to be fourteen in number, by a priori faith in Allah and practice of the rules of guidance (Shari'ah) as taught by the Prophet, can raise man to have an objective perception of Reality.

When man recognises the traditions or Shari'ah of the Prophet and the compulsions put upon him all Allah, as arising from the same source and learns to pursue them as his own interest, then only he realises his true freedom. Freedom or salvation lies in man's

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recognition of the laws of Allah as his own necessity. This for him breaks the barrier of time and space, liberate his soul and endows upon him his long cherished goal which is enternal freedom.

The Muslim chronicle, Shihabud-Din Tablish, speaking about the Muslims of Assam states that "the Musalmans who had been taken prisoners in former times and had chosen to marry here, their descendants act exactly in the manner of the Assamese, and have nothing of Islam expect the name; their hearts were inclined more towards mingling with the Assamese than towards association with Muslims.

The Muhammadans who had come here from Islamic lands engaged in the performance of prayer and fasting, but were forbidden to chant the call to prayer or publicly recite the "words of God." Seeing this perhaps Azan Faqir became very sad. Then through his writings and preachings the Faqir bitterly criticised those Muslims who were going against Islamic Law. His writings drew the attention of the people, both Hindus and Muslims, within a short time. He gained much popularity. His growing popularity had become a threat and a matter of concern to the king and the early Muslim settlers.

Azan Faqir could not escape the mer. His activities were misrepresented to the king of Assam, Gadadhar Singh and his two eyeballs were got extracted which regrettable misfortune is elaborately described in the Zikirs themselves. As a result of this, there was a heavy downpour and a big flood in 1642 A.D., which caused great havoc in the district of Sibsagar. When the king learnt about the saint's innocence he repented and begged for forgiveness. The Faqir excused him. In return the king sentenced the complainer to death and granted the Faqir a monastery with a tax-free exalted land. He also conferred upon him the title of Dewan meaning the exalted. It is said that Azam Faqir had married two Assamese ladies, who gave birth to three sons. Their descendants are still found in Assam known as *Saraguria Dewans*. Azan Faqir passed the rest of his life with his disciples and followers in that very khanqah granted by the king. He left this world of toil probably in 1690. A.D. His khanqah has recently been traced out at Soraguri Chapari near the Dikhau river in the Sibsagar dstrict. It soon began to attract Muslims and has become a centre of pilgrimage.

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Azhar, Mazhar Ali (1895 -- ?)

Mazhar, born in 1895 in Batala, district Gurdaspur, was a prominent nationalist who wanted all powers immediately to be transferred to Indians. He also opposed the idea of Pakistan.

Mazhar Ali Azhar was born in 1895 in Batala, district Gurdaspur, East Punjab, in a well-known Wahab Para family of Baramula given to educational and literary pursuits. His father, Abdullah, a Shia Muslim, was a leader of considerable importance and in many way helped him in his public and political career.

Mazhar Ali graduated in 1915 from the Government College, Lahore, and did his L.L.B. at the same place from the Law College in 1917.

He started his career as an advocate in Lahore in 1918, but entered the *Khilafat Movement* in 1919 for which he was interned. In 1920 again he earned an imprisonment for a year and a half. In 1929 he left that organization and helped in the establishment of the *Ahrar* party, the first session of which was held on the Congress Platform. Later on, he became General Secretary of this organization, and then its President.

He shot into prominence in 1931 when the Ahrar Party started the Kashmir Movement to support the demand for democratic rights in that State and to oppose the communal activities of the Ahmadiyya Sect. During the Shiahidganj

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Gurdwara affair in 1935 he fought for Muslim Sikh amity, condemned the Government for not curbing communalism and thereby won the praise of all the progressive people. He was a member of the Punjab legislature from 1924 to 1926 and again from 1934 to 1945. As a member of the All India Congress Committee and General Secretary of the Provincial Congress, he participated in the Civil Disobedience Movement and spent a total of six years in jail.

In 1946 he resigned from the Ahrar party and joined the All India Forward Bloc. But he suffered defeat in the elections of 1946, migrated to Pakistan after its creation in 1947, renounced politics and started his own practice in the High Court at Lahore where at present he lives. He is a great orator, poet and writer, his more important works, all in Urdu being the *Shia's Twarikh-i-Masjid Shahid Ganj*'s and the *Development to Our Communal Settlement*' which portray his liberal religious and political views.

A staunch Shia, Mazhar Ali took a prominent part in the *Shia-Sunni* controversy, but stood for Hindu-Muslim amity and was especially interested in the upliftment of the backward classes. The spread of primary education, western learning and welfare of the teaching community were causes dear to him. He advocated industrial development of the Punjab, improvement of its agriculture and private enterprise. He often criticised the taxation and excise policy of the Government and favoured prohibition. Mazhar was a prominent nationalist who criticised the dyarchy of 1919 and wanted all powers immediately to be transferred to Indians. He opposed the idea of Pakistan and termed Jinnah, with whom he had a close personal association, as not '*Quaid-i-Azam*', but '*Kafir-i-Azam*' or the greatest of the infidels.

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Azhicode, Dr. Sukumar (1926 --)

Sukumar Azhicode, outstanding literary critic and great orator, is an erudite scholar of Malayalam, Sanskrit and English. He blazed a new path in Malayalam literary criticism.

Outstanding literary critic and great orator, Sukumar Azhicode is an erudite scholar not only in Malayalam, but in Sanskrit and English as well. He blazed a new path in Malayalam literary criticism by concentrating on individual works and writers, going deep in search of the quintessence of the works and subjecting them to close study. Such are his criticisms which started with a penetrating investigation of Kumaran Asan's *Chintavishtyayaya Seetha-Asante Seetha Kavyam*. His evaluation of the lyrical poet Changampuzha Krishna Pillai in ' *Ramananum Malayala Kavithayum*' was followed by a very trenchant criticism in ' *Shankara Kurupa Vimarsikkappetunnu*' both of which marked him out immediately as a controversial critic. He is more a thinker and an authority on Gandhian thought as shown in ' *Mahatmavinte Margam* which is the only full-length study of Gandhism in Malayalam. His eloquence is widely admired and adds another dimension to his literary criticism. He represents the yearning of the writers to infuse life and literature with the universal elements in Indian culture and thought and his influence pervades areas beyond literature.

Sukumar Azhicode was born on 24 February, 1926, at Azhicode, North Malabar, Kerala, as the son of Vidwan P. Damodaran and K.T. Madhavi Amma. After High School Education in Chirakkal Raja's High School, he took B.Com. degree from St. Aloysius College, Mangalore, in 1946. By then he had become renowned as a writer and a speaker. A Gandhian in ideal, he became a staunch worker of Indian National Congress. Later he joined the Editorial staff of *Deenabandhu* a daily from Ernakulam, and *Malayala Harijan*, the Malayalam version of Gandhiji's *Harijan*. In 1947 he became the Sub-editor of *Desamithram* and in 1948 that of *Navyugam*, both from Cannanore.

During 1948-1953 he was a teacher in Raja's High School, Chirakkal. Then he took a degree in

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teaching. He joined St. Aloysius College, Mangalore as Lecturer in Malayalam and Sanskrit. In 1954 he took his M.A. degree in Malayalam with First Rank from the University of Madras. He also passed M.A. in Sanskrit in the next year.

He joined as Lecturer in St. Joseph's College, Devagiri, Calicut, where he was teaching Sanskrit and Malayalam. While working in the Devagiri College he edited a daily. *Dina Prabha* from Calicut, and contested in the Parliament seat from Tellicherry on the Congress ticket. In 1962 he became the Principal of S.N.M. Training College, Moothakunnam. He was appointed as Professor of Malayalam of Calicut University in 1971 and afterwards served as its Pro-Vice-Chancellor from 1974-1978.

Sukumar Azhicode is an Executive Committee member of the Kerala Sahitya Akademi and the Central Sahitya Akademi. For more than a decade, he was the President of the Samastha Kerala Sahitya Parishat. He took his Doctorate degree from the University of Kerala, the subject of his thesis being 'The influence of foreign literatures in Malayam Literary Criticism.'

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Azimullah Khan (? -- 1859)

Azimullah Khan was one of the leading figures in the 1875 Revolt. He was a good organiser, capable leader and true freedom-fighter who believed in Hindu-Muslim unity.

One of the leading figures in the 1875 Revolt, Azimullah Khan's exact date of birth is not known. He was picked up with his mother during the famine of 1937-38 and remained in a Muslim orphanage where his mother served as an 'Ayah.' He learnt English and French in a government School at Kanpur. He went to England in 1854 to plead Nana Sahib's pension case, and stayed there for over two years. On the return journey he visited France and Sebastopol and made secret overtures to Russia to fight the English in India.

He played a prominent part in the Revolt of 1857 at Kanpur. He acted as confidential adviser of Nana Sahib Peshwa. The policy of Azimullah Khan and Nana Sahib was that the Hindus and the Muslims should unite and fight together for India's freedom. Azimullah Khan toured important stations in Northern India and prepared the ground for the Revolt. The preparations for the rising were secret. Letters were written in code, and secret symbols of the coming bloodshed, the red lotus and the *chappatis*, were passed from village to village and from regiment to regiment. Azimullah Khan worked as an active organiser of the Revolt.

Azimullah Khan was a handsome slim young man of dark olive complexion, dressed in oriental costume and covered with rings and finery. His handsome personality attracted for him a place in the society of English ladies. That Azimullah was very orthodox can be judged from what he said to Russel, "that unless women were restrained, as they were in the East, like moths in candle light, they will fly and get buried". But he was in favour of Hindu-Muslim unity and wished the Hindus and Muslims to dine together and mix freely.

Letters of Azimullah found at Bithur were published under the title of "Letters of an Indian Prince". Azimullah Khan also left a diary depicting the court life of Baji Rao and Nana Shib. But some people doubt its authenticity. There is also a controversy over Azimullah Khan's hand in the Kanpur massacre.

Azimullah Khan tried his best to secure foreign help against the British. He wrote letters for help to the Sultan of Turkey and also tried to make some overtures to Egypt. After the failure of the Revolt, Azimullah Khan fled to Nepal alongwith his master Nana Sahib. He died of fever in Nepal in October 1859. Azimullah Khan was a good organiser, capable leader and true freedom-fighter who believed in Hindu-Muslim unity, and tried to get freedom for India from British yoke. He will be long remembered for his loyalty to his master Nana Sahib and for his live of the country.

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Azizan (19th Century)

Azizan, lived in Bithur, quit her home, went from house to house and recruited women in the army for fighting against the British rule in 1857 revolt.

In India's struggle for independence of 1857, a large number of women fought shoulder to shoulder with men. But the historians only eulogised the names of Queen Zeenat Mahal, spouse of the last Mughal Emperor, Hazrat Mahal, Begam, of Oudh and Lakshmibai, Rani of Jhansi. No doubt, their names shine like stars in the pages of history of India only because these ladies were connected with royal families. In their struggle for freedom actually they tried to solve their utter ultera personal problems on the pretext of the country's freedom.

Such, however, was not the case with Azizan, who lived in Bithur. Her brave fight was entirely selfless. Unlike other royal ladies, she had no love for pomp and show for the luxuries of the palace. Freedom of the motherland was her sole motive.

Maharani Lakshmibai, Hazrat Mahal and Zeenat Mahal wanted to protect the falling citadels of their self and power, glory and grandeur as well as rule and authority by staking their lives. But the only objective before Azizan was to liberate her dear motherland from the foreign yoke.

The English historians and agents of British imperialism, in order to undo her valiant deeds, spread rumours that she was only a common singer and an ordinary dancing girl, with no connection whatsoever with any respectable family. Certain historians believed that she was Hussiani Begam in dusguise, while others held her guilty of conspiracy of the "*Bibighar*" messacre case. All this is a myth. Her patriotism and sacrifice cannot be belittled by such canard. Azizan belonged to Kanpur. She was proud of her loyalty to her ruler and preferred death to slavery of her life. She spurned all favours, including condonation of her death penaltly.

Sir George Travelin has stated in his book while writing about Azizan that : on 7th June 1857, Peshwa Nana Sahib issued a call in Hindi and Urdu urging the Hindus and the Muslims together under his banner in order to protect their religion and the country from the tyranny of the Britishers. He urged them to enrol themselves in his army and fight for the liberation of their motherland." This selfless fighter, Azizan, responded toPeshwa's call forthwith, donned a solldier's uniform and plunged into the battle alongwith her companions. She used to wear the special uniform of her regiment and sported military medals and decoration on her shoulders. She carried a pistol and a sword on her body invariably.

It must be said to her credit that as soon as the war bugle was sounded, Azizan quit her home, went from house to house and recruited women in the army. She taught them horse riding and use of fire arms and raised a Women's Brigade. The information Department of Uttar Pradesh had published a voluminous book edited by Anand Saroop Misra, under the title *Nana Sahib Peshwa and the War in Independence*. In this book Mr. Misra, while talking of the aforesaid brigade, has written that its formation was the result of the ceaseless efforts and devotion of this great woman.

The women's brigade did variety of jobs. Besides providing first aid to the rounded sol-

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diers, these ladies used to collect gun-power, bullets food and clothes for them. They went from door to door and collected fresh fruits, sweets and nuts for the valiant fighters who faced the fiery balls of the British cannons in the days of June, when one would ordinarily like to relax in a cool and shady place. Another important assignment which this brigade took upon itself was that it used to collect the latest information about the war and conveyed it to the careless, coward people and put them to shame for hiding in their homes. Azian put dozens bangles on the wrists of thousands of such shameless Indian youngmen, who had declined to join the struggle for independence. The result was that people started enlisting themselves in the army in large numbers.

When the women of this brigade used to pass through the main roads in their military uniforms, riding their horses and brandishing bare swords, the large crowds standing on both sides used to shout 'Long Live Azizan', '*Zindabad Azizan*' so loudly that it almost rent the skies. Azizan is not a figament of my imagination; neither she is a fancied figure nor a creation of a poet's imagination. She was an intelligent and valiant living being whose achievements have been deliberately prevented from being known. But recent research has unveiled the heroic brave figure of this doughty warrior.

Nanak Chand has written in his diary dated 16th June, 1857 that Azizan wore military uniform day and night. Her pet occupation was keping a liason with the artillery staff and extended every possible cooperation with them. She impressed even the great Azimullah Khan, the right hand man of Nana Sahib Peshwa by her faithfulness and sacrifice.

After the Indian forces were defeated, Col, William prepared a list of the rebels of Kanpur. Azizan topped this list. A marchant of the city, while giving witness, stated that "Azizan lived in "Lurki Mahal". She had a direct link with Peshwa's forces. She, alongwith other women soldiers,always moved about in uniform , fully armed . When the banner of independence was raised, she took part in the struggle openly. "Not only the writer but thousands of other people also saw her rally round the Peshwa."

At the end of the struggle, the British people started taking revenge. When Azizan was produced before General Havelock as a prisoner, he was astonished at her dazzling beauty. He could not believe how this lady, beautiful like a rose and tender like a flower leaves could don military uniforms and wield fire arms. It was the time when the English women could not even think of taking part in wars. The heart of this merciless, tyrant General also was moved at the sight of this paragon of beauty. He told Azizan, "If you admit your crimes and beg for mercy, I will withdraw the charges against you". But she was the first freedom-fighter who spurned this offer of mercy with scorn disdain. She thundered, "Both these conditions are not acceptable to me". "Then what do you want "? asked Havelok. "I want the end of the British rule", roared Azizan. At this bold rejoinder, the General ordered his soldiers to open fire. Their bullets pierced through her tender frame. At the first shot she shouted "Long Live Nana Sahib Peshwa", and then. remembering her Creator, left the mortal coil Divine peace and enigmatic smile adorned her dead face.

Azizan laid down her life in her struggle to make India free. People remember her in Bithur till today for her supreme sacrifice, unique valour, great patrotism and purity of character. The stoies of her great organisational skill and selfless love of the motherland thrill the hearts of the villagers whenever they talk of her. Unfortunately, however, she could not get the place in the Indian history which she really deserved. The Britsh historians suppressed her personal charm and spirit of sacrifice.

It defies human comprehension that a worshipper of *Sitar* and Piano should hold a pistol and a sword in her hands and she, who was accustomed to bathe in rose-water and scents would choose to face the rigours of the battle-

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field and bathe in a pool of blood instead. At any rate the alligations that she was a dancing girl of a low origin and a petty street singer are utterly baseless. It was, however, a reward for her unfailing affection for her country that we can expect from those foreigners who came here to rule us and spread hatred among the various communities living then and now in India. She was a dauntless soldier who laid down her life fighting for the liberation of the land of her birth.

Azmi, Kaifi (1918 --)

Kaifi Azmi came to limelight as an Urdu poet and lyricist during the post-independence era. He also distinguished himself as a trade union leader from Bombay.

Sayyad Athar Hussain Rizvi alias Kaifi Azmi was born about 64 years ago at Majwan in Phulpur, Azamgarh District, U.P. His father Sayyed Fateh Hussian Rizvi was a landlord and was employed as a tehsildar in the erstwhile princely state of Bilhara. U.P. He belonged to the Shia sect of Islam. He spent his childhood at his native place Mijawan and the Bahraich. Here he had his first lessons in poetic composition from his father's brothers and the noted poets of the time, Mani Jyayssi and Sheik Baharaich.

Kaifi had no formal schooling as such. Unlike his brothers who had been to English convent, young Kaifi was sent to Sultanul Madaris, an orthodox religious institution at Lucknow. But he did not feel at ease here owing to strict discipline and authoritarian attitude of the management. Already at Baharaich he had come under the influence of national movement and was much impressed with the leadership of Gandhiji and martyrdom of Bhagat Singh. Kaifi carried his impressions about the freedom struggle to Lucknow. Protesting against the treatment of the authorities, he and his friends formed an 'Anjuman' (Students' body) and went on an indefinite strike. During the strike period Kaifi began to attract attention of the people by composing and singing poems on the exploitation of the management. His poem *Muflis-e-Talibe-Ilim* (Students in Distress) has a spellbound effect on the audience who accorded him public recognition. His reputation as a rebel poet spread soon to the city and was called upon by eminent Urdu literateures such as Ali Abbas Hussain and Ehtasham Hussian. The latter introduced him to the office-bearers of the Students' Federation of Lucknow where he met his close friend and another distinguished Urdu poet, Ali Sardar Jaffrey.

Owing to some personal problems, Kaifi had to leave Lucknow for Kanpur. This proved to be the greatest turning point in his personal life. His visit coincided with the beginning of the Second World War. While moving through the city he was shocked to observe the appalling conditions of factory workers and labourers who were engaged in production of war materials. Their miseries and exploitation stirred his sensitive poetic mind. He soon became aware of the basic problems of the downtrodden and the oppressed and the causes of industrial unrest.

Although, he participated in the "Quit India" movement, he soon realised that attempts on the part of the Congress and other political organisations were not sufficient to ameliorate the conditions of the peasants and workers. He gradually drifted towards communism and started thinking about various solutions to the multifatious problems and socio-economic injustice through Marxist doctrines. The outcome of his emotional turmoil resulted in bringing out his first poetic work, *'The Jhankar'* (Vibrations). His poem *Akhiri Imtihan* or the Last Trial was much appreciated in the Urdu knowing world. He started taking gearter interest in communism because of his friends and party workers such as Muhammad Mehdi, Sultan Niyazi, Kazi Jaleel Abbasi and Mahmud Jaffar.

At the close of the War Kaifi migrated to Bombay and accepted an assignment under Sajjad Zaheer as a sub-editor of *Kaumi Jang* a Communist Journal in Urdu. He joined the party commune at Khetwadi, Bombay and dedicated him-

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self to the party work on a meagre monthly allowance of Rs. 30. At the commune he met distinguished communists including P.C. Joshi, Shafiq Naqvi, Aardesai and S. A. Dange. He also had an opportunity to meet the British communist leader Rajni Plame Dutt.

In Bombay, Raifi actively participated in trade union activities. He successfully organised unions of Bidi and Shoe workers and was an active leader of the Tenants Association and the Girni Kamgar Union. For several years he was member of the Executive of the Bombay and Maharashtra units of the Communist Party of India.

In the field of literature, Kaifi had his own distinct place as a progressive, revolutionary poet. He has associated himself with the Progressive Writers' Movement and participated in its proceedings alongwith Mulkraj Anand, Krishanchandar, Khwaja Ahmed Abbas and Sajjad Zaheer. The most notable collections of Kaifi's works are--*Jhankar, Akhiri Shab and Awara Sajde*. He contributed several articles to the *Kaumi Jang* and other leading Urdu journals. He also wrote a critique on Sahir Ludhianvi in *Naye Adab Ke Memar*. He has been associated with the film industry as a leading lyricist and his songs are much appreciated. His best hits are to be heard in films such as *Haqeeqat, Akhiri Khat* and *Heer Ranjha*.

In his early life, Kaifi was very much influenced by great Urdu poets such as Ghalib and Mir Anes. He also acknowledges gratefully the influence of Ehtasham Hussain, Josh Malihabadi and Ali Sardar Jaffrey on him. Sajjad Zaheer's *Angare* and Yashpal's *Viplav* are the two works which show imperishable impact on the works and philosophy of Kaifi. His career as a poet is marked with mixed response from his admirers and critics. His collection of poems *Awara Sajde* is full of explosive thoughts and has been subjected to heavy criticism by a section of Urdu litterateurs.

Kaifi has a compact family. His wife Shaukat is a great stage artist. She is actively associated with the Indian Peoples Theatre Association and Prithvi Theatres. His son Ahmer is a cameraman in the film industry, while his daughter. Shabana Azmi is a renowned film actress. Although he has an imposing personality, he is extremely polite and unassuming. He is a poet with personal warmth and pleasant mannerism. He has been a recipient of several honours and awards. The Government of India honoured by awarding *Padmashree* to him in 1976. He was rewarded by Sahitya Akademi and Uttar Pradesh Urdu Akademy, for his excellent poetic work *The Awara Sajde*. He is a recipient of the Soviet Land Nehru Award. Some of his poetic works are translated in serveral languages including English, Russian, Ezbeg, Persian and Arabic. In 1960 he visited Soviet Union.

Though partially disabled at present. Kaifi Azami still feels strong to fight for the cause of the weak and the down-trodden. Voicing his concern on the present political conditions, he states that democracy in India cannot solve problems relating to socio-economic structure and unemployment. According to him, although democracy is the choice of the Indian people, the Government is still concentrated in the hands of the exploiters. To stop this exploitation, democracy should have more and more leftist elements in it.

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B

Baba Farid (1174 -- 1301)

Shaikh Farid, born in 1174, was a leading sufi saint and scholar. He composed excellent poetry in Arabic, Persian and the local Hindawi dialect.

Shaikh Farid's ancestors came from Kabul, but migrated to the Punjab in the middle of the twelfth century. The orgy of Ghazna's destruction by 'Ala'u'd-Din Husain of Ghur in 1150-51, followed by the Ghuzz invasion six years later, drove a large number of people from that region to the Punjab for safety. Baba Farid's father, Qazi Shu'aib, went to Lahore and later moved to Qasur, south-east of Lahore. The Ghazniawid Sultan of the Punjab made him the Qazi of Kahtwal, a town in Multan, between Maharan and Ajodhan. There Qazi Shu'aib married had three sons, 'Izzu'd-Din Mahmud, Fairdu'-d-Din and Najibu'd-Din. Shaikh Farid was born in 569/1173-74 or 571/1175-76. The Shaikh's father was a scholar, but it was his mother, an exceedingly pious woman, who prayed nightly at lengthy vigils, who exerted the greater influence on the future sufi saint.

One story regarding the spiritual power of Baba Farid's mother related that a thief, entering the house glanced at the praying woman and was instantly blinded. The robber implored the Shaikh's mother to restore his eyesight. She did so, and the blindness was removed. The following day, the thief returned with his family to the Shaikh's house and was converted to Islam.

His mother's influence helped to promote an extreme asceticism in Shaikh Farid. Unconcerned with food or clothing, he was constantly occupied with meditation in a place behind the mosque at Kahtwal. The town folk came to believe he was deranged, and they spoke so to Shaikh Jalalu'd-Din Tabrizi of Baba Farid and what to them, were his strange habits.

At the age of eighteen, Baba Farid settled in Multan to undertake further studies and joined a seminary at the mosque of Maulana Minhaju'd Din Tirmizi. There he met Khwaja Qutbu'd-Din Bakhityar Kaki and asked to become his disciple. According to Jamali, Baba Farid was initiated by the Khwaja at Multan and was advised to complete his education there. Shortly afterwards the Khwaja left for Delhi. Jamali adds that the Baba then visited Quandahar to acquire further knowledge, but it is more likely that Baba Farid reached Delhi shortly after the Khwaja's arrival and was initiated into the distinguished group of sufis residing in the Khwaja's *jama'at-Khana.*

Baba Farid Lived in a small cell near the *jama'at- khana* and, under guidance, performed severe ascetic exercises. His austerities so impressed Khwaja Mu'indu'd-Din during his visit to Delhi, that he took a special interest in Baba Farid, prophesied his later fame and asked Khwaja Qutbu'd-Din to join him in prayer for his disciple's future greatness.

The severities practiced by the Baba in the Delhi cell failed to satisfy him and he asked his master if he could perform a *chilla* which involved spiritual exercises and fasting for forty days. The Khwaja finally permitted him to perform a *chilla-i ma' kus* (inverted *chilla).* Ignorant of the details, he asked Badru'd-Din Ghaznawi to obtain them from the Khwaja who replied that it required a man to tie a rope around his feet and remain suspended in a well, head down, for forty days and nights, while both fasting and praying. The Baba found a lonely mosque in Uch and, taking the *mu'azzin* into his confidence performed the *chilla-i ma'kus.*

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The reason why the Shaikh came to be known an *Ganj-i-Shakar* (Store of Sugar) is described in different stories in various hagiological works. A more popular version is that, overpowered by incessant fasting for three days, the Baba placed some pebbles in his mouth. These immediately changed into sugar. Baba Farid, believing that this had been the work of the devil, spat them out. At midnight, again overcome by hunger, he repeated his actions, the stone became sugar and he refused to eat them. Finally, over-powered by extreme hunger he ate some pebbles which had become sugar so that he could continue praying. Khwaja Qutbu'd-Din approved his action, telling him that whatever was received from the unseen world must necessarily he good.

After the Baba's fame in Delhi became an obstacle to prayer and meditation, he left for Hansi in the Hisar district. He was therefore absent from Delhi at the time of the Khwaja's death, arriving five days after the event. In accordance with the Khwaja's will , Qazi Hamidu'd-Din Nagauri gave Baba Farid relics from the Khwaja, including his *Khirqa* turban, stick and wooden sandals. Although, this implied that the Baba was the Khwaja's successor in Delhi, the Baba's asceticism and total withdrawal from the world precluded any conflict with Shaikh Badru'd-Din who had also been extremely close to the Khwaja and who wished to be his spiritual successor in Delhi.

First going to Hansi, the Baba finally settled at Ajodhan, where he remained from about 1236 until his death on 5 Mahurram 664/17 October 1265. His long stay on the Satlaj, along one of the main routes from Multan to Lahore and Delhi, was a spiritually rewarding experience. Although, he selected a lonely place to reside, Baba Farid was harassed by local officers of the Qazi of Ajodhan and by the udeness of the people of the town. This was prompted mainly by the Qazi's hostility towards the sufi movement.

One occasion the Qazi requested the 'ulama' of Multan to issue a *fatwa* (legal decree) against anyone who lived in a mosque, was known as a *dervish*, listened to music or danced. The 'ulama' 'refused to comply, after discovering that such a *fatwra* would be used against the Baba. Nevertheless, official oppression continued, and an attempt was made on his life by a qalandar. At a later date, the Shaikh became convinced that a Muslim magician was employing witchcraft to kill him. The Baba did not, therefore, select Ajodhan in order to reform or convert 'backward Hindu tribes', as Nizami seeks to show, for it would appear that there was a great deal of work to be done among the Muslims of Ajodhan. Rather, through an example of sanctity and austerity, Baba Farid sought to reform the Muslims in the area of north-west India.

Shaikh Farid lived near the Jami mosque, in a small house of mud walls covered with a thatched roof. He had strictly forbidden the use of burnt bricks for the buildings which, according to Chishti tradition, were not simple enough for an ascetic's dwelling. The door remained open until midnight as a welcome to visitors'. Among his few possessions, the Baba had a small rug which he used by night as a blanket. but which hardly covered him. During the day, it was used as a sitting rug. Khwaja Qutbu'd-Din's stick rested behind his head as a pillow. His food consisted of wild fruit and millet bread. Abstaining from nourishment during the day, in the evening he broke his fast by taking sherbet. A bowl of it would be brought to the Baba and often mixed with dried grapes. Of this, he drank never more than half, diving the rest among his visitiors. After prayers, two pieces of bread smeared with *ghee* were taken to Baba Farid. One was given away, the other he himself ate, sharing it with his favourite disciples.

The *jama'at-khana* consisted only of a thatched hall, used for communal living and a separate cell was for the Shaikh's meditation. The *jama'at-khana* contained not a single piece of furniture, every member sat and slept on the floor. On special occasions a bed was provided for a new visitor. The Shaikh, followed the same practices as his disciples. Once when ill and forced to rest on the bed he apologized profusely to those sitting on the floor.

The establishment was run by Baba's chief disciples. Fuel and wild berries, which were then boiled, were collected from the forests. In the early years of his stay at Ajodhan a *zanbil* (A basket made of palm leaves hung round the neck) was carried by some members of the *jama'at-khana* twice a day to

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the town and the offerings placed in it were shared by everyone. The Baba also preferred to eat bread from the zanbil, perhaps to be more fully integrated into the life of all members of his *jama'at-khana* . Other Chishti Shaikhs, including his own teachers, had permitted the borrowing of small amounts of money for household needs, but the Baba strictly forbade this practice. Anything received as *futuh* if not used immediately was kept no longer than a day and was distributed to the needy. To a sufi a new day ushered in new hope in God, and a concern for future needs was seen as totally opposed to a complete trust in Him.

The *jama'at-khana* situated on a main route, attracted many visitors. These included scholars, merchants, government servants, artisans, sufis and qalandars, in short, men from all classes and sections of Indian society. Some disillusioned with a life of affluence and comfort, became permanent members, others stayed for short periods to seek the Baba's blessing and experience a spiritual rejuvenation. Some of his eminent disciples who lived in other areas also visited the *jama'at-khana,* but one such visitor, Maulana Badru'd-Din Ishaq, stayed and became a steward of the *jama'at-khana*. As well as prestigious guests, many people who came to the Shaikh were humble. A large number requested *ta'wiz* (amulets) and the demand for amulets became so great that it was physically impossible for the Baba to fulfil all requests, so often they would be written instead by Maulana Ishaq.

The *jama'at-khana* received visitors who were often less than polite and considerate to its inmates. On one occasion while the Baba was deeply engrossed in meditation in his cell a qalandar called. The Shaikh's prayer carpet was lying in front of his door.

Although, the qalandar sat on the carpet Shaikh Badru'd-Din restrained himself from protesting. Preparing some food, he offered it to the qalandar who refused to eat before he had seen Baba Farid. On the disciple's insistence, the qalandar ate the meal and then prepared some grass, probably Indian hemp, by making a paste in his bowl. Some pieces fell on to the Shaikh's payer carpet. Shaikh Badru'd-Din Ishaq tried to restrain him. The qalandar became so enraged that he raised his hand to strike Badru'd-Din. Emerging from the cell, the Baba begged the qalandar to excuse his disciple. Seeing that the qalandar was determined to strike the disciple, the Baba asked him to strike the wall instead. The qalandar complied and the wall fell down.

Again a qalandar called and accused Baba Farid of making himself an idol. The Shaikh answered that God had made him what he was, to which the walandar replied: 'No everything had been made by God'. Ashamed, the qalandar departed. Discussions in the *jama'at-khana* were liberal and covered all aspects of sufism. Baba Farid also participated but he gave others the opportunity to express their own opinion freely.

Chishti records give an exaggerated amount of the intimate relationship between Baba Farid and Sultan Balban (1266-87). The latter had enjoyed unlimited power as a regent under Sultan Nasiru'd-Din Mahmud (1246-66). He was then known as *Ulugh Khan*. According to the *Jawahar-i Faridi,* after his accession Balban married his daughter to the Shaikh, but this is hardly historical as the Shaikh died before Ulugh Khan became Sultan Balban of the Delhi Sultanate. There would appear to be some validity in the fact that Ulugh Khan prevented Sultan Nasiru'd-Din from seeing Baba Farid in 650/1252-53 when the Sultan was marching towards Multan. Ulugh Khan himself visited Shaikh Farid and offered a *farman* of four villages to the Shaikh and a cash payment for dervishes. The Shaikh returned the *farman,* but accepted the money for distribution among the dervishes. Ulugh Khan was too discreet to request the Shaikh to pray for his succession to the throne. Sultan Mahmud was very young and had offered offence neither to the sufis nor to the ulama.

Baba Farid was tremendously popular at this time. The soldiers of Sultan Nasiru'd-Din's army also visited him.The large crowd of men concerned him, so he left this house. A sleeve from his shirt was hung from the roof of his dwelling facing the street. Crowds of people came to kiss the sleeve and in the process it was torn to shreds. Baba Farid went to the mosque, and on his instructions his disciples formed a circle around him, so his devotees could not come too close. A *farrah* (menial servant) broke the circle

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of protectors and falling at the Shaikh's feet, kissed them, complaining of his indifference to the people, and for not thanking God for his many blessings.

Baba Farid was not associated with the political intrigues of his time. It appears that Ulugh Khan had some contact with Baba Farid's sons before his accession, and that this estraged some of his enemies from Baba Farid. One of the future Balban's opponents was his cousin, Sher Khan, also the governor of Multan, and later poisoned by Balban on his accession to the Sultanate.

As a result of Sher Khan's hostility towards Baba Farid, merchants and wealthy supporters appear to have stopped sending gifts to the sufis at the *jama'at-khana*. This action impoverished Baba Farid, his family and other members of his religious community, during the last years of his life, and they all were reduced to near starvation.

Baba Farid foresaw the results of the struggle for political supremacy among the various spheres of power existing in the last years of Sultan Nasiru'd-Din's reign. Finally, the Sultan himself became a casualty in the contest and was assassinated by Balban.[3] The Shaikh, unconcerned with political maneuverings, offered assistance only to people who requested spiritual help and rarely made recommendations to worldly authorities. One of the latter occasions concerned an *'amil* (revenue officer) who was reported to have asked the Baba to recommended the wali (governor) of Ajodhan to refrain from harassing him. Baba Farid sent a message to the *Wali* requesting that he treat the *'amil* kindly. However, the Shaikh was unsuccessful and the wali refused to heed his advice. When the *'amil* approached the Shaikh again, regretting the *'amil*'s hardship, he suggested that perhaps the *'amil* might have similarly rejected the recommendation of someone else.

The Baba was serenely indifferent to the reproaches of other men. Rude and insolent dervishes, perhaps qalandars, once visited the Shaikh. They claimed treat during their long travels they had not come across one true dervish. The Shaikh requested them to sit down with him so they could become acquainted with a real dervish, but they refused. Before they left, he begged them not to go through desert, but to take another route. Ignoring his advice, they proceeded to travel along the desert route. Shortly afterwards, news was brought that the four had died from heat exhaustion and the fifth, who finally reached a well, drank so much water that the also died.

On another occasion a knife was presented to Baba Farid. However, he returned it saying that he would have preferred a needle as knives were used for cutting and needles were for stitching.

To Baba Farid, sufism was a strenuous exercise leading one to a pious life within the society in which one lived. It demanded humility, modesty, patience, fortitude and a cleansing of the heart from all conceit. Self-abnegation involved careful concern for any offence to another, and in the event of such a situation, sincere and copious apologies were demanded.

Baba Farid was himself a scholar and wrote excellent poetry in Arabic, Persian and the local Hindawi dialect. He recited the Qur'an perfectly, popularized the study of the *'Awarifu'l-M 'aarif* and lectured on the subtle philosophy of the *Lawa'ih* of Qazi Himidu'd-Din Nagauri. Nevertheless, he did not pride himself on his intellectual achievements and felt a genuine sense of humility. He encouraged education in his disciples and considered the 'ulama' to be nobler than the common people, though he disliked their self-satisfied indifference to others. The *faqirs*, he asserted, were superior to the 'ulama' and occupied the same place among them as the full moon amongst a constellation of stars.

Baba Farid illustrated the difference between *Shari'a, Tariqa* and Haqiqa by using the *zakat*, an obligatory payment for all Muslims, as an illustration. The *zekat* of *Sharia'a* was five *dirhams* out of 200, the *zakat* of Tariqa involved the payment of 195 *dirhams* out of 200 and the retention of only five *dirhams* and the *zakat* of *Haqiqa* entailed the payment of everything while retaining nothing. Five hundred aphorisms of Baba Farid were collected, of what the following, selected by Amir Khwurd, give some insight into the Baba's broadly based, humanitarian teachings.

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The attention Baba Farid bestowed on the training of his chief disciples is vividly described in the conversation of Shaikh Nizamu'd-Din Auliya'. The copy of the *khilafat-nama* given to him by the Baba is also preserved. The latter regarded the relationship between a sufi teacher and his disciple as very close, with the former being responsible for his pupil's worldly and spiritual welfare.

According to the Shaikh, the initiation of a disciple should be performed personally by his preceptor. He was opposed to the initiation customs involving head shaving rituals at the tombs of sufi saints. When one of his own sons performed such a ceremony at the foot of Khawaja Qutbu't-Din Bakhrtiyar's tomb. his father remarked that such an initiation was invalid. True initiations involved the disciple holding the Shaikh's hand, while it was usual for his *pir* to offer blessings and prayers for the disciple's welfare.

The Baba took care that this *khilafat-namas* were quite accurate and not forged as a disciple whom he considered unworthy of receiving a *khilafat-nama* threatened the Baba that he would prepare similar a document and use it for enlisting his own disciples. Maulana Badru'd-din Ishaq who prepared copies of the *khilafat-nama* was required to sign them, and they were later endorsed by the Baba's senior disciple, Shaikh Jamulu'd- Din, who lived at Hansi. Having had two or three wives, the Baba's family was large. Some of his children died of starvation in infancy, but five sons and three daughters survived and outlived him. The eldest, Nasiru'd-Din, spent much of his life in prayer and meditation and lived as an agriculturalist. Nasiru'd-Din's son, Shaikh Kamalu'd-Din, settled in Dhar in Malwa and became an outstanding sufi and Sultan Mahamud Khalji of Malwa erected a tomb over his grave.

Baba's second son, Shihabu'd-Din. was a close associate of Shaikh Nizamu'-d-Din Auliya.' The third, Badru'd-Din Sulaiman is said to have been accepted as a Chishti *khalifa* by the saints of Chisht, Badru'd-Din's sons and successor, Shaikh Ala'u'd-Din, was regarded as one of the greatest sufi saints during Sultan 'Ala'ud-Din Khalji's reign. At several places in Ajodhan, Dipalpur and in the hills near Kashmir, people had erected memorials and mausoleums to commemorate the Shaikh. His fame spread as far as Syria and Egypt. Sultan Muhammad bin Tughluq appears to have been genuinely devoted to him and fugitives who took refuge in his *jama-at-khana* were never extradited to the government. Muhammad bin Tughluq built a tomb for the Shaikh after his death near his grandfather's mausoleum. Like Baba Farid, Shaikh 'Ala'u'd-Din had spent his whole life in self-mortification, prayer and fasting.

Shaikh 'Ala'ud-Din was succeeded by his son, Mu'izzu'd-Din, whom Muhammad Bin Tughluq sent to Gujarat where he was killed by rebels. The Sultan appointed Mu'izzu'd-Din's younger brother, 'Alamu'd-Din, as the *Shaikhu'l-Islam* and treated him with great respect. It was mainly due to Shaikh Badru'd-Din that the descendants of Baba Farid spread throughout all of India, and became a significant part of the sufi movement in the sub-continent.

Baba Farid's favourite child, however, was not a sufi disciple. He was his fourth son, Nizamu'd-Din, who preferred the life of a soldier. Originally his father had wished to make him his spiritual successor. It appears that Nizamu'd-Din did not treat his father with a great deal of respect, this, however, did not unduly concern the Shaikh. When his father died, Nizamu'd -Din was with Balban's army in Patiali (approximately two hundred kilometres east of Delhi).

When he reached Ajodhan, the coffin was being taken for burial outside the city walls. He suggested to his brothers that it be brought inside so that pilgrims could also receive spiritual guidance from members of Baba Farid's descendants. His advice was taken. According to Amir Khwurd, Nizamud'-Din was killed fighting against a Mongol army which had attacked Ajodhan. Later sources refer to his death during 'Ala'u'd-Din Khalji's invasion of Rathnambhor in 1301. Although not a sufi, Nizamu'd-Din's son became a disciple of the great Chishti saint, Shaikh Nizamu'd-Din Auliya.' Baba Farid's fifth son, Shaikh Ya'qub, was a *malamuti* and died in

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obscurity. Shaikh Nizamu'd-Din Auliya cared for Ya'qub's two sons and sent one, 'Azizu'd-Din, to deogir many years before Muhammad bin Tughluq made it his second capital, 'Azizu'd-Din's own success in Deogir was impressive.

Of Baba Farid's three daughters, Bibi Sharifa, who was widowed at a very early age and did not remarry, was the most pious. Her father often stated that if women could have become *khalifas* he would not have hesitated in making her one. His third daughter was married to one of her father's disciples, Shaikh Badru'd-Din Ishaq. A number of children of this marriage were brought up by Shaikh Nizamu'd-Din Auliya.

Later authorities give a long list of the *khalifas* of Baba Farid, but Amir Khwurd lists only seven. According to Baba himself, the *khalifas* were chosen in three different ways. The most outstanding were those whom God inspired the Shaikh to select. The were the *Rahmani khalifas*. The second category were those personally chosen by the Shaikh because of their own merits. The third group consisted of those disciples whom the Shaikh accepted as successors on the recommendation of others. It seems that later authorities included the *khalifas* from all three categories, while Amir Khwurd lists *khalifas* of the first two groups. Baba Farid's most outstanding *khalifa* was Shaikh Nizamu'd-Din Auliya', but the rest shall be described briefly.

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Baba Raghav Das --

(see under Pachapur, Raghavendra Sheshappa)

Baba Ram Chandra --

(See under Ram Chandra Baba)

Babasaheb Ichalkaranjikar --

(See under Paranjpe, Narhar Shivaram)

Babur (1483 -- 1530)

Babur, born in 1483, was a soldier of fortune and founder of the Mughal dynasty in India.

Zahirud-din Muhammad (Babur), soldier of fortune and first Mughai ruler in India, was born in 1483. He was a descendent of the notorious Timur Lane. He was equally in the line of Genghis Khan and Kubla Khan and Yunis Khan. When his father Omer Sheikh Mirza died accidentally by falling off a castle window, the twelve year old Zahir became king even though he had a rival uncle to contend with. He was fortunate in faithful followers, and he spent the next three decades in wars and invasions, victorious sometimes, routed out at others, capturing and recapturing territories, swinging from Samarkand to Kabul and beyond, quelling rebellions, inspiring armies, and finally reaching India where, in a bloody confrontation (the Battle of Panipat: 1562) with Ibrahim Lodi, emperor of Delhi, he emerged the victor and laid the foundations of the Mogul Empire in the sub-continent. His fierce and ruthless exploits won him the epithet Babur, which simply means tiger.

Ibrahim Lodi, Sultan of Delhi, was no benevolent monarch himself. His arrogance and haughtiness had already cost him much of his empire. There was little sympathy for him among his subjects, and surrounding his domains were rulers who were only too eager to see him go. It was not surprising that Ibrahim fell on the decisive battleground, dead and defenseless after a lost empire.

At first the alien Babur was not much impressed with the land. "The country and towns of *Hindustan* are extremely ugly. All its towns and lands have a uniform look; its gardens have no walls, and the greater part of it is level plain," he noted in his

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journal. He also said, "Hindustan is a country that he has few pleasures to recommend it. The people are not handsome. They have no idea of the charms of friendly society, of frankly mixing together, or of familiar intercourse. They have no genius, no comprehension of mind, no politeness of manner, no kindness or fellow feeling, no ingenuity or mechanical invention in planning or executing their handicraft well, no skill or knowledge in design or architecture; they have no horses, no good flesh, no grapes or muskmelons, no good fruits, no good food or bread in their bazaars, no baths or colleges, no torches, not a candlestick.."

What a contrast this is from the Portuguese descriptions of Krishna Deva Raya's kingdom! Aside from the fact that Babur's observations were very superficial, having come in as an invader he probably did not encounter happy faces and friendly embraces.

With all that, Babur had no intentions of going back to where he came from, to live in a better country than India. For, when he captured Agra, the capital of the kingdom, he declared that he was there to stay for good. This only shocked the Hindu princes, like the Rana Sanga of Mewar, who bad hoped that the intruder would uproot the Moslem ruler of Delhi, grab his loot and get away leaving India to her original Hindu inhabitants.

But when this did not happen, they tried to defeat and dethrone the invader. Rana Sanga of Chitor was a mighty Rajput chief, a hundred valiant leaders of clans were under his command. But even with their 80,000 horses and 500 elephants, they could not match the fanatical ferocity of Babur's contingents who were inspired by their master's eloquence and his Islamic appeals to their single God. The confrontation only made Babur more resolute than ever to settle down in India. His determination to accomplish this was so intense that he vowed to abstain from alcohol to keep himself more alert in the face of danger and rebellion.

It is difficult to imagine how this still young man wielded such enormous power, controlling kingdoms that stretched from northern India into Afghanistan, at a time when communications were meagre and transportation slow. But there he was, this expert swordsman and first rate archer, strong of body and keen in intellect, founder and ruler of the Moghul Empire in India, ordering and administering, yet finding time to write memoirs and poetry. Like some other strong men given to power and glory, Babur too was a very sensitive person. He confessesd to have shed tears once, while reminiscing upon the land of his youthful years. He loved art and beauty, was particularly fond of well kept gardens.

There is a beautiful legend relating to Babur's early death at the age of fifty. When his first-born, Humayun by name, fell grievously ill at barely twenty three, Babur tried every cure, and finally decided to offer to God Almighty his own life in exchange for his son's. The Tiger who had slain thousands, walked thrice around his beloved son's sick-bed in a prayerful mood, and then retired in solitude to communicate with the Creator. Lo and behold, the chroniclers assure us, Humayun began to recover while Babur himself gradually slid into a premature end.

Humayun succeeded Babur to the newly established throne. The tomb of the first Moghul King of India is in Kabul, the city he always cherished.

With the establishment of the Moghul Empire in India, Hindu supremacy came to a halt that was to last several centuries. India of the Hindus was no longer militarily powerful enough to rebel foreign aggressions. In the meanwhile, Europeans were discovering the potentials of trade routes and sea power to extend their political tentacles beyond the borders of their continent.

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Badal, Prakash Singh (1925 --)

Prakash Singh Badal, born at Abulkhurana on 21 April, 1925 is a politician, administrator, sportsman, educationist, and religious leader.

Politician, administrator, sportsman, educationist, and religious leader, Sardar Prakash Singh Badal belongs to a well-known zamindar family of Punjab, in Ferozepur district. He was born in village Abulkhurana (now in West Pakistan) in 21 April, 1925. His father was Sardar Raghuvir Singh.

After completing his early education in his village, Sardar Prakash Singh Badal joined the Forman Christian College at Lahore, from where he graduated. He was a prominent social worker and was an active member of a number of social and cultural organizations. He married Shrimati Surrinder. He entered politics in 1947 as a member of the Shiromani Akali Dal. He served as a Sarpanch of his village Panchayat and later as Chairman of the Block Samiti. He also served as a member of the S.G.P.C. and a member of its executive for many years.

Sardar Prakash Singh Badal was elected to the Punjab Vidhan Sabha from Malout constituency in 1957 on the Congress ticket. He was given the Congress ticket in persuance of an understanding between the Congress and the Akali Party, He was re-elected to the Punjab State Assembly in February 1969. From 1969 to 1970, he served as minister for Community Development, Panchayati Raj, Animal Husbandry, Dairy and Fisheries. He was an extremely popular figure and soon in 1970, he became the Chief Minister of Punjab.

Prakash Singh Badal could not continue as Chief Minister for long. He had not merely to leave the Chief Ministership, but after the findings of the Chhangani Commission, there was also a demand that the former Chief Minister and his six ministerial colleagues should resign not only from the state legislature, but also from the Membership of the Akali Party as the *prima facie* case had been established against them. It was in August 1975, that opposition to his continuance was at its highest. Prakash Singh Badal became a member of the Lok Sabha in 1977. He also served as a Union Minister for Agriculture and Irrigation.

On 20 June, 1977 he once again became the Chief Minister of Punjab. According to the *Tribune*, when the Governor of Punjab administered him the oath of office and secrecy, slogans of *Sher E Punjab* Prakash Singh Badal and *Sat Sri Akal* rent the air.

The Chief Ministership, however, was not a bed of roses for Prakash Singh Badal. Discontent among the opposition parties was growing. On 18 September 1977, the Patviot, New Delhi wrote: "The coalition Government of CPM--backed alliance of the Akali Dal and the Janata Party, headed by Mr. Prakash Singh Badal is about to complete 3 months in office. But it does not still appear to have made a start."

Prakash Singh Badal was also not satisfied with the way confusion and chaos were spreading. He accused the Congress Party of spreading ''chaos''. He said the Congress was trying to create a difference between the farmers and *Harijans* and playing with public sentiments.

Though there was a tremendous opposition, Prakash Singh Badal enjoyed the support and confidence of the Akali Dal and the Janata party. He had turned to the Punjab State Assembly on their support from Gidderbaha constituency in Faridkot district. He was unanimously elected as the leader of the Akali Dal Legislative Party at a meeting held at Amritsar on 15 June, 1977.

Prakash Singh Badal has a deep faith in parliamentary democracy and the cabinet system of Government. He has shown over the years his commitment as a public functionary to "a clean and honest Government for the people''. He wants that the Government should try to root out corruption from public life. According to him, the Akalis had to fight against the Congress in Punjab time and again because of its corruptions and misdeeds.

On 11th October, 1978, when a former political secretary of Sardar Sukhrinder Singh, Education Minister, Punjab, brought out some charges of corruption

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against the Minister, Sardar Prakash Singh Badal immediately asked the Minister to tender his resignation from his Cabinet. But when, the Education Minister ignored his request, thereby undermining the constitutional conventions and practices, the Chief Minister recommended to the governor of Punjab Shri Jaisukhlal Hathi to dismiss Sardar Sukhrinder Singh from the office of the Minister with immediate effect on 12 October, 1978 and the Governor issued an order the same day for the dismissal. Earlier on 24 June, 1977 Prakash Singh Badal went to Sri Anandpur Sahib, the birth place of Khalsa and took a sacred oath to root out corruption from the public life of Punjab.

A unique feature of Prakash Singh Badal's political career has been that he has enjoyed the support and confidence of all the major political parties. He was supported by the Congress, the Akalis, the CPM and the Janata, from time to time. He has held positions of power and responsibility both in the State and at the Centre.

He has suffered imprisonment a number of times, in the various movements sponsored by the Akali Party. He has taken active part in the *Punjabi Suba* Agitation and at the same time he has worked for the uplift of the Harijans and for the active promotion of Hindu-Muslim unity and communal harmony,

Prakash Singh Badal is a great educationist. He has remained connected with a large number of schemes for the promotion and expansion of education. He is a member of the Nankana Sahib Educational, Trust, Ludhiana. As a sportsman and a patron of sports, Badal has played a significant role. He was responsible for the State support to sports in Punjab and for the constitution of Panchayati Raj Sports Council, the first of its kind in the country.

Prakash Singh Badal has some difference of opinion with other Akali Leaders such as Sant Harchand Singh Longowal. According to a report in the Hindustan Times of April 15, 1983; LONGOWAL--BADAL SET FOR SHOWDOWN, Prakash Singh Badal did not approve Sant's action in dissolution of the Delhi Akali Dal. But he supports the Sant's demands and ideas such as the principle of linguistic States, of full-fledged capital for Punjab, control of Bhakranagal Dam to Punjab, etc.

According to a recent PTI report, published in the *Hindustan Times* on 28 May, 1983, the Akali Dal has decided to boycott Assembly election in Punjab, if and when held, till its demands were met to its satisfaction. Stating this at a Press Conference, Prakash Singh Badal, leader of the Opposition in the Punjab Legislature, said it was a baseless fighting, a political battle and were not sincere about their demands, Badal said; 'We have even resigned our assembly seats in support of our demands and in protest against the Centre's failure to concede them.' Badal lives in a village 'Badal' in Muktsar Tehsil of Ferozepur in Punjab.

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Badarayana, (5th Century B.C.)

Teacher of teachers, the splendour of the sacred sciences, Badarayana! From him arose the norm of sacred knowledge, for the sake of such beings as the gods.

The great Dualist Vedantin Madhava (A.D. 1928-1317) in *Anuvyakhyana* extols the founder of the Vedantic system, who is evidently the creator of systematic theology itself (some centuries before its reputed inaugurator, Philo Judaeus of Alexandria, (15 B.C.- 45 A.D.), as well as the author of the system's foundational work and the most commented

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on text of Hindu theology, the *Brahmasutras, (Aphorisms of the* Brahman). Little is known for certain about his life. Indian religious throught displayed a preoccupation with system from its beginnings in the *Vedas* (c. fifteenth to ninth century B.C.) in the *Hymn to the Primal Man (Purushasukta, Rig Veda)*. In that hymn, the Cosmos. Its, phenomena, and the human society it enfolds are correlated in their various parts to the several members of the Primal Man, whose dismemberment in the primordial sacrifice (performed by the gods), was the cause of their existence.

Here we have a systematic theology of a sort, using images instead of concepts, a veritable *theologia poetica*. As for conceptualized systematic theology, it was foreshadowed in the work of post-Vedic thinkers such as *Uddalaka, Aruni* and *Yajanavalkya,* but it could not have arisen in the integrated, all-encompassing and articulate from provided by Badarayana before a canon of revelation had been fixed. Hinduism was the first of any religions to establish such a canon, which it did by the eight century B.C.

This canon turned out to be one vast and amorphous aggregate of ideas and ceremonial prescriptions, embodied in verse and prose, but it was thought there were basically only two themes, the Ritual and the Absolute (the Brahman). No matter how prolix it was, the Vedic Revelation *(Shruti)-impersonally* originant (*apaurusheya*) and subsisting eternaliy as subtle sound capable of being heard (Shruti), only by the sages (rishis), and disclosed by them to mankind--was scrupulously and with great effort committed to memory. Writing was unknown, and later, when it came to be known, was judged to be an unworthy vehicle for the transmission a sacred knowledge.

Hindu thinker, soon set themselves to introduce order into the mass of the revealed pronouncements. Their work would also need to be memorized, but not being revealed. It could not demand the same efforts and memorization. Their merely human pronouncements would have to be brief, the briefer they were, the brief chance they had of being memorized.

To meet the next for brevity, the sutra or aphorism was invented. Literally it means "thread," for it is a menmonk formula for holding together a complex of concepts (intended to be verbally explained by the teacher), just as a thread holds together beads or jewels. This new literary form unparalleled anywhere in the worlds, was used to formulate disciplines in a compact and orderly manner, a form capable of being easily memorized and of recalling to mind the verbal instruction elaborated round it.

A group of twelve thinkers, evidently contemporaries, appears to have been engaged in ordering the contents of the Vedic Revelation. They described their efforts as "inquiry". As there were two major topics of the *Vedas*--ritual and the Brahman--the investigation on ritual was known as *Purva Mimamsa* (the *Precedent Inquiry*), and that on the *Brahman*, which pre-supposed ritual, was called *Uttara Mimamsa* (the *Subsequent Inquiry*) or *Vedanta (the* end or goal of the *Vedas*). Some of these thinkers--men such as Aitishyana, Alekhana, Kamukayana, and Lavkayana--were engaged exclusively in the Purva Mimamsa.

Others--such as Audulomi and Kashakritsna-seem to have concerned themselves entirely with the Vedanta. Others were experts in both Inquries including *Ashmarathya, Atreya, Badarayana* himself, *Badari, Jaimini*, (the organizer of Parva Mimamsa, believed to have been Badarayana and Jaimini, who seldom disagree are the arbiters of the orthodox position in each Inquiry, but they also quote themselves, the views they thus express possibly being those that they had held before they became orthodoxy's mouth pieces and systematizers.

Early systematization of the revealed pronouncements appears to have consisted in *topical classifications (adhikaranas) for* instance, of the sacrifices and rituals--with judgements on the problems that these topics raised. But in due course *principles of interpretation (nyayas)* emerged, which aided in the clear and consistent formulation of such judgements. From the methodical application of principles to topics there arose the *Topical Method* of discussion, the *adhikarana* method, where various views on each topic were propounded, with arguments for and against them, and a conclusive judgement pronounced.

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In later Hindu thought this method (subsequently reflected in the disputation of European Scholasticism), had five parts; (1) theme *(visaya)*, (2) doubt *(vishaya)*, (3) dissentient views (*Purvapaksha*, or "anterior wing") (4) orthodox judgment (*Siddhanta*, "settled conclusion," also known as *Uttarapaksha*, or "posterior wing") and (5) relevance (*prayojana*).

Although the *Sutra* works composed in accordance with this method were systematic presentations of various features of the Vedic Revelation, they were also (and indeed chiefly) and exegesis on its declarations. In other words, each topic was based on at least one particular revealed utterance, which was known as the *Topical Text* (*vishayavakya*). The text was sometimes alluded to by a *Sutra's* borrowing a word from the text itself--a cue word that prompted the student, who knew all the revealed texts by her, about the precise text he was required to recall.

Finally, the *adhikaranas* or topcis required organization into a comprehensively ordered work. This was done by assembling them into chapters subdivided into sections. All these techniques of analysis were incorporated by Badarayana in his great synthesis, structured into four chapters.

Chapter 1. *Correlation or Order (Samanvaya)*, a synchronization of the pronouncements of Revelation (the *Upanishads*, but also plausibly the Vedas themselves) on the *Brahman*.

Chapter 2. *Non-contradiction or Concord (avirodha)*, a demonstration of the consistency of the Vedantic doctrines on the *Brahman*, and of the *Vedanta's* invulnerability to attack by hostile systems.

Chapter 3. *Salvific Means or Way (Sadhana or marga)* the means to the attainment of the *Brahman*.

Chapter 4. *Result or Fruit (Phalam)*, the fruition of the *Brahman* thus attained.

The *Brahmasutras* had a unitary object, the Absolute, to which ritual was subordinated. They were quadripartite in literary form, but were based on a tripartite conceptual pattern, which might be described as Absolute-Emanation-Return. Badarayana derived it, at least in part, from the Upanishadic sage *Uddalaka Aruni*, who first (envisaged the primordially) existent Being (*Sat*) and then the phenomena emanating from it (fire, earth, and water), and ultimately returned to it through absorption. It were to be generally agreed by Vedantins that Reality consisted of three categories: the Absolute (*Brahman*), the individual soul (*Jiva*)), and material reality (Jada)--infinite consciousness, finite consciousness, and the unconscious, respectively.

The tripartite pattern was to be used later by systematicians of other religions, as in the monumental works of catholic systematics--Those of Aquinas (c. 1225-74), Scotus (c. 1265-1308), and Suarez (1548-1617). This pattern enabled Badarayana to establish the relationship between the three categories which, however, are usually arranged in dichotomies, such as absolute and phenomenal, independent and dependent, spiritual and material, the members of the dichotomy not being necessarily equivalent to the corresponding ones of another. According to this dichotomous classification, the Absolute would be independent and spiritual, and the individual soul and material reality-dependent, and partly spiritual and partly material. For Badarayana these categories, absolute, independent, and spiritual on the one hand, and phenomenal, dependent, and material on the other, were identical in essence and different only in mode. In other words, the relationship between the categories of Reality was neither solely one of Identity or Non-difference *(abheda)*, nor entirely one of Difference (*bheda)*, but one of Difference-in-Identity *(bhedabheda)*.

The Absolute was the supreme (para,) reality and was identical with the Self (atman); a substance at once pure Being and pure Consciousness, a substance qualified by attributes, some negative, like infinity, and some positive, like light; a substance whose essence was joy (ananda) and emanatory power. For from it, by a mysterious transformation (*parinamna*), emanated the unconscious material world, made up of five elements--space, air, fire, water, and earth. From the last three of these elements were formed material bodies, which were then controlled by deities or by individual souls (*jivas*). These souls were the infinitesimal and indivisible parties of

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the Absolute, which somehow did not surrender its infinite and imparted nature. They participated in the Absolute's consciousness, but possessed their own individual awareness as well.

In addition to being conscious and knowing, the individual souls were agents, enveloped by physical and visible organisms, or bodies, through which they conducted their activity. This activity (*karma*) accumulated and coalesced into a quasi-spiritual and invisible organism, which also functioned as an envelope for each individual soul. The soul, then was contained in two bodies, the visible Gross Body *(sthula sharire)* of flesh and blood, and the invisible Subtle Body *(sukshma sarira)* of karma. The former was perishable but the latter self-perpetuating; the process of its self-perpetuation, or transmigration (*sansara*), separated the individual soul from the supreme Self and obstructed its participation in the Self's essential joy. Only through knowledge or gnosis, attainable through meditation (*upasana*), could this transmigratory process be terminated and liberation attained. Liberation, the Goal of Man (*Purushartha*), was achieved after death. Once realized, the soul retained its identity, acquiring from the Absolute the power to fulfill its desires, but not to create, conserve, and destroy the world.

Badarayana achieved perfection, but it was a perfection of a limited sort. His *Brahmasutras* supplied Vedantic systematics with its skeleton only; the nerves, veins, and flesh had to be assimilated from else where. The Father of the Vedanta had a keen sense for the symmetrics of a doctrinal organism, but he was unable to interrelate the members (or tenets) of this organism in a philosophical way. In other words, he combined a genius for doctrinal architectonics with a phyosophical naisete? For instance, to the question of how the impatite and spiritnal Alisolnte can change into the multipartrte material world, his reply is "as milk transforms into curd."

Indeed, of the three norms of knowledge (*pramana),* experience (*pratyaksha*), logic conference (*anumana*), and Revelation or Word (*inbda*), he assigned primary importance to the later which in some strange way he identified with experience. Logic for him served only to refute deceases contrary to the *Vedas*. However, alongside in Vedanta, there developed systems of thought that made extensive use of logic in elaborating their positions. They formed two groups, the orthodox (Asika), those formed two groups, the orthodox (askiks) those who accept the normativeness of the Vedic canon, and the heterodox (nasika, (theme who deny that nomitives. The orthodox system cluded Sankhya ("Enumerationism)' a dualic cosmogy explicating the conception system. Yoga ("Mehaticism"). the formulator of a mediative technique or realizing that liberation Nyaya ("Legicism) a system of logic for achieving liberation through clear thinking; and its companion system Visheshika ("specificism"), a theory of physics, he specifies of material reality. Prominent among the orthodox system was Buddhism, whose thinks vowed a logic of a complexity and refinement rad equalled and inaugurated a critical philosophy assent of a dialectic for destroying metarphysics though its own assumptions.

Badarayana's successors availed themselves of these forms of speculation to create systems of the Vedantas that are the climax of Indic thought. Into the structure provided by Badarayana they assimilated the Sankhya cosmology, the Yoga Meditational technique. The Nyaya logic, the Vaisheshika physics, and the Buddhist critical epistemology. Their mastery of Buddhist logic suggested to them a counter-dialectic-one calculated to destroy critical philosophy through its own assumptions and thus to reunite metarphysical and dogmatic thought.

All these elements were combined to produce a luxuriance of theological system, which may be classified into three groups -- non-sectarian, Vaishnava, and Saiva.These systems are modalities of the integrative concept that underlies Badarayana's system, the relationship of the phenomenal to the Absolute. This relationship, declares the Gita, was "often celebrated by the sages severally in various hymns and by the well reasoned and conclusive *Aphorism of the Brahman too*".

In these words, what is perhaps the greatest of Hindu scriptures pays tribute to what is perhaps the greatest work of Hindu theology, and indicates its basic achievement--the incorporation of the mysti-

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cism of the inspired pronouncements of the Vedic Revelation in an intellectual, integrated, and comprehensive system.

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Badauni, Shakeel Ahmad (1916 -- 1970)

Shakeel Ahmad, born at Badaun on 13 August, 1916, gave a new flavour to Urdu ghazal and a poetic glamour to film songs.

Shakeel Ahmad was born at Badaun on 13 August, 1916. His father Munshi Jamil Ahmad was a sufi of the 'Qadri Silsilah' and was known as 'Sokhta' (the burnt)- possibly the ancestors had lost much due to fire. The family was a Suni Muslim. After getting early education in Arabic at home, he went to Islamia High School, Badaun and passed High School Examination in 1936. Then he went to Aligarh Muslim University and graduated from there in 1942. Immediately after graduation, he got a clerical job in the Supply Department and started living in Delhi.

In February 1946, he recited a *ghazal* in '*mushaira*' in Bombay and his talent was immediately recognised. Kardar, a film-producer offered him Rs. 400 for writing lyrics for his films. Shakeel left his government job of Rs. 60 a month and turned a new leaf on 30 June, 1946. In Bombay he took to writing songs and lyrics for films. His lyrics for the film 'Dard' brought him instant success and then he wrote regularly for the films. He gave a new poetic glamour to films which till now was missing. He wrote lyrics for 'Mughal-e-Azam; '*Chaudhivin ka Chand*', '*Mere Mehboob*', '*Babul*' and a number of other films.

In 1936, he married Salma Begum and fathered five children. His last visit to Badaun was in 1961 when he came to participate in a Republic Day Mnshaira. He recited ghazal after ghazal on popular request. In 1964, he was down with consumptive and diabetes. Ill-health prolonged and he breathed his last on 20 April, 1970. His widow died in 1980. His children are in Bombay and well settled in life. During Ghalib Centenary celebrations, Shri Gopala Reddi, the then Governor of U.P. opened Shakeel Road on 16 March, 1969. As fate would have it, Shakeel could not come to see it. His parental house stands there and at present houses the office of *Hamari Awaz* daily and a reading room under Shakeel Academy.

Since his father lived in Bombay for a long time as a priest in a mosque, his early education was looked after by Maulvi Ziaul Qadri Badauni , a close friend of his father. It was his association with Maulvi Saheb which brought out his library talents. His first ghazal was composed in 1929 and published in a local paper. Shakeel had a very sweet voice and could charm his audience by the genuine display of passion. His close contacts with Raz and Jigar Moradabadi proved invigorating for the maturity of his art. He saw publication and popularity of his works in his own day. '*Ra' naiyan'*, the first collection of his ghazals was brought out in 1944 by Kutub Khana Azizia, Delhi. Its second edition with a foreword by Jigar Moradabadi was published by Taj Office, Bombay. '*Naghma-e-Firdaus,*' a collection of devotional verses was published by Maktaba Sultania, Bombay in 1948.

'*Sanam-o-Haram*' another collection of ghazals was published by Maktaba Jadid, Lahore in 1950. It had a foreword by Firaq Gorakhpuri and a review by

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Sahir Ludhianvi. *Naya Idara*, Lahore brought out his two more collections-- '*Shabastan' and Ranginiyan 'Kulliyat-e-Shakeel'* containing most of his ghazals and lyrics freely available now.

As a man Shakeel was friendly and sociable and has a mellifluous voice and a charming personality. He had neat and clean habits and was always meticulously dressed. His lyrics and ghazals won him wide popularity and he was greatly applauded in 'mushairas'.

Shakeel believed in purposive literature but he never liked the ways of the poets and writers of the Progressive Movement. There is a criticism of life in him but the element of romance dominates. He wrote devotional verses in the Ghazal form. It was a difficult task as devotional poetry does not admit of exaggeration and linguistic exuberance. It requires a spirit of quiet devotion and simplicity of diction. Shakeel successfully presented that spirit with a felicity of expression which is really remarkable.

Poets like Firaq Gorakhpuri, Jigar Moradabadi and Sahir Ludhianvi and critics like Rasheed Ahmad Siddiqi and Dr. Shakeelur Rehman had a high opinion of his ghazals. His ghazals have a classical tone with freshness which touches our hearts. Shakeel is more than just a poet of youthful romance. He, indeed, uses the classical symbols of Urdu poetry but from time to time gives his comments on Hali and Iqbal as well as incisive remarks on the love as it is being lived.

His lyrics have an intensity of passion, dramatic turns and spectacular effects. He made a solid contribution in the sphere of lyric tradition and made this genre a work of art. His entry into the film industry was not a loss Urdu poetry. It gave a new flavour to Urdu ghazal and a poetic glamour to film songs.

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Badauni, Zia-i-Ahmad (1894 -- 1973)

Zia-i-Ahmad Badauni, born in Budaun in September 1894, was a leading orientalist. His basic commitment was to work for the weaker sections of the society.

Zia-i-Ahmad Badauni was born on 21 September, 1894 in a respectable and scholarly family of Budaun (U.P). By descent he was Sheikh Siddiqui. His father's name was Maulvi Rafi Ahmad with poetic name as '*Aali*'. About two hundred years ago, one of his ancestors Maulvi Wajihudin migrated from Sambhal (Dist. Moradabad) to Budaun and settled down there. Professor Sahib's father was a *Vakil* by profession having scholarly talents, particularly in Urdu and Persian literature.

Professor Zia-i-Ahmad had come from a family which was reputed for its religious and literary environments and activities. He was first educated at the famous Arabic School Shamsul Ulum, Budaun and was taught by the great scholars of the time, such as Maulvi Mohib-e-Ahmad and Maulvi Abdul Muqtadir. After completion of his education in the Arabic school, he obtained degree and '*Sanad*' in '*Hadees*' from the famous Mohadis Maulana Syed Younus Ali. Thereafter, he started learning English language. He matriculated from Budaun, graduated from Bareilly College and passed M.A. (in Persian) from the Allahabad University securing first class and first position at all the stages and getting gold medals, etc.

In 1926, he started his service career as Lecturer in the Muslim University Intermediate College, Aligarh. Form sometime he was associated with the Anglo-Arabic College (known as Delhi College), but returned to Aligarh shortly. At the Aligarh Muslim University, he served successively as Lecturer, Reader, Professor and Head of Persian Department and retired from this post in 1958. After retirement, he was assigned the work of compilation of Urdu Dictionary by the Anjuman *Taraqqi--Urdu* (India), Ali-

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garh. The University Grants Commission also sanctioned a scholarship for Professor Sahib for undertaking Research on 'Amir Khusro'....But, he could not utilize it for a long period. In the meantime, on the initiative of the Delhi University in 1964, he was appointed as Director of Urdu Dictionary, Delhi, where he remained till 1972, an year before his death.

Professor Sahib was married to Shakila Khatoon, daughter of Qazi Manzoor Hussain, who hailed from a respectable family of Budaun. He had five sons and one daughter. One of his sons, Mr. Zaheer Ahmad Siddiqui is Head of the Department of Urdu, Delhi University.

Professor Zia-i-Ahmad had inherited love and intimacy towards literature and religion from his ancestors. He himself developed them to a great extent. He had vast and deep knowledge of *Hadees, Fiqah, Quran, Tasawuf* and comparative study of Religions as well as of History, specially Islamic History. He had not only learnt Arabic, Persian and Urdu literature, but had also penetrated into them. He was well versed in vocabulary, grammar and *Urooz* besides composing poetry himself. He was a critic and an essayist. He had composed many poems, based on Islamic events. Although he was a scholar of Persian, he wróte a monumental work on Momin's poetry which established his reputation as a scholar of Urdu as well.

He was simple in attire and culture. The mode of dress which he adopted earlier, lasted till his death. He also liked simple food; trait of his character was humility. He was never proud of his attainments and talents. He was lenient and generous towards the poor and the needy and was indifferent towards highly placed persons and dignitaries.

He had a very big library of his own, comprising ten thousand books on various subjects including rare manuscripts. He always felt pleasure in receiving a gift of books from his friends instead of other items. Some of the books compiled and edited by him are *Diwani Momin, Qasaidi Momin, Mabahis wa Masai Masalik wa Manazil, etc.*

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Badheka, Gijubhai (1885 -- 1939)

Girija Shankar (alias Gijubhai), born at Chittal (Saurashtra) in 1885, was known as the most outstanding personality in the field of pre-primary education.

Girija Shankar Badheka, generally known as Gijubhai, the most outstanding personality in the field of pre-primary education, was born to Bhagwanji and Sm. Kashiba of Vala in Saurashtra at Chittal (Saurashtra) in the house of his maternal grandfather on 15 November, 1885. He had his early education in a primary school at Vala and later passed the Matriculation from Bhavnagar around 1905. He joined the Shamaldas College, but had to leave his studies incomplete and go to East Africa in 1907 to earn a livelihood. On his return in 1910 he studied law in Bombay. He started practice in 1911, as a District Pleader and in 1912 he enrolled himself as a High Court Pleader. He married twice, first Sm. Hariben (1902) and after her death Sm. Jadiben (1906).

Gijubhai's maternal uncle Hargovind Pandya had a great influence in moulding his mind and character. Another strong influence was that of S.P. Stevens, a Solicitor for whom Gijubhai worked in East Africa, who taught him self-help and reliance.

Solicitude for the education of his first son, Narendrabhai (b. February 1913), led Gijubhai to see the child education classes conducted under the guidance of Motibhai Amin at Vaso, Gujarat, where he was presented a Gujarati book describing the Monstessori method of education. That first attracted him to organise child education on similar lines. In 1915 he assisted in drafting the constitution of the Dakshinamurti, started then. as a hostel at Bhavnagar. In 1916 he left legal practice and joined the Dakshi-

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namurti as Assistant Superintendent. He drew the attention of the Superintendent , Nanabhai Bhatt, to the fact that the boarders had to study in old-fashioned schools. To remove this anomaly the Dakshinamurti was converted into a teaching institution with Gijubhai as the Acharya (Principal). Simulatenously Gijubhai trained his son according to the Montessori system. This convinced him about the need to begin at the very beginning, and the Dakshinamurti Balmandir, a pre-primary school, came into being in August 1920, Gijubhai's contribution was the evolution of a system of child education suitable to Indian environment, training teachers and creation of suitable literature for children, teachers and parents.

Gijubhai's system liberally borrowed from the educational philosophies of Montessori, Frobell, Dalton and others and oriented the admixture to suit Indian requirements. Freedom and love were the twin principles around which the system revolved. With the introduction of equipment for sensory development, coupled with the use of music, dance, travel, story-telling and playground as instruments of education, the Balmandir instantly acquired popularity with children and parents.

In 1925 the first Pre-Primary Teacher's Training College (*Adhyapak Mandir*) was started at Dakshinamurti to meet the need for qualified teachers. Gijubhai also turned his attention to children's literature and wrote simple short stories, nursery rhymes and tales of travel and adventure. He produced more than 100 works which still retain their importance and many of them have been rendered into several other Indian languages. On 1925, Gijubhai, alongwith Sm. Taraban Modak, started editing a Gujarati monthly, the *Shikshan Patrika*. His frank and fearless criticism of the existing methods of education created a sensation in Gujarat. For the propagation of the new system of child education among the masses, conferences were organised in 1925 at Bhavnagar and in 1928 at Ahmedabad.

Gijubhai was partly responsible for the entry of Harijans into the Dakshinamurti. He also assisted in making arrangements for the farmer families who were abandoning their homes during the Bardoli Satyagraha. He initiated the concept of the 'Vanarsena', a battalion of children Satyagrahis who made life impossible for the Government officials in the 1930 Movement. Under Gijubhai, Nanabhai and Haribhai, the Dakshinamurti, located in the territory of sympathetic princes, came to be regarded as the training-centre for dedicated freedom-fighters. Gijubhai also conducted Adult Education Campaign in 1930.

In 1936 Gijubhai left the Dakshinamurti due to a difference of opinion and started the Adhyapak Mandir at Rajkot. Constant overwork had ruined his health, and he died on 23 June 1939. Proverbial affection for the children earned him the title 'Macchhali Ma' (meaning mother with whiskers).

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Badodekar, Gaganhira Hirabhai (1905 --)

Hirabhai Badodekar, born at Miraj in 1905, was the first musician who sat on the dais like any other *Ustad or Buwa* with two '*tamboras*' on two sides and never deviated from her music.

Hirabhai was born at Miraj on 29 May, 1905. She began to receive lessons in music when she was just a child from her mother Tarabai, who had received training from Ustad Abdul Karim Khan. Born in a musical atmosphere, she, alongwith her brother Suresh Babu, who became a musician of great repute later on, made rapid progress. Very soon, she and her brother both received training from Abdul Karim Khan himself. When Tarabai found that her children had made enough progress in music, she thought of starting a school of music as a source of income. Accordingly, the Nutan Sangeet Vidyalaya was started in Bombay in 1919. At this stage, the late Govindrao Tembe himself a maestro, who was of the opinion that the female roles should be played by females alone,

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took Hirabhai and her sisters to Indore to take part in the plays staged by Shankarao Sarnaik, proprietor of the Yeshwant Sangeet Natak Mandali. There they met Khan Sahib Bahid Khan who agreed to train Hirabhai. They, therefore, all came to Bombay.

For three or four years, Hirabhai received a sound training in the Khyal style of music. But to give successful concerts, some other types of music like *Thumri*, Bhajan and dramatic music, are also vitally necessary, Hirabhai's brother Suresh Babu who achieved great mastery in *Thumri*, groomed his sister in this type of music.

Convinced that she had sufficiently equipped herself, Hirabhai began to give public concerts on her own from the year 1923. With her beautiful voice, Hirabhai soon captured the hearts of both the connoisseurs and the uninitiated. Her skilful artistry and attractive presentation are the highlights of her performances. Her tour in Berar was bery successful financially .

On one occasion, the great master, the late Ramkrishnabua Vaze attended her concert. Pleased with her melodious music, he said to her that her music not only gives mental satisfaction to the ordinary listener, but that it would also make an invalid lying on his sick--bed forgeting his pain for a few moments. A greater compliment could not be paid to Hirabhai's music.

In those days ladies from decent families would not venture to give public concerts, because it was considered degrading. Such concerts were the reserve of a special class of women known in Maharashtra as 'Nayakinis' (Courtesans). While singing, they had to stand and make gestures to please the vulgar section which formed the majority among the listeners. Hirabhai was the first musician who sat on the dais like any other Ustad or Buwa with two 'tamboras' on two sides and never deviated from her music. She thus paved the way for ladies from decent families to give their concerts before the public, and their number is fast increasing since then.

Because of her constant tours, the Sangeet Vidyalaya suffered. In 1928 Hirabhai thought of starting a dramatic company. It was a leap in the dark. Many of the old companies were facing a lean period and were on 'the verge of closing. The old plays like 'Sanshayakallol', 'Manapan' and 'Saubhadra' brought some return but the new plays failed, and the company had to be closed after incurring heavy losses.

Hirabhai also played roles in the two talkies Suvarnamandir' and 'Sant Janabai'. But the atmosphere in the film world did not suit her temperament, and she decided to concentrate on her concerts. No other musician has given as many concerts as she had done in her career. There has scarcely been a representative music conference in which she is not called upon to perform.

To her goes the credit to a large measure for popularising classical music amongst the masses, and there is hardly a home in Maharashtra where she is not known and regarded with affection.

Hirabhai has been the leading exponent of the Kirana style of Indian classical music. She has travelled extensively all over India giving concerts. In 1949 she went on a concert tour to East Africa. She was also a member of the cultural delegation of the Government of India which visited the Republic of China in 1954. On the day of India's Independence, i.e. 15 August, 1947, Hirabhai had the distinction of singing 'Vande Mataram' from the ramparts of the Red Fort in New Delhi. Similarly, on the occasion when Maharashtra became a separate State in 1960, she had the honour to sing 'Shivenerichya Shivraya' from the Shivneri Fort.

Hirabhai has been the recipient of many awards. In 1966 she received the Maharashtra Natya Parishad Award, the Balgandharva Gold Medal and the Padma Bhushan Award of the Government of India. In 1975 she received a prize on behalf of the Sangli Brihan Maharashtra Mandal, in 1976 the Vishnudas Bhave gold medal and the Silver Jubilee Award. In January 1978 she received a prize of Rs. 10,000 on behalf of the Academy of Music and Dance and in the month of December of that year a prize of Rs. 5,000 from the Indian Tobacco Music Research Academy. She has been a radio artiste right from the inception of Indian Broadcasting. Hirabhai has trained many pupils, among whom Shrimati Prabha Atre has already come

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to the fore. Hirabhai is a great devotee. The Ganapati Festival is celebrated every year in her house on a grand scale.

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Shah Badr-i' 'Alam Zahidi was an eminent sufi saint and poet who enjoyed great reputation in Bengal. He died and was buried in Bihar 844/1440 A.D.

Shah Badruddin Badr-i' 'Alam Zahidi, popularly known as Pir Badr, was one of the eminent saints who enjoyed great reputation in Bengal. His ancestors are reported to have come from Arabia and settled at Meerut in U.P. Pir Badr received his education and spiritual training at the hands of his father Shaikh Fakhruddin II and the Suhrawardi saint Saiyid Jalaluddin Bukhari.

When he acquired perfection in the exoteric and esoteric sciences, his father asked him to work in Bengal and Bihar. Pir Badr obeyed and established his *khanqah* at Chittagong, propagating Islamic tenets there. His *Khanqah*, now his Dargah at Chittagong is considered as the palladium of the city and is visited by people of all faiths. Later he toured some other parts of Bengal also to popularize the mystic discipline.

It is said that during his itinerary in East Bengal he converted a large number of Hindu sailors to Islam. The Bengalis, Muslims as well as Hindus, hold him in great respect. The Hindu and Muslim sailors of Bengal, while putting out to sea, utter the invocations, "Amra Achie Polapan, Gaji Ache nikahman, sher Ganga darya, Panch Pir, Badr Badr'' and "Allah, Nabi, Panch Pir, Badr Badr."

The Shah was popular in West Bengal also. A mausoleum (*dargah*) situated al Kalna (in Burdwan District) is known as *Badr Sahib's Dargah*, where Hindus and Muslims come alike and offer clay horses, fruits, sweets and flowers to seek his blessings.

From Bengal, Pir Badr went to Bihar at the invitation of Shaikh Sharafuddin Yahya Maneri and finally settled there. He died and was buried in Bihar 844/1440 A.D. His tomb in Bihar is popular as Chhoti Dargah.

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Badru'd-Din, Shaikh (D. 1258/59)

Shaikh Badru'd-Din, a well known disciple of Khwaja Qutbu'd-Din, was an eminent mystic poet political advisor of Indian Muslim Ruler.

Shaikh Badru'd-Din, was a well known disciple of Khwaja Qutbu'd-Din who came from Ghazna. From there he received news of the death of his family during the Mongol invasion. Though he became the Khwaja's disciple, but it was his skill as a poet and orator that made him famous. All the eminent 'Ulama' and sufis were arrested to his sermons.

After the death of Khwaja Qutbu'd-Din, Shaikh Bardru'd-Din became involved in Delhi's political life, although in general, Chishti sufis refrained from such activity. He became a close associate of Nizamud'd-din Khritadar (The Treasurer) who built a khanqah for the Shaikh. Shortly afterwards, Nizamu'd-Din was charged with embezzlement and lost his position.

His loss of position tended to undermine the prestige of the Shaikh who wrote to Baba Farid in Ajodhan asking for his assistance. The latter replied

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that such misfortunes befell one who violated the traditions of his preceptors and that no other chishti sufi had lived in a khanqah built for his own personal use. However, Shaikh Badru'd-Din managed to survive his association with an official who had been found guilty of such a grave misdemeanour.

A great enthusiast for *sama* rituals, at a ripe old age Shaikh Badru'd-Din still danced like a boy often. He died in about 657/1258-59 and was buried near the tomb of his master, Khwaja Qutbu'd-Din Bakhtiyar Kaki. Shaikh Badru'-Din's political associations, retarded the growth of the Chishti tradition in Delhi. The image of that order, however, was perfected in distant Ajodhan by another of Khwaja Qutbu'd-Din's *Khalifas*, Shaikh Faridu'd-Din Ganj-i-Shakar, popularly called *Baba Farid*.

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Badryana, Vyasa (2nd Century B.C.)

God is the omniscient and omnipotent cause of existence, continuance and dissolution of the universe. He is both the sole existent universal soul and creation is an act of His will.

The white-complexioned Aryans had arrogated to themselves racial superiority and the Brahmins thought of the dark natives and 'non-intelligent and inferior'. To such egotists and self-centered people, the dark-complexioned Vyasa Badarayana gave quite a jolt; by his philosophical insight and deep learning he overwhelmed their orthodoxy.

Vyasa also thought that the self (*atman*) is untouched by qualities and does not serve as an agent to anything. It is different from intellect, sense, body and soul. He says that body is merely made of food (it is *annamaya);* the *pran* (i.e. principal vital air) is aerial and non-intelligent; the sense, like a lamp, are mere instruments of knowledge; the *manas* is unsteady and swallowed by *avidya. The Manas* does not exist during dreamless sleep which culminates in happiness. When the *atman* abides in the *manas*, it is in a state of dreamless sleep (called *prajna.*) and is indicated by *anand* (bliss).

The Self is indefinable and supreme. That is why it is said of Him as *neti* (not this, not this)--it is neither body nor *pran*, nor senses, nor *manas*. It transcends speech and thought and cannot be realized by study, logic or any other similar discipline. It can be known only by intuitive experience. It marks the path of religious discipline for those who have renounced worldly attachment.

The Self in its essence consists solely of intelligence. Under the limiting condition of abiding in the body, it be comes both the doer and the enjoyer. Affected by desires and tainted in its nature by ego and the like, the *atman led by karma* wanders about from body to body and attains different worlds e.g. the world of *pitris*. When it performs prohibited works it goes to hell. But by acquiring philosophical wisdom, it attains union with *Brahman*.

Vyasa propounded his philosophical doctrine known as Uttar Mimamsa in *Vedanta Sutra*. It deals with Vedantas or the final aim of the Vedas. It is also called the *Brahma Sutra* since it deals with the doctrine of Brahman, and the *Saririka Sutra* since it deals with the embodiment of the unconditioned self. In its 555 *sutras*, consisting of two or three words each, an attempt has been made to systematise the teachings of *Upanishads*.

Vyasa was a pupil of Gautama, the logician. He is said to have been born of wedlock of an Aryan and a native. Sankara, Ramanuja, Madhavacharya and many other scholars wrote commentaries of Vyasa's *Vedanta Sutra*. Vyasa Badarayana in different from Vyasa, the celebrated author of the *Mahabharata*.

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Bagal, Jogesh Chandra (1903 -- 1971)

Jogesh Chandra Bagal, born at Barisal in 1903, will go down in national history as the biographer of Bengal Renaissance. He wanted to inspire the nation by his painstaking accounts of the illustrious lives which constituted that cultural cluster in Bengal in the 19th century.

Jogesh was born in 27 May, 1903 at his maternal grandfather's house at Kumirmara village in Barisal district. His father, Jogabandhu Bagal hailed from Chalisha village of the same district. His mother's name was Tarasundari Debi. He matriculated from Kadamatala George High School, Barisal in 1922 with a first division. He passed his I.A. from Bagerhat Acharya Prafulla Chandra College and B.A. from City College, Calcutta. He took admission into the Postgraduate class of Calcutta University, but family constraints forced him to give up higher studies. His early life was moulded by celebrated teachers like K.C. Nag, Heramba Chandra Maitra and Priya Ranjan Sen as acknowledged by him in his various essays and autobiography.

Jogesh Chandra was lucky to enter into a job which brought the best out of him. In 1929, he joined as the assistant editor of *Prabasi and Modern Review.* He served these two papers till 1961, when he retired from service due to poor eyesight. He had, however, acted as the assistant editor of *Desh* Weekly in between. His occupation being identical with his inner calling, he could cultivate his literary talents to his satisfaction. A galaxy of eminent scholars, litteateurs and artists who were associated with these two journals contributed to the symbiosis. Jogesh Chandra's colleagues included his kindred, Brijendranath Bandyopadhyaya, Sajanikanta Das and Nirad Chandra Chaudhuri. He came close to Sir Jadunath Sarkar, Dr. Kalikaranjan Qanungo, Dr. Suniti Kumar Chttopadhyay, Dr. Kalidas Nag, Bibhutibhushan Bandyopadhyaya, Bibhutibhusan Mukhopadhya, Promod Kumar Chattopadhyaya, Ramendranath Chakrabarty and Manindrabhushan Gupta who inspired him to take up historical research into Bengal renaissance which at that time had been reduced to hearsay.

Both Brajendranath and Jogesh Chandra decided to reconstruct the authentic history of the renaissance for the posterity to draw upon. Jogesh Chandra wrote no les than fifty books in Bengali and English and nearly four hundred research papers in various journals to chronicle life and thought in Bengal in the 19th century. He damaged his myopic eyes in the process and became totally blind in his last few years of life. His commitment to this kind of intense research came from a deep sense of patriotism. His inner eye was active when he turned blind and carried on his noble work till death, with research assistants and writers who worked and wrote under his guidances.

His life was one of iron discipline. He was endowed with a photographic memory. He could recall with ease from his immense fund of knowledge garnered by life-long labour. Except for a few books in English like the *History of the Indian Association, Women's Education in Eastern India and Peasants' Revolution in Bengal,* he wrote generally in lucid Bengali for common readers with complete documentation and precision. These three aspects of diction blended impeccably in the hands of Jogesh Chandra, the master craftsman. He preferred Bengali to English to reach the mainstream of Bengali readers and enrich his mother tongue with his topics of research. Awakening and freedom were his watchwords in most of his writings. He traced the footprints to freedom in the 19th century in such titles as '*Unavimsa Satabdir Bangla*', '*Bharater Mukti Sandhani*' '*Muktir Sandhane Bharat*', '*Jagriti O Jatiyata*', '*Jati Baira ba Amader Deshtmabodh*', 'Bangalar Nabajagaraner Katha,' 'Jatiya Andolane Banganari', 'Bhanatbarsher Swathinata, Anyanya Prasanga.

He salvaged the proceedings of many old associations of culture and politics and wrote their histories to record public activities towards awakening and freedom. Accounts of The Indian Association, Vemacular Translation Society, Hindu Mela, Bethune Society, Asiatic Society, Indian Museum, Government College of Art and Craft were invaluable

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Bibliography for the study of Modern Bengal. He was deeply concerned with women's education and education in general. He wrote *Women's Education in Eastern India (In English), Banglar Janasiksha Uchcha Siksha and Strisiksha and Strusikshar Katha in* Bengali to reflect on the problem and draw lesson from the past. He wrote the history of the Bethune School and College in the Centenary volume published by that Institution from the same kind of motivations.

A renaissance man himself, he wrote the bibliographies of the literati of Bengal in the series, *Sahitya Sadhak Chnritamala* of the Bangiya Sahitya Parrishad. The lives of Radhakanta Deb, Debendranath Tagore, Rajnarain Bose, Ramkamal Sen, Krishnamohan Bandyopadhyaya, Ananda Chandra Vidyabagish, Ayodhya Nath Pakrasi, Hemchandra Vidyaratna, William Yates, Madhusudan Gupta, Sarala Debi Chaudhurani, Saratchandra Datta are all his contributions. He did not stop by merely writing the lives of these litterateurs. He also edited the complete works of some celebrities with painstaking care. Mention may be made of the Bankim Rachanavali in two volumes and *Ramesh Rachanavali* he edited with exemplary thoroughness in the milieu of mushrooming re-prints.

Jogesh Chandra was naturally drawn to the Bangiya Sahitya Parishad. He was one of the three musketeers with Brajendranath and Sajanikanta being the other two. He was for sometime its Librarian and Assistant Secretary and at the time of his death, its Vice-President. He served for a time as one of the editors of the Bhratkosh or the Encyclopedia planned by the Parishat. He donated most of the precious collections of rare books and proceedings of old sections and his research notes to the Parishad. He served as a member of the Indian Historical Records Commission for five years and also as a member of the Regional Records Survey Committee, Government of West Bengal. He was also on all committees set up by the Government of West Bengal for the writing of the history of the Freedom Movement in Bengal.

Honours were heaped upon him for his outstanding contribution to history and literature. He delivered the Saratchandra Chattopadhyaya Memorial Lecture of Calcutta University in 1969. This was followed by Bidyasagar lectures. He was awarded the Sarojini Basu gold Medal of the University in 1963. He was also the recipient of Sisir Kumar Ghosh memorial award and Rampran Gupta award of the Sahitya Parishad.

Great personalities like Sir. P.C. Ray, Sir Jadunath Sarkar and Acharya Suniti Kumar Chattopadhyaya wrote forewords to his books. Sir P.C. Ray congratulated him for writing a comprehensive history of Indian Awakening including society, religion, literature, art and science--an introspection he thought essential for a nation's progress. Sir Jadunath wrote in the preface to his Women's Education in Eastern India. It is a piece of solid historical work and a source indispensable to every student of social and cultural development.

The information had been patiently dug out of many a forgotten...dark mine and presented here with admirable literary skill.' Acharya Suniti Kumar hailed him for his book, ' *Kalikata Sanskriti Kendra* as an authoritative work on the achievements of our forefathers. It was a book of introspection for the nation to derive self-confidence and inspiration to dedicated work from the lives of great men of the past.

Acharya Ramesh Chandra Majumdar pays high tribute to Jogesh Chandra when he says that he was one of the pioneers of Bengal Renaissance studies in a setting of the annals of the men who ruled India. He was both an explorer and interpreter of new sources for the history of this awakening. Last nine years of his life were gloomy. He lost hie eyesight. He was far from solvent. Her retired to the refugee settlement of New Barrackpore in virtual exile. But his intellect was a stern taskmaster. Drawing from his memory and with writers to his aid, he dictated manuscripts on Ramanand Chattopadhyaya, Brahmabandhab Upadhyay, Kashab Chandra Sen and Derozio. Countless scholars, local and foreign, searched him out in his retreat for research materials and advice as he was regarded a living authority on renascent Bengal. He literally gave away the frusit of his life's labour--the precious

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research notes to deserving scholars. This legendary figure passed away in 1971 at the age of sixty-eight.

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Bagal, Madhavarao Khanderao (1896 -- ?)

Madhavarao, born at Kokhapur in Maharashtra in 1896, was a loyal follower of Mahatma Gandhi, although he was a staunch socialist and the founder of the Labour Movement in his state.

Madhavarao was born at Kokhapur in Maharashtra in a well-to-do Maratha family. He had his primary education at Nirasimhawadi and high school education at Kolhapur verue. After passing his Matriculation in 1914, he joined the J.J.School of Art, Bombay, and completed four years' training in painting, modelling and mural decoration.

Mahatma Gandhi was his inspiration in political life. Others who were a source of inspiration to him were Kakasaheb Limye and Kakasaheb Gadgil, of Poona. From the beginning, Madhavarao decided to devote his life to political activity, an extremely difficult task in a Sate where even public speaking was banned. When he demanded the fundamental rights of public speaking and meeting, he was exiled. Thereupon, Madhavarao toured outside the State and brought about a tremendous awakening among the peasants. He was arrested on 25 December 1938 when his party tried to enter Kolhapur, but was released after a meeting with the Maharaja. The ban on public speech was lifted.

The Kolhapur Praja Parishad was established on 6th February 1939 through the efforts of Madhavarao Bagal and Ratnappa Kumbhar. Madhavarao was again arrested and sentenced to two years' rigorous imprisonment for having defied the ban on public meeting. On his release in 1940, he founded "The Karwir Sansthanik Swarajya Sabha" which won 22 out of 40 seats at the civil election.

During the Quit India Movement of 1942, in persuance of the advice of Gandhiji, Madhavarao gave an ultimatum to the Maharaja to overthrow British Paramountcy and establish responsible government in the State within three weeks. He was arrested but was set free on 30 April 1943. Immediately afterwards, he fought for removing the injustice against Maharani Tarabai, then declared mentally unsound. About this time, Mr. Perry, the Chief Minister, established a representative regime, but it was boycotted by Madhavarao. In 1945 he successfully organized opposition to the proposed "Public Societies Act."

Madhavarao became the President of the Regional Council of the Praja Parishad in 1946. He could not carry out his threat to start agitation unless an interim popular government was established by the end of December. On August 15, 1947, with the departure of the British, Kolhapur became an independent sovereign State. Madhavarao, who had so far vehemently agitated for the abolition of the Indian States and their merger in the Indian territory, now changed his stand. He wanted Kolhapur to remain as an independent unit of the Indian Union, with the result that there was a serious split in the Praja Parishad.

The Maharaja established a responsible government in Kolhapur in 19 November 1947 after a prolonged agitation. Madhavarao's anti-Brahmin activity during the disturbances in the state consequent upon Gandhiji's assassination on 30 January 1948 remains as a blot on his otherwise excellent carrier, and hastened the merger of Kolhapur with the then Bombay, now Maharashtra State (1 March 1949). Madhavarao is still active and interested in activities like the movement for Samyukt Maharashtra.

Madhavarao fought for social and religious reform. He brought about many inter-caste marriages. In his house, a number of untouchables had their daily meals alongwith the members of the family.

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Madhavarao threw open the gates of the Jagadamba and Maruti Temples to the untouchables. As the Chairman of the Municipal Civic Board, he made a Harijan Mayor of the city. Nevertheless, he was strongly prejudiced against the Brahmins as a caste. He was a loyal follower of Mahatma Gandhi, although he was a staunch socialist. He was the founder of the Labour Movement in his state. He also actively supported the peasants' cause and tired to get their grievances redressed.

Madhavarao was also a journalist. From 1925 he was editor of the *Hunter*, a weekly paper started by his father. *The Hunter and the Akhand Bharat* (started by him in about 1943) were both banned because they criticized the State administration. Later he started two papers, the *Aghadi* and the *Dhadadi* in Belgaum, but they too were banned.

He also made extensive use of the public platform. He was an effective speaker. As public speaking was banned in the State, he toured outside Kolhapur, lecturing on topics like khadi, boycott, socialism, evils of untouchability, social backwardness and problems of the peasants and workers.

Madhavarao was a member of the Kolhapur Khadi Board, the Satyashodhak Samaj and the Peasants and Workers Party. He was President, Karwir Ilakha Khadi Sangh (1931); Sthanik Swarajya Sangh (1941) and Civic Board, Kolhapur (1945); of the Praja Parishad of Bhor, Sangli, Miraj, Swantwadi, Jat and Akkalkot States; of the Peasants' Conference of Karad Taluka, Bhagur Taluka, Dhamangaon, Loni and Jawali; and of the Walve Taluka Political Conference.

He was Inaugurator of the Congress Youth Conference of the Dakshini Samsthans (1944), Khatav Taluka (1945), Ahmednagar district (1946), the Kolhapur State Clerk and Lower Grade Servants' Union (1946) and Primary Teachers Conference, Poona (1946). He was Vice-President of the Kolhapur Art Society (1935), President of the Maharashtra Chitrakar Sammelan (1936), Akhil Mumbai Ilakha Harijan Bidyarthi Parishad, Kolhapur State National Workers' Union and Karwir Vykhanmala (1932). He was Chairman, Kolhapur State Praja Parishad (1939) and Reception Committee of the Grantha Pradarshna Shakha of the Maharashtra Shahitya Sammelan (1932).

Among his publications may be mentioned; Bekari va tivar upayr 'Navya Pidhiche Rajakaran' 'Samajstta Ki Bhandvalshahi'; 'Swarajyacha Shatru'' 'Lagnabandhan Ki Turungwas'' 'Khedyavarcha Prashasak'; 'Samsthanik Samsthanpraja va Federation'; 'Mahatamajinchi Kamadhenu'; 'Manavi Samahar Banda Kara'; 'Lenin-Stalin'; 'Sulabh Samajwad'- Parts I & 'II'. 'Shahumaharajachaya Athavani'; 'Kala ani Kalawant'-parts I& II; 'Jivhala'; 'Samsar'; 'Julum'; 'Bandhanat'; 'Jivanpravaha'- Parts I,II, III & IV; 'Satyagrahatun Sahakaryatedh'; 'Kolhapurche Kalawant'; 'Kala Vihar'; 'Majhya Avadatya Panch Vyakti'; 'Ashi Hoti Samsthani Rajwat'.

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Bagchi, Prabodh Chandra (1898 -- 1956)

P. C. Bagchi, born at Srikol on 18 November 1989, was a true Hindu with liberal ideas and love for all, specially with charitable disposition to the poor whom he helped in secret.

Prabodh Chandra Bagchi, son of Harinath Bagchi was born on 18 November, 1989 in a middle-class Brahmin family of Srikol, Jessore district (now Bangladesh). He lost his mother, while a child. He gained great interest in the history and culture of ancient India even from this boyhood, when he read out the original epics to his grandmother. He married Shrimati Panna Devi, daughter of Roysaheb Taraknath Maitra, an eminent advocate of Pabna in 1921. Ratna Sinha, his daughter, an M.A. in A.I.H.C. is well placed in life.

Shri Bagchi had sharp intelligence and special power of memory. He stood first in every class of the

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Magura High School and passed the Entrance examination in 1914. Then he came to the house of his maternal uncle at Krishnanagar. He graduated with Honors in Sanskrit from Krishnanagar College with distinction in 1918. His love for Sanskrit bred the same love for his land and self which was manifested not in the political field but through his academic life in later years, when he tried to exhibit the glory of India. He read Ancient Indian History and Culture in Calcutta University with reputed teachers like Dr. Bhandarkar and Hem Chandra Roychowdhury; and passed the M.A. examination in 1920 obtaining the first place in the first class and was appointed lecturer in his subject in Calcutta University.

In 1921 he was sent by Sir Asutosh Mukherjee to study Buddhism and the Chinese Language at the newly-started Centre of Oriental Studies at Santiniketan under Professor S. Levi. Professor Levi loved him like a son and inspired him to work on Buddhism. He went with Levi first to Nepal to do research on manuscripts and then in 1922 to Indo-China and Japan as Shri Rashbehari Ghosh Travelling fellow of Calcutta University. Then he travelled through Cambodia, Annam and Cochin-China. Thus he had the privilege of discussing with his master the history of S.E. Asia, Buddhism and learnt Chinese. Next he started for Paris in 1923 and studied there upto 1926, Tibetan, Chinese and Buddhism. While at Paris, he travelled in other European countries and learnt German.

The spirit of Indian nationalism was roused in him in France and celebrated French Indologists became his fast friends there. He went to Nepal again in 1929 to collect *Charyapadas and Dohas*. After independence of India he was invited to deliver lecture on culture relations between India and China at the National University of Peking.

Shri Bagchi's academic career was brought to greater success under the influence of Professor Levi, Pelliot and other savants of Paris University. His thesis *Le Cannon Buddhique en Chinese* was published in 1926 from Paris; and this conferred upon him the highest degree of a Docteures-Letters the very same year. He came back to India and resumed his duty as Lecturer in Calcutta University. His thesis was published in a series known as Sino-India in 1927-29. This book is a mine of information on Buddhism in China. Dr. Bagchi published two dictionaries composed by Chinese Buddhist pilgrims of 7th-8th century A.D. He collected from Nepal *Charyapadas and Dohas* of Tilopada and Saraha. His "*Pre-Aryan and Pre-Dravidian in India*" containing some valuable articles by scholars like S. Levi, J. Bloch and J. Przyluski rendered into English was published in 1929 by Calcutta University and it exhibits his mastery in Linguistic Science as well.

Dr. Bagchi's next work *Kaula-Jana-Nirnaya* and some minor texts of the school of Matsyendranath was published in Calcutta Sanskrit Series in 1934, as a critical edition of Sanskrit texts, discovered in Nepal in 1921 and 1929. Then his '*Introduction to Adhyatma Ramayana and Dohakosa*' was published by Calcutta University in 1935.

In 1937 he presided over the Teachers' Conference of Howrah at Maju and also the Divyasmriti Utsava at Bhimer Garh (Rangpur) in 1344. B.S. He presided over the Greater Bengal Section of the 16th Conference of Pravasi--Banga Sahitya at Gauhati in 1938 and in the third conference of Bengali literature of All-Burma in 1939. The same year witnessed the publication of *Studies in the Tantras* by Calcutta University. In 1943 he presided over the Ancient Indian Section of the Indian History Congress at Aligarh, where he delivered an address on "The Role of Central Asian nomads in Indian history", published later in the Greater Indian Society Journal in 1943. His *India and China* was published in 1944. The Sino-Indian Studies is an important journal for the study of Sino- Indian culture. Some articles by Dr. Bagchi deserve our special attention.

In 1945, Dr. Bagchi joined Visva-Bharati as the Director of China Bhavan. He started editing and publishing Visva-Bharati Annals from this University and seven volumes were published under his supervision upto 1955. In 1946, he presided over the Pali and Buddhist section of the 13th All India Oriental Conference at Nagpur and addressed on "The Original Buddhism, its canon and language", published later in *Sino-Indian Studies* (Vol. II. pp. 107-135).

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In 1947 he went to Peking University as a Visiting Professor. Next year he was appointed Professor and Head of the Department of A.I.H.C. and Principal, Vidyabhabhana at Visva-Bharati. His discourses on Buddhism, lectures at Peking 1948 was reprinted in *Visa-Bharati Quarterly* in 1949. He delivered some lectures at the National Council of Education, Bengal during 1949-51. In 1952 he was sent again to China for a few weeks as a member of a cultural Mission. In 1954 he was appointed Vice-Chancellor of Visva-Bharati and he dedicated himself whole heartedly to its service.

His last book *India and Central Asia* was published in 1955 by the National Council of Education, Bengal, which gives us an outline of the history of ancient cultural relations between India and Central Asia. Two more books, *The Foundation of Indian Civilization* and an English translation of an old Chinese text *Tse Chia Fang Chi* were still to be printed at the hour of his sad demise.

Dr. Bagchi's spirit of nationalism was expressed in and through his academic output. He was a true Hindu with liberal ideas and love for all, specially with charitable disposition to the poor whom he helped in secret. He offered Rs. 250 per month from his salary for the benefit of poor students. He used Indian or rather Bengali dress of *dhuti* etc. He was steady and calmly bore the loss of his daughter Gopa and later his only son Pratip in 1954.

Reserved and calm in nature, he dedicated himself to the service of Visva-Bharati, with love for each member, student, teacher or worker. His last words, two hours before death, to Dr. S. Mukherjee ''I could not fulfil the dream of Gurudeva'' show nothing of personal or family affairs, but his deep interest in Visva-Bharati. He died of heart failure on January, 19, 1956.

Dr. Suniti Kumar Chatterjee thus sums up his view of Dr. Bagchi's personality: ' Deep scholarship had not in any way acted as a load on his natural sweetness of temper. But one also noted that with all his simplicity Prabodh Chandra had a vein of independence in him; and for that reason he was never inclined upon cultivating those in authority who had the gift of preferment and official favour in their control.'' Really his was a charming personality with his movements, and talks, full of honour with a touch of learning. He was a true academician but at once a strict administrator.

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Based on the publications and interview with Dr. Bagchi at Visva-Bharati University and in Calcutta and also interview with the late Professor Suniti Kumar Chatterjee who was on terms of intimate friendship with Dr. Bagchi.

Bagha Jatin --

(See under Mukharjee, Jatindra Nath)

Bahadur Shah I (1707 -- 1712)

Bahadur Shah was the second son of Aurangzeb. He was a mild and generous man and although passed of great dignity of behaviour...proved to be a weak rule.

Bahadur Shah was the second son of the last great Mughal emperor, Aurangzeb (r. 1658-1707). On hearing of his father's death, he left Kabul post-haste, crowned himself at Pul-i-Shah Daullah and assumed the tittle of Shah Alam Bahadur Shah. He now headed towards Delhi to wrest authority from his younger brother, Prince Azam. His second Son Azaim-ush-Shan had, in the mean time, seized Agra for his father's cause. At the hotly-contested battle of Jajau, near Samugarh, in June 1707, Azam lost his life along with his two grown-up sons; in the aftermath, Mauzzam assumed legal authority.

The new emperor's two major problems in the north were the Rajputs and the Sikhs under Guru Gobind Singh, their tenth and last Guru. In so far as the emperor was up against a major revolt from his younger brother Kam Bakhash in the Deccan, the Rajput rulers banded themselves together into a confederacy, marched towards Agra and bore down on Sambhar, the garrison town of the Mughals. Asad

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Khan and the Mughal commanders retaliated in full force, Rajput ranks were broken and the Kachhwaha chief, Jai Singh of Amber, opened negotiations for peace.

In victory, the emperor was large-hearted and restored Jai Singh and his son Ajit Singh their capitals as well as homelands. Guru Gobind Singh was received by the emperor at Agra with great honour and successfully persuaded to accompany the imperial army to the Deccan. At Nader, on the Godavari, the Guru parted company with the emperor; it was here, in November 1708, that he was murdered. The Guru's political heir, Banda Bahadur (q.v.) had been charged with the task of repairing to the Punjab and, in consultation with his five councillors. 'Punish' the enemies of the Khalsa. Fired with a new zeal, he soon established himself at Sadaura; his followers seized Shirhind and declared as far as the suburbs of Lahore.

Imperial retaliation was sharp and swift. Banda and his men were driven out of Thanesar, ousted from Sirhind, expelled from Lahore and closely besieged at their new stronghold, Lohagarh. The emperor's sudden death at this juncture, however, was god-send and for a time, the Sikhs succeeded in harassing the Mughal hosts and recovering a part of their lost domain.Despite his woefully short region, Bahadur Shah initiated measures to conciliate the Marathas. It was, however, too much for him to accept their principal claim for *Chauth and Sardeshmukhi* for the six Subbas of the Deccan. In the result, the stalemate persisted as did Maratha plundering raids on imperial domain.

After a brief reign of less than five years, Bahadur Shah died in February 1912 at Lahore, while engaged in the task of improving and making alterations to the Shalimar gardens, outside the city. He was later buried at Delhi. He left behind four sons, three of whom were killed in the bloody war of ?Not unlike his predecessors, Bahadur Shah could not easily reconcile himself to the thought that his was only a titular sovereignty. He tried to assert his authority in seemingly vain attempts to have his monthly stipend of Rs 100,000 enhanced, and later to have Jawan Bakht, a younger son by his favorite queen Zeenat Mahal, recognized as heir apparent.

Bahadur Shah was living in shabby despondency when the Rebellion of 1857 (q.v.) broke out at Meerut. On 11 May the soldiers reached Delhi and with great enthusiasm proclaimed Bahadur Shah as Emperor. No wonder, that at 82, frail of body, serile and virtually penniless, the 1857 revolt found him 'bewildered'. He was, however, candid enough to tell the 'rebels'; 'I have neither troops, magazines nor treasury. I am not in a condition to join anyone, reviving old Mughal glory was a distant daydream, but there was other compulsion of the situation; 'For distraught by his position and offended by the familiaity of the soldiers, he had neither means of resistance nor possibility of escape... He had not very much to lose and possibly something very great to gain. He bowed to destiny and the force of circumstances.'

The initial outburst of patriotic zeal, however, soon spent itself and presently well-high chaotic conditions prevailed in the city as no effective leadership or plan of action emerged. Prince Mirza Mughal was appointed Commander-in-Chief of the forces and Jawan Bakht as Wazir. The emperor personally undertook to organize the defences of the city, but was without any resources. Money was extorted from bankers and businessmen alike. Reports of soldiers ravaging the countryside and disrupting normal life in the city poured in continually, while the civilian population were terrorized into submission. Unfortunately, shortage of supplies was as chronic as lack of funds.

In the meanwhile, the British relief forces were converging on the imperial capital, while Mughal levies, such as they were, failed to hold them back. Though fighting valiantly, in the absence of any concerted plan of action, they were defeated at Hind on, Badi-ki-Sarai and finally, on the ridge outside Delhi. Unfortunately, He was not fit to serve even as a symbol. He was so weak that he could not control either the soldiers or the nobility.

In spite of his personal failings, no one thought of an alternative to him; to the very end, the soldiers and the people looked to him as the head of state. There was, in fact, unanimous agreement that he alone had the right to become the Emperor of India. Thus Nana Sahib's (q.v.) coins were struck in the

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name of the Emperor and for that matter, all the coins were issued in Bahadur Shah's name.

As the Mughal forces continued to fare badly and conditions in the city worsened, Bahadur Shah, his wife Zeenat Mahal and advisers Ahsamullah Khan and Mahbub Ali tired to establish some *rapport* with the British. Their overtures, however, were spurred. The emperor's pronouncedly weak condition failed to cope with the exertions of leading revolt and , into the final count, he was prepared to relinquish all that he had. This was of no avail either.

The siege of Delhi lasted from June through September 1857. As its fall seemed imminent, Bahadur Shah was urged by Subedar Bakht Shah, who had been the chief commander of the Indian forces, to accompany his army succession that followed; his sole survivor, Jahandar Shah, ascended the throne.

Bahadur Shah's reign witnessed a sharp deterioration in the financial situation, and a further accentuation of the crisis of the Jagirdari system. For this a primary responsibility rested with the emperor who had granted jagir recklessly and gave promotions to all and sundry. In the result, the imperial treasury was well-nigh empty, with the salaries of some army units falling into sizeable--in some cases 6 years arrears. Attempts made by his wazir, Munim Khan, to check the rot were not particularly successful, and chronicles cited with approval the gibe of the 'witty, sarcastic people [who] found the rule of his [emperor's] accession in the words Shah-i-bi-Kahbar'.

In the domain of general policy, a cautious if hesitating, departure from Aurangzeb is evident in the sphere of religious policy and in the emperor's dealings with his Hindu subjects. Thus, while discrimination against their employment as news reports in the provinces, and the use of palkis and Arabi and Iraqi horses continued, the hated poll-tax if *jizyah* 'while not formally abolished, seems to have fallen gradually into dis-use'. More, Aurangzeb's rigid approach to the Rajput and Maratha problems was gradually modified'. In sum, the emperor was feeling his way towards a more liberal and acceptable policy....[none the less] he failed to reap any definite political advantages from his policy of cautious compromise, and bequeathed to his successors a more difficult situation than the one he had inherited.'

With Bahadur Shah's death disappeared the last semblance of the Mughal; pomp and pageantry. All in all, he was a mild and generous man and although passed of great dignity of behaviour...proved to be a weak rule. His policy was to allow matters to drift and to postpone decision. He was fond of compromise even in important political and administrative matters.

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Bahadur Shah Zafar (1775 -- 1862)

Bahadur Shah, born in 1775, was the last Mughal Emperor. He took effective part as King and leader of a campaign against the British forces.

Abu Zafar, the last Mughal Emperor, was the eldest son of Akbar Shah II (q.v.) and his Rajput wife, Lal Bai, and ascended the throne in 1837, having assumed the title of Abul Muzaffar Zirajuddin Muhammad Bahadur Shah. Earlier, he had survived, through British support, two attempts on his life, besides a sustained effort to replace him as heir-apparent by his father's favourite son Jahangir.

Abu Zafar's right to succeed to the throne of Delhi was disputed by his father who tried to prefer a younger son, Jahangir, a dissolute young man. Jahangir is alleged to have made two attempts on the life of Abu Zafar. He also fired a shot at Seton, the British Resident at Delhi. Jahangir was sent away to Allahabad and Akbar II was pressed to declare Abu Zafar the recognised Heir Apparent in 1810.

Little is known of Abu Zafar's childhood. Even his place of birth is shrouded in doubt. He

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received the usual instruction in Urdu, Persian and Arabic and was trained in the military arts of horsemanship, swordsmanship, shooting with bow and arrow and with fire-arms. In these he acquired considerable skill and was reputed to be an excellent marksman and one of the best horsemen in the country.

He was a fine calligraphist, a student of Sufi Philosophy, a persian scholar of eminence and a poet. Ibrahim Zauq and Asad Ullah Khan Ghalib, two of the greatest poets of his age, were his poetry tutors. Much of Zafar's verse is of indifferent quality but some of his later ghazals, more particularly the ones he composed during his period of exile, deserve a place in literature because of their emotional and musical content. He was not addicted to alcohol or tobacco but in the matter of food he was a gourmet. His passion for man goes brought on a sickness which almost proved fatal. He married several times and had the usual complement of concubines, slave girls and mistresses. His favourite wife was Zeenat Mahal whom he married late in life and who shared the misfortunes of his last years in exile.

Among his turtors were the famous poets Ibrahim Zauq and Asad Ullah Khan Ghalib under whose tutelage his poetic talent blossomed. Much of his verse is of indifferent quality but his ghazals, composed mainly during his exile (1958-62), have earned him literary fame. He wrote under the pen-name of 'Zafar to Oudh. The Mughal ruler rejected this offer, repairing instead to Humayun's tomb, just outside the city's gates, here on 21 September, he surrendered to Lt. W.S.R. London, of 'Hondson's Hose', who had earlier defeated the 'rebels' at Rohtak. The emperor's sons Mirza Mughal and Mirza Khawja Sultan and a grandson , Mirza Abu Bakar, who were know to have taken a prominent part in the rebellion, were captured the following day and shot.

Until his trial began on 27 January 1858, Bahadur Shah was huddled into a tiny, dimly-lit room of the place, within the city's Red Fort. Tried by a military commission instructed by John Lawrence (q.v.) he was accused of digging and beating the rebellion of Bakht Khan and Mirza Mughal and of the British government.

Additionally, he was saddled with the responsibility for the death, on 16 May 1857, of 49 Europeans. The Emperor's defence was weakly conducted and failed to put forth the justice argument that he was here to subsisting imperial (Mughal) rights that in fact, the boot was on the other leg--it was the John Company (q.v.) that had rebelled against him.

To be fair, Bahadur Shah was a victim of *force majeure* and acted throughout under duress. The evidence for conspiracy prior to the outbreak of the rebellion is slender; his collusion in the murders of 16 May is open to question ; his distrust and dictate for the rebel army was well-known indeed pronounced, and therefore the question of his waging a war against the British as a free agent does not bear serious scrutiny.

In the trial that lasted till 9 March 1858, Bahadur Shah was found guilty on all counts and sentenced to life imprisonment. It had been said that this was more account of inquiry than a judicial tribunal, that it was a 'travesty of justice' and in the nature of the reprisal. Exiled to Rangoon with his wife Zenat Mahal, he died four years later (7 November 1862). Bahadur Shah's role in the uprising had been grossly exaggerated. Competent observers believe that he was 'too weak, too ignorant, too inexcutive part; that 'neither a hero, nor a villain', he was a simple soul catapulted into the limelight by events ever, which he had little if any control.

De Jure King of India, Bahadur Shah looked upon the British in India as his subjects, owing allegiance to him under the terms of the Diwani of Bengal signed by his grandfather, Shah Alam in 1765. The East India Company and the British authorities, however, treated him as a pensioner entitled only to the nominal status of a King whose jurisdictions lay within the walls of the Red Fort and who was entitled to a monthly stipend of Rs. 1 lakh. Bahadur Shah made several unsuccessful efforts to have his stipend and his authority augmented. Like his father he wanted to appoint a younger son, Mirza Jawan Bakht, the son of his favourte wife Zeenat Mahal, as Heir Apparent, but the British authorities insisted that the eldest living son, Fakhruddin, was the rightful claimant.

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Bahadur Shah was 82 when the disturbances of 1857 took place. A body of mutinous sepoys and officers from Meerut forced their way into the Red Fort on May 11, 1857 and pressed Bahadur Shah to give them his support and blessing. Bahadur Shah reluctantly agreed, though he declared that he had no funds, no provisions and no resources to wage a war against the British. In the months that followed, Bahadur Shah played little more than a passive role. When Delhi fell towards the end of September, he escaped to the tomb of Humayun but surrendered himself when an undertaking was given that his life would be spared. He was subsequently tried by a Military Court upon charges of treason, conspiracy, rebellion and murder. The evidence produced at the trial was for the most part irrelevant and inadmissible in law, but Bahadur Shah was convicted upon all charges and exiled to Rangoon.

Bahadur Shah was neither a hero nor a villain. He was a simple individual, honest and cultured, with the weaknesses and predilections of his age and environment. His role in the uprising of 1857 has been grossly exaggerated by some Indian historians. Bahadur Shah was too weak, too ignorant, too inexperienced in the art of warfare and too resourceless to have taken an effective part as King and leader of a campaign against the British forces. His trial and conviction were clearly a travesty of justice and in the nature of a reprisal.

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Bahri, Mahmud (D. 1717/18)

Mahmud Bahri was a leading sufi saint and poet. His style and inspiration of Bahri's lyric poetry drew heavily from the tradition of sufi lyricism as developed and made universally famous by earlier Persian poets.

Mahmud Bahri, the son of Qazi Bahr al-Din, was a migrant who had come to Bijapur from Madras in the reign of Sultan Ibrahim II and became attached to the spiritual following of Burhan al-Din Janam. The father did not remain in the capital city, however, but moved to Gogi, a prominent town located about seventy miles east of the capital. It was in Gogi that young Mahmud Bahri grew up and lived throughout the reign of 'Ali II (1656-72). Only towards the end of the dynasty's history, in 1683-84 during Sultan Sikandar's reign, did Bahri move to Bijapur. By this time, the kingdom had reached and advanced stage of political dissolution. Bahri, in fact, was present throughout the fifteen-month Mughal siege of the capital. Shortly after the Mughal conquest he moved to Hyderabad, and in 1688-89 he finally returned to Gogi where he lived the remainder of his life.

Bahri's sufi affiliations were thoroughly Chishti. For a twenty year period before moving from Gogi to Bijapur he studied under a certain Shah Baqar, who was his *pir*. While it is not known whether Shah Baqar had any direct ties with Amin al-Din A'la, we do know that on several occasions he held discussions on the *Ma'rifat al-Suluk* of Mahmud Khush Dahan, indicating that ties must have existed between Shahpur Hillock and Gogi. These ties are further suggested in Bahri's remark that he, Bahri, had read all the works of Burhan al-Din Janam and was familiar with the teachings of Amin al-Din, Ala. He spent the first half of his life engaged in worldly pursuits, though it is not specified what this entailed. But during the last thirty years of his life, having returned to Gogi after living in Bijapur and Hyderabad for five years, Bahri adopted the life of the sufi recluse, attached neither to *in'am*, nor *dargah*, nor *pir*.

These two sides of his own life might explain the double roles he seems to have played as author. In some of his writings, in particular and *Bangab-nama*, Bahri internalized the moods and cadences of "intoxicated" sufism and recorded perceptions as seen through the glazed eyes of the *majzub*. But in other, more "sober" writing Bahri seems to have adopted the role of social critic.

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Herein lies the significance of his long Dakhni poem *Man Lagan,* which the author later translated into Persian under the title *Arus-i-`Ir'fan.* Resembling *Sa`di's Gulistan* in form, this work consists of a series of short-stories interspersed with didactic verses. Though unoriginal in its mystical content, the work is invaluable for its observation of Sufis contemporary with the political dissolution of the kingdom.

The style and inspiration of Bahri's lyric poetry drew heavily from the tradition of sufi lyricism as developed and made universally famous by earlier Persian poets. This tradition has been traced to 'Abd Allah Ansari (d. 1088), whose fusion of Islamic devotionalism and Persian imagery served as the prototype for the lyric poetry of Sana'i, 'Attar, Rumi, Sa'di, Hafiz, Jami, and others.

One of the salient features of this tradition was its use of wine imagery, which has been variously interpreted as referring literally to alcoholic intoxication, allegorically to spiritual intoxication, or to both simultaneously. Of course any favourable reference to the use of wine in Islamic poetry was fraught with the danger of drawing the wrath of the orthodox. A. J. Arberry argued that austere Persian Sufis who made liberal use of such imagery, such at Attar, Rumi, or Jami, could have intended only a metaphorical meaning. Arberry further cited a list of technical terms which long with their allegorical meanings, were compiled by a seventeenth-century Persian Sufi "to defend the mystical poets against their orthodox critics, and to clear them of charges based on too literal an interpretation of their technical vocabulary."

In his most "intoxicated" poetry Mahmud Bahri went a step further than the Persian lyricists by substituting for wine an even more potent image--*bhang,* a narcotic prepared from the leaves of hemp (*cannabis sativa*), which was either eaten smoked, or drunk. Furthermore, Bahri left little doubt that his reference to the use of *bhang* had literal as well as allegorical meanings. Unlike wine, which was liberally imbibed in the Bijapur court despite its prohibition by Muslim law, *bhang* was identified exclusively with the lower classes of the population. Bijapur's Muslim establishment--the court, the *ulama* and orthodox Sufis--during the decline of the kingdom came to identify the drug with non-elites and non-conformists generally. Therefore, Bahri's use of *bhang* instead of wine as the image of intoxication had important social implications.

Mahmud Bahri's *Bangab-nama,* a Dakhni work consisting of a dozen: "Cups" (*Jam)* each having a dozen couplets, was a poetic panegyric of *bhangab*, a greenish drink made by mixing powdered *bhang* with water or milk. To sure, there was an allegorical aspect to Bahri's poem. At the beginning, for example, the author clearly referred to the Creation story in explaining the origin of *bhang* . But later, Bahri shifted to a discussion of *bhangab* itself and its use in aiding the Sufi to achieve his goal of self-annihilation. As Bahri became more explicit about the Sufi's use of *bhang,* the identification of the narcotic as a symbol of protest against orthodox Sufism and orthodox Islam likewise became clearer.

The contrast between the orthodox Sufis of the city and the unorthodox dervishes, of *majzubs,* was here made explicit. While Bahri identified *bhangab* with both the spiritual and physiological exhilaration of the dervish, he ridiculed conventional Sufis. The shabby clothes (*gudari*) referred to the *khirqa*, or the frock that a *pir* passed to his *khalifa* as a symbol of successorship. In attacking the sewing of *khirqas* Bahri was lodging a protest against the proliferation of *khalifas,* which was characteristic among most of the urban Sufis. In a broader sense the use of *bhang* symbolized the intoxicated Sufi's disaffection with the established Muslim ruling class, jealous of its diminishing wealth and power. In one passage Bahri urged his readers:

> *Bhang*-users have taken the cup in hand
> and urinated on the shield;
> They have thrown away the sword and
> kept the pestle.

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Bhang- users have discarded their clothes
to make the *bhang*- cloth,
Which means that all things suffice for
this exhilaration.
They understand nothing but *bhangab*,
And are concerned with neither Islam
nor unbelief.

The last line suggests the exhilarated Sufi's alienation from organized religion in general, and in particular from the representatives of Islamic orthodoxy. This sentiment is also seen in Bahri's advocacy of music (*Sama'*) as an inducement for a Sufi's ecstasy, a practice long condemned by the '*ulama*. The poet merely dismissed as "boys" those who disapproved of the practice.

In other passages the author illustrated his readiness to employ Hindu nomenclature: he once referred to the intoxicated Sufi as a *sadhu*, and to God as Hari Ram. Elsewhere Bahri expounded his views on religious relativism. "God's knowledge has no limit," he wrote, "and in His infinite knowledge all the world is perceived. Consequently, there is not just one path to Him. If someone were to say that nobody else could see that which he had seen, he goes too far... In point of fact, anybody from any group can find [God] to the extent that his own knowledge will permit." All of the above passages point to Bahri's opposition to a narrow or strident conception of Islam, though the author's specific targets were not mentioned.

The nature of Mahmud Bahri's conflict with Bijapur's orthodox Muslim establishment is more clearly seen in his '*Arus-i-'Irfan*. In this work, the poet threw off the mask of the intoxicated Sufi writing in allegories and made open complaints about Bijapur's ruling class, which in his lyrical poetry had been veiled in metaphors. More important, he distinguished two definable kinds of Sufis in late seventeenth century Bijapur: those who had been absorbed into the ruling establishment, whom he condemned, and those who had pursued their own unrestrained life styles--the *majzubs*. For the first of these two groups, stimatized by the author as "worldly Sufis (abl-i dunya), Bahri reserved his most bitter words. "The essence of Sufism," he wrote, "has been abandoned by most Sufis. They have taken to plagiarism and sewing *khirqas*. In their involvement with mundane affairs they have even surpassed the men of the world themselves, and have acquired the worldly man's hairy armpit."

Although, Bahri mentioned no individuals by name, there can be little doubt that he was referring here to Bijapur's many *in'amdars or pirzadas*, who, being securely tied to either a land endowment or *dargah*, or both, had made a living out of being "professional" Sufis. He noted their low literary standard, and again there is the reference to sewing *khirqas*, i.e., the proliferation of Sufis whom Bahri considered unworthy and whose only claim to the title was an inherited frock.

On the other hand, Bahir's sympathy with the *majzubs* of Bijapur sprang from his conviction that they were the only Sufis for whom love of God remained the paramount concern. He wrote that he would serve and support *majzubs* who had lost their senses from the wine of divine exhilaration, or who even suffered from mental disorders. Whatever comes to his attention contents him, and he speaks not of why. The place in society that Bahri perceived *majzubs* occupying lay not only ideologically beyond the pale of Islamic orthodoxy, but socially beneath the *ulama*, he soldiery, and the merchants.

Bahri also felt that *majzubs* of his time were persecuted at the hands of the orthodox elements of society. Referring to a fellow native of Gogi named Muhammad Waris, Bahri wrote: "Such men are not liked by worldly people, whose legs are tied with worldly chains." Although, he never explained exactly how the *'Ulama'* dealt with such dervishes, Bahri did observe that the tension between the *'Ulama'* and the dervishes was much greater in the capital city of Bijapur, where the upholders of Islamic orthodoxy were most heavily concentrated, than in the outlying districts.

Thus, he started that in his home-town of Gogi a *majzub* could be censured, but not killed. On the other hand he compared the city of Bijapur with tenth-century Baghdad where Mansur al-Hallaj, an early majzub, was sent to the gal-

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lows for declaring his identity with God in a moment of spiritual ecstasy. Bahri felt that the episode of Mansur would be re-enacted if he were to leave Gogi for Bijapur.

By his own account, Bahri's fears of persecution were quite well founded. Shortly after the city fell to Mughal armies in 1686, Aurangzeb, whose own strict interpretation of Islam in India is well known, inaugurated a purge of those Muslims in Bijapur who had demonstrated extreme devtation in matters of religion. Bahri wrote that a complaint against him had been lodged before on of the Mughal officers (*Nawwab*). The *Nawwab* then called for a certain Qazi Habib Allah, who in those days had already slain one dervish for saying things contrary to Islamic law. Said the *nawwab*, "Go to the hospice of that *faqir* in Gogi and see if the complaint is true. If so, punish him so that he might be an example for others." The Qazi arrived at my hospice in great pomp and with his own servants, greeted me, and sat down. In may heart I knew that to whatever he asked I would respond, "I have done only that which studied me for strengthening the dictates of Islam, and it is well that you do whatever suits you to the same end. What is the use of lengthy discussion?" God was benevolent--he asked nothing and left.

The possibility of some exaggeration in the above story must be admitted, particularly when the writer was referring to events in which he was the central figure. Nevertheless, the passage illustrates the atmosphere of tension in late seventeenth century Bijapur between dervishes and the upholders of Islamic orthodoxy, i.e., the court, the 'ulama, and the "worldly" Sufis.

Both Mahmud Bahri and Amin al-Din A'la in different ways and in different degrees, opposed these pillars of Islamic society. In both one finds a consciousness of an anti-urban, anti-*'ulama* identity never expicitly expressed by other Sufis encountered in this study. Yet, the two Sufis differed in important respects. While Bahri was mainly a spokesman for *majzubs*- even today he is remembered more as a poet than as a Sufi-Amin al-Din was himself a *majzub*, Still, Amin al-Din had inherited a *khirqa* and in fact passed many other *khirqas* to his *khalifas*, a practice despised by Bahri. Furthermore, as the only son of Burhan al-Din Janam, he was a legitimate *pirzada* residing at his grandfather's *khanaqah*. As such, even Amin al-Din, despite his doctrinal radicalism,his conflicts with representatives of Islamic orthodoxy, and the claim of both his admirers and detractors that he was a *majzub*, did not completely conform to Bahri's conception of a proper religious mendicant, utterly severed from worldly concerns.

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Bai, Durga (1909 -- 1981)

Durga Bai, born in1909 at Rajahmundry of Andhra Pradesh, touched life at many points with credit and distinction and adorne every position she held.

Some persons working their way to the top against heavy odds lend a helping hand to others to come up. They are often more interested in others than in themselves. Courage and conviction constitute their capital. They become

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pacesetters and serve as a beacon. Durgabai Deshmukh was one such person who successfully handled man-size job throughout her life. She was indeed an ironlady with dogged tenacity, firm determination and firm conviction. The stamina and arduous life she cultivated earlier helped her to roar like a lion to defend the rights of women. Her amazing energy and organising ability filled everyone with admiration and despair.

She was born on July 15, 1909 in a lower middle class family at Rajahmundry of Andhra Pradesh. Having lost her father early in life, the burden of the family fell on her slender, shoulders. She successfully opposed the custom of tonsuring the head of her mother consequent to widowhood. She organised hooting of those (husbands) who indulged in beating their wives. She could not go in for formal education but learnt Hindi from a neighbour early in life and became a teacher. She came forward to translate the Hindi speeches of Mahatma Gandhi into Telugu during his tour of Andhra area and won his encomium. She was methodical and disciplined. As a volunteer at the Kakinda session of the Indian National Congress in 1923, she stooped Jawaharlal Nehru at the gate of the exhibition for failing to produce the necessary ticket. She was an active party worker participating in conferences and conclaves. She never wore jewellery, costly saris or used cosmetics and was indifferent to footwear.

She actively participated in the Salt Satyagraha of 1930 at Madras alongwith Andhra Kesari Prakasam and Desodharaka Nageswararao, made her mark and was imprisoned. She was neckdeep in the national struggle during 1932 and 1933. Once she sold away her gold bangles to defray the electrical and water charges payable by Prakasam. Simultaneously, she began to learn English privately at the age of twenty-two and passed matriculation examination from Banaras Hindu University within one year. After passing Intermediate creditably, she joined B.A. (Hons). in Politics at the Andhra University and topped the list of successful candidates bagging five medals. Though she got the Tata Scholarship to pursue studies at the London School of Economics and also a seat in the Inner Temple to study, she could not avail herself of the opportunity as Second World War broke out by that time. On account of temperamental incompatibility, she gave her consent in writing to her husband to marry again. After he passed away, she took care of his widow. These domestic incidents did not deter her from pursuing her ideals. She was indifferent to pleasure and pain and was interested only in work, which she regarded as worship.

With the encouragement of Bulusu Sambamurthy, who was Speaker of Madras Provincial Assembly, she completed legal studies and was enrolled as an advocate at the Madras High Court. Joining the Chambers of Raghavarao, a leading lawyer who later became a Judge, she soon came to the forefront. While studying law, she raised funds and founded Andhra Mahila Sabha in 1941. Besides imparting liberal education, providing instruction in handicrafts and nursing, she established on Orthopedic Centre and Hostel for Women and edited 'Andhra Mahila.' The institution soon became a pioneer in the uplift of women, particularly the poor orphaned, destitute and the discarded. The inmates functioned as a family. She imparted dignity and respectability to social work.

She was elected to the Constituent Assembly of India in 1946 and shifted the scene of her activities to Delhi. As a member of the Steering Committee, she played a crucial role in forming the constitution for independent India. She joined the Supreme Court Bar. She was a member of the delegation headed by Vijayalakshmi Pandit that visited China in 1950. Rajaji toyed with the idea of appointing her as a Judge of the Madras High Court. But Nehru wanted her to contest the first general elections to the Lok Sabha to induct her into the cabinet. Unfortunately, she was defeated. She was then appointed as a member of the Planning Commission and continued as such till 1954. On her suggestion, the Central Social Welfare Board was created and she was its chairman till 1962.

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She was responsible for creation of ten thousand and thirty thousand welfare centres in urban and rural areas respectively. Those who worked in or went out of those centres look back with pride and satisfaction. Indira Gandhi confessed that Durga Bai was her teacher in social service.

Her marriage with C.D. Deshmukh in 1952 proved to be a turning point in the lives of both. It was an ideal companionate alliance. They were such as to be separately rare and wonderful in combination. Their mutual understanding and collaboration helped them to function as a single soul in two bodies. In 1958, she became the President of Women's Education Committee and she won the encomium of Prime Minister Nehru for her indefatigable work and splendid achievements with no advantage of birth or wealth. She was sui genesis.

She was responsible for starting Andhra High School and Sri Venkateswara College in Delhi. She was honoured with a doctorate by the Andhra University in 1963. She also established branches of Andhra Mahila Sabha at Hyderabad, Mahabubnagar and Sangareddy. In 1971 , she received Nehru Literary Award and in 1975, she was awarded Padma Bibhushan. In 1978, she got Paul G. Hoffman Award for her contribution to social change in India, especially on behalf of women, children, the ill and the handicapped. She took keen interest in adult literacy. She was awarded 'Tamrapatra' as a freedom fighter. Thus, she touched life at many points with credit and distinction and adorne every position she held.

Social service was the breath of her life. The assets of Andhra Mahila Sabha created through its various institutions amount to Rs. two crores and the annual budget is about Rs. ten lakhs. She was full of passion for social service. Her magnum opus is Andhra Mahila Sabha. She personified it and every detail of its activity received her personal attention. It can be regarded as a fitting memorial to her life and work. She was indifferent to dress, department and creature comforts. Yet, she was a capsule of natural beauty. Her book "Chintamani and " established her reputation as an author.

In the evening of life, she was handicapped by diabetes and defective vision. Yet, she was dynamic in giving necessary guidance from her sick-bed for proper functioning of the chain of institutions under her care. She was everything to every one and was kind and understood the problems in their proper perspective, having known what life was at all levels in its totality. She was loyal to friends and co-workers remembering them by their proper names and ever anxious to help them.

She passed away on May 9, 1981 at the age of 72, having lived a purposeful life with the satisfaction of having fulfilled her mission. Her life and work are a source of inspiration to future generations. It is significant and satisfying to note that a commemorative stamp will soon be issued to honour her memory.

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Bai, Kastura (1899 -- 1971)

Kastura Bai, born on January in 1899, was one of the most important freedom--fighters and social workers in Haryana.

Shrimati Kastura Bai was one of the most important freedom--fighters and social workers in Haryana. She was born on January in 1899 in a peasant Ahir family of village Baldan Kalan in tehsil Rewari, district Mahendragarh. Her father Rao Daya Ram though unlettered, was a man of sound common sense and sharp intellect. His financial position was also good. And it was owing to all these factors that he was held in good esteem by his fellow-villagers.

As was the custom in that area in those days, Kastura Bai was not sent to any school. Nor did she receive any sort of education at home. She spent her

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early teens in helping her mother in her domestic affairs. At the age of fourteen, she was married to Rampat Yadav of Rohtak. A Graduate with honours in Persian, Rampat was a teacher by profession. He taught at the Vaish High School, Rohtak.'

Rampat Yadav was an enlightened man. He had a nationalist outlook and had deep interest in politics. His health was very delicate, however; and it was owing to this reason that he took no part in active politics. It was in his company and through his discourses that Kastura Bai was drawn to nationalist, politics; and as time passed she even surpassed her husband in this field. She got herself enrolled as a Congress member and soon became a leader of its women's wing in the district.

In the Civil Disobedience Movement (1930) she was a front rank leader of the women in Rohtak and courted arrest. She was awarded rigorous imprisonment for two and a half years and a fine of Rs. 250 under sections 149, 323, 506 and 428 IPC. She was released after a year (1931) on account of the Gandhi-Irwin Pact. But soon the pact was broken and she was arrested again. She was tried under section 108 Cr. P.C. and was given rigorous imprisonment for a year. In 1941, she was again put behind bars under DIR for nine months. On the wake of the Quit India Movement (1942) she was again in jail for one and a half years. But when she had hardly been there for two months, her husband died and she was released.

Kastura Bai went to jail four times and spent two years and eleven months there. She was very bold and never gave way to despair however hard and difficult the situation might have been. Although pretty ill herself, she took the news of her husband's death in the jail with her usual boldness and wanted to leave the jail only on parole to take part in his last rites. But when she learnt that she was being discharged, she refused to move out of jail; it was with great persuasion on the part of the senior Congress leaders that she emerged out.

After her release Kastura Bai remained seriously ill for several years. After she regained health in 1948, she took to social and cultural work. She worked for the upliftment of the women folk. She exhorted people to give good education to their daughters. She was a fierce crusader against dowry system, child marriage and such like social evils.

Kastura Bai had an impressive personality; tall, well-built and fine features gave her a distinguished air in company. She was a simple-hearted woman. She was soft spoken, she ate simple food, and wore simple clothes of home-spun Khaddar. She was a Sanatanist Hindu by faith, but was tolerant of other religions and faiths too. She was against casteism and regionalism. She stood for equality of man. She worked a great deal for the upliftment of the scheduled castes. She had no issue of her own, but she made good this deficiency by going to Harijan bastis regularly and looking after Harijan children.

Kastura Bai died on 15 August, 1971 at the age of seventy-two. She was cremated the same day. Several prominent Congress leaders and others paid rich tributes to her. Indeed, her contribution to India's struggle for freedom and social reconstruction was great.

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Bai, Mukta (1279 -- 1297)

Mukta Bai, was born in Apegaon in Maharashtra in 1279, was one of the pioneers of the Varakari cult prevalent in Maharashtra.

Mukta Bai was one of the pioneers of the Varakari cult prevalent in Maharashtra. Mukta Bai was the fourth and youngest child of Vitthala Pant and

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Rukma Bai of Apegaon, in Maharashtra. She had three elder brothers Nrivitti, Janadeva and Sopan, who are well known saints. But their story is full of pathos. Vitthala Pant after marriage to Rakma Bai moved to her village Alindi. For years the couple did not beget any child. Vitthala Pant developed an indifference to worldly life and one day he left home for Varanasi. He was accepted and initiated as an anchorite by Ramanand. Rakma Bai continued to live at Alindi.

After about twelve years, Ramanand on return from a pilgrimage halted at Alindi. Rukma Bai called on the saint to pay her respects. He was sorry to learn her tale and regretted that Vitthala Pant had not informed him about his married life. He blessed her of a family life and on reaching Varanasi persuaded Vitthala Pant to return to Alindi and resume householder's life.

Rakma Bai begot four children-three sons--Nrivitti, Jnanadeva and Sopan, and one daughter, Mukta Bai. But at Alindi the family was treated as outcast. Tormented by social boycott, Vitthala Pant threw himself into the Ganges at Allahabad. Rumka Bai too followed her husband and the children were left behind to fend for themselves. The boys grew to be great scholars and once Janadeva, it is said, performed some miracle which changed the attitude of their tormentors. His exposition of the *Bhagvad-Gita* also brought public applause.

Mukta Bai was all along, with her brothers during the years of trial and as time changed, she also received her share of admiration and honour and was supposed to possess supernatural powers. A saint now, she initiated others into spirituality.

There is a legend current about Mukta Bai's refusal to honour Namadeva saying that mere staying with God does not make a man worthy of salute. According to another she was the spiritual guide of Changadev, a great yogi of the times.

Mukta Bai wrote many *abhangas*. Hers was a brief life like that of a rose. She was struck by lightening and died when she was barely 18. A quote from Mukta Bai: "An ascetic is pure in mind and forgives the offences of the people. If the world is hot as fire owing to evaporation, a sage should with pleasure be cool as water. If people hurt them with weapons of words, saints should treat those remarks as pieces of advice. This universe is a single piece of cloth woven with the one thread of Brahman, so please open the door, O ! Jnaneshwar"

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Bai, Rani Lakshmi (1835 -- 1858)

Rani Lakshmi Bai, born in 1835 at Kashi, was a great leader of the 1957 Revolt. Her stance inspired Indians in their fight for freedom against the British.

Whatever her faults in British eyes may have been, her countymen will ever remember that she was driven by ill-treatment into rebellion, she lived and died for her country. Rani Lakshmi Bai (original name Manikarnika) was born as daughter of Moropant Balwant Rao Tambe and Bhagirathi Bai on 16 November 1835 at Kashi. While she was still an infant, she lost her mother and was brought up by her father. Circumstances conspired and Moropant had to shift over to Bithur where Marikarnika grew up in the Peshwa's family. She was 'beautiful, intelligent, energetic and courageous'. She received traditional education, learnt horse riding and use of small arms. She came in close contact with Nana Sahib, Rao Sahib and Tatya Tope.

In 1842 Manikarnika was married to Raja Gangadhar Rao of Jhansi. He named her Lakshmi Bai. They had a male child who died in infancy. He adopted Damodar Rao, a five year old child, as son and shortly afterwards on 21 November, 1853 Gangadhar Rao also expired after nominating Lakshmi Bai as regent. She became deeply religious, led a

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simple and austere life and administered the state efficiently which endeared her to her subjects. But Lord Dalhousie did not agree to Damodar Rao's adoption and on the plea of lapse, he annexed Jhansi on 27 February 1854. She was given Raja's ornaments, the blame of the treasury and a small pension of Rs. 5,000 per month.

Rani Lakshmi Bai protested against the high-handedness and appealed to the Governor General and the Court of Directors for justice to her adopted son. But it was of no avail. Dalhousie paid no heed and wrote, "the state which was a tributary and dependent held by grant from the British Government has reverted to that Government". She reacted ` *Meri Jhansi nahin dungi'* (I will not surrender my Jhansi) and added that the people of the state did not desire to be made the subjects of the East India Company and wanted to remain her subjects. She sent a mission to England but that too did not fetch any result. From that movement the queen looked for a chance for redressal of her grievances.

And the opportunity arrived soon. In 1857 the sepoys at Meerut revolted against the British. The agitation moved fast to Delhi, Lucknow and other places. Jhansi too witnessed an open rebellion on 5 June 1857. The next day the English took shelter in the city. On 7 June the Rani's adherents joined the rebellion. They released the prisoners, set fire to the kutchery, murdered officers they could lay their hands on and in the morning of 8 June attacked the fort. Unable to hold any longer, the British army surrendered on the condition that they could be allowed to leave Jhansi unmolested. But when the British army came out, the men of the enemy were seized and murdered. The 'rebels' supported the Rani and said, "The people are God's, the country is Padshah's and the Raj is Rani Lakshmi Bai's." She started governing Jhansi on behalf of her adopted son. Opinions differ about the implicit of the Rani in the rebellion, her share in active occurrences, and in the massacre of Europeans besieged in the fort."

The 'rebels' left for Delhi and on 9 June, she issued orders to the officers of the state to carry on business as hitherto. Sadashiv Rao, a relation of her husband's and the Rani of Tehri contested her claim to Jhansi. Lakshmi Bai fought a battle against Sadashiv Rao, defeated and took him prisoner. Later the Rani of Theri was also defeated.

Rani Lakshmi Bai tried to handle the situation with caution. In a letter to the British she professed loyalty to the British Government. But this was not even acknowledged. She combined in her person the quality of a warrior and the statesman and set about performing her duties with caution and speed. She wrote letters to other Rajas and chiefs, including Nana Sahib, asking them to save their faith and sacrifice everything for its sake. By March 1858 she had 15000 men in her service. She repaired the old guns and had new ones manufactured. Some historians read in her a wavering--whether to fight the British or be with them.

The British force, under the command of Sir Hugh Rose, laid siege on 20 March. The Rani sent out messages to her men in the district to report to the town. The houses near the city wall were vacated, two guns were set on there and ammunition was distributed to the army. The Rani's troops showed undaunted courage and returned shot for shot. She inspired her soldiers by her presence and speech. Even women came forward and gave a helping hand in carrying ammunition to the army.

Unfortunately on 28 March the shells fired by the enemy fell into the Fort which blew up the gun powder and caused considerable damage to the building. Within the next three days one hundred of her men were killed. Realising her weak position, the Rani with her adopted son escaped on horse back under the cover of darkness. She was hotly pursued by the British army. But she succeeded in joining Tantia Tope at Kalpi and fought a series of battles. On 23 May she vacated Konch and Kalpi and proceeded towards Gwalior which fell without a blow on 4 June to the 'rebels'. Gwalior troops joined them and the town now became a rebel centre.

The English forces under Rose and Napier proceeded to Gwalior and defeated Tope at Morar. Lakshmi Bai on hearing of the advance of the British troops mounted the horse to give a battle but by now the European soldiers had surrounded her. She re-

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ceived a cut on the left eye brow, another on the left hand and a ball pierced her rightside. She fell from the horse. Her soldiers gave her some water to drink but she, 'the bravest and the best military leader of the rebels could not survive the bullet wound and died' on 16 June. Damodar Rao performed her last rites in a nearby garden. Rani Lakshmi Bai's stance inspired Indians in their fight for freedom against the British.

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Baid, Chandan Mal (1922 --)

Chandan Mal Baid, born in 1922 at Sardar Shahr in Bikaner, is an active in politics and social service since 1946.

Chandan Mal Baid was born with a silver spoon in his mouth in 1922 at Sardar Shahr in the former Bikaner State. He was ranked among the brilliant students of the school as well as the college. He studied at the Benaras Hindu University and obtained his M.A. L.L.B. as the fruit of his diligence and labour. He was ushered into politics in 1946 when everything was in the melting pot. But his active politics began in 1950 as a member of the Indian National Congress.

In the first General Election of 1952, he defeated Acharya Gouri Shankar, who had been the Education Minister in the first popular ministry installed by Maharaja Sadul Singh in Bikaner State. He was the Member of the Rajasthan Legislative Assembly from 1952 to 1967. He was introduced as a Deputy Minister in the Sukhadia Cabinet in May 1961 and later raised to the status of the Cabinet Minister (30 April, 1966 to 1972). He lost in the Fourth General Election and was appointed the Chairman of the Agro-Industrial Corporation. Fortune smiled on him and he again served as Minister from 1972 to 1977. In the last mid-term election he was elected from Taranagar and became a cabinet rank minister and he continues to this day as the Rajasthan Canal Project Minister. Before the reshuffle of the minister Shri Baid held the finance and education portfolios and thus was no.2 in the Mathur Ministry. The Rajasthan Canal Project is too vital for the revival and survival of Rajasthan.

He is a staunch follower of Acharya Tulsi and he ardently supports the Anuvarat Movement of the Acharya, who has chalked out an elaborate programme for the propagation of non-violence as the world is facing the danger of nuclear annihilation. Shri Baid firmly believes in frankness and simplicity. He is a keen disciplinarian. Eventually he held many post in the Congress organisation to make it work well. A man of principles, he does not like to make false promises like many of the politicians of the day. He is punctual in his routine and is admired for his sterling quality. He is very laborious so he has been appointed supervisor of the twenty point programme of the Congress (1). He checks the progress of the District of Churu every month. He has initiated the Peachay Ko Pehaly programme in the district of Churu to ameliorate the condition of the Scheduled Caste and Scheduled Tribes. Recently he was in charge of the Congress (I) plan for the election from Sardar Shahr, where the Assembly seat was wrested from the Janata by a majority.

Baidji has pledged to bring water to the dry and parched Jaisalmer on 2 October, 1983 and he has planned six big canals for his native district--a perpetual victim of droughts. The most remarkable virtue of Shri Baid is that he exerts himself to perform the job entrusted to him. He is undoubtedly an experienced administrator; consequently Shri S.C. Mathur has entrusted him with the most difficult and knotty task of the completion of the Rajasthan Canal Project.

Shri Baid is very anxious for the welfare of his constituency. He always keeps an eye on the

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needs of his electorate and tries his best to help them. It is a long zigzag way and uphill task to reach the top of the ladder in the state politics, but Shri Baid justifies the confidence placed on him. He was elected the Treasurer of Rajasthan State Congress (I) in 1982. He gladly agreed to bear the extra burden. C.M. Baid has pleasant manners, but he can be very firm whenever the occasion arises.

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Based on the Rajasthan Vidhan Sabha Book, the Lok Mat and the personal contact.

Baig, Sir Abbas Ali (alive in 1978 -- 1912)

Baig was a successful administrator in British India. and very popular with those immediately concerned. His name was not familiar to the rest of India.

Mr. Baig received his education at the Wilson College, Bombay, where he held a Senior Scholarship throughout his career. He graduated in 1878, topping the list of successful candidates from his college. In January 1882, Mr. Baig was appointed Deputy Educational Inspector for Muhammadan schools in the eleven districts of the Central and Southern Divisions of the Bombay Presidency. During his tenure of office, Muhammadan education received a great impetus, the number of schools nearly doubling in there years' time. Schools for girls were established at the more important centres of Muhammadan population, and the training to teachers was placed on a sounder basis.

In March 1886, his services were lent by Lord Reay's Government to the Janjira State to serve as Dewan to Nawab Sir Sidi Ahmad Khan. When he took charge of his new post, the State treasury was quite empty, and corruption and mismanagement were rampant in almost every department of the administration. His administration was characterised by vigour and efficiency, both unknown so far in the annals of that maritime State. Every branch of the administration was reorganized; the finances of the State were placed on a solid basis; municipalities and dispensaries were established in all the principal towns; the Victoria Water Works, which have so greatly improved the health of the capital town, were started; the number of schools was increased; and, though several vexatious imposts were abolished, the revenue was considerably augmented. Year after year the administration received the warm commendation of the British Government, and when Mr. Baig relinquished his post in 1889 on being appointed a Statutory Civil Servant by the Marquis of Lansdowne, the State Treasury had a balance equal to a year's revenue, and the State was considered to be quite as well administered as any part of the adjoining British territory.

On his admission into the Statutory Civil Service, Mr. Baig was posted to Thana, where he served for three years with distinction as Assistant Collector and Magistrate, passing all his Examinations with credit, and heading the list at the final test before his confirmation in the service. In 1892, he was to serve on the Prabhas Pattan Commission. In 1893 he acted for a brief period as a Presidency Magistrate in Bombay, and in June of the same year he was appointed Oriental Tnanslator to Government. In 1901, the post of Reporter on the Native Press and Registrar of Native Publications was merged in his office. He became soon after, Secretary to the Civil and Military Examination Board and to the Central Committee for Departmental Examinations. Mr. Baig was appointed a Fellow of the Bombay University in 1887 and a Justice of the Peace in 1894.

The designation "Oriental Translator" does not perhaps convey an adequate idea of the multifarious responsibilities devolving on this official in Bombay. He had, in addition to his other duties, to assist the Political Department in all ceremonial matters, such as Durbars, State visits etc., to advise the authorities as to the social status of the native gentry desirous of entering the portals of Government House for attending certain social or State functions, to report on the eligibility of the aspirants for presentation to Royalty or the Governors, and to serve as the medium of communication between

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the representatives of the King-Emperor and those of the Native Chiefs who were not familiar with English. He had also to report on the entire Native Press of the Presidency, and to extract the essence of all Press criticisms on the policy and measures of Government and to condense the grievances of the riots for such action as might be called for. Needless to say that these extremely delicate foundations call for the exercise of exceptional tact and judgement, as any lapses from the strictly right course might give offence to the susceptibilities of the public or arouse the disapproval of the authorities.

Mr. Baig is known to have satisfactorily discharged all the duties of this onerous office during the period of eleven years he was in charge of it. He worked very hard during the last visit of His Majesty as Prince of Wales to India. His services were lent to the Junaghadh State, in 1906, where he was serving until his appointment to the India Council In 1910. That State during his Dewanship made good progress. Within the quinquennial, he was privileged to be at the helm of affairs there, he evolved order out of confusion, prosperity out of impending bankruptcy and initiated progressive schemes in all directions.

As a writer who examined the conditions before and after the Mirza's four years' Dewanship of the State truly pointed out : "He inaugurated progressive schemes in every direction. Large schemes of irrigation were tackled and, as a consequence, the area under cultivation was greatly extended and larger crops insured. Scientific conservation of forests was begun, and over 50,000 trees were planted by the road-side. Railways, road, bridges, Water-works, markets, and hospitals were built or projected. Impetus was given to industrial life. The annual value of the trade rose from Rs. 4,000,000 to Rs. 11,000,000. The prosperity brought about by these economic measures enabled the Dewan to increase the annual revenue from Rs, 1,900,000 to Rs, 3,200,000. Mirza Abbas Ali Baig did not hoard the surpluses that accrued, but spent them upon building public works and upon extending education'.

"I have been looking", said H.E. Sir George Clark, the Governor of Bombay, when he visited Junagarh, "into the Administration Reports of Junagadh and I cordially congratulate Your Highness upon the position to which you have raised this important State. The facts speak for themselves. In all that implies thoughtful care for the happiness and advancement of the people, there has been steady progress. The results are plainly to be seen in a prosperity which nothing but exceptionally bad seasons could check. The growth of the cultivable lands and the increase of production under well and canal irrigation are most note worthy, while the development of trade to the extent of the average annual increase of 33.5 lakhs is an example of prosperity for which it would be difficult to find a parallel. He was specially glad to know that there is now an organised Forest Department.

Unquestionably the rainfall of parts of Kathiwar has been diminished by reason of indiscriminate cutting and the conservation of forest areas on scientific lines essential, although we find it very difficult to make our people realize the fact. The surpluses of a revenue that proved a record last year are being expended on public works of permanent utility and are exactly calculated to advance the health and happiness of the people, while the feeder railway, which he was to have the honour to open to-morrow, will promptly stimulate trade and agricultural development. A fair future lies before Junagadh under the beneficient rule of Your Highness. All that His Highness owes to the wise and beneficient administration of Mr. Baig."

Though the Mirza was a successful administrator in two Native States as well as in British India and was very popular with those immediately concerned with his name was not familiar to the rest of India. Indeed, when in 1910 he was suddenly appointed by John Morey to take the place of Mr. Bilgrami on his Council, the appointment was by no means much favoured. Commenting on the appointment the Pioneer wrote: "Until the other day it would have seemed passing strange that anyone on hearing of an appointment to the Council of India should have to stop and ask who the Member was."

Evidently John Morley's intention was to preserve the balance between Hindu and Mohammedan

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in this Council. That a Mohammedan should be appointed for the place vacated by Mr. Bilgrami was understood in the then prevailing temper for Muslim thought in India. But the public desired that the Secretary of the State should have the benefit of a Councillor selected from among the more prominent publicmen, in the wider arena of Indian public life. Why go to an obscure native State and for an officer in the routine of the service?

In the Mirza's case however, the experiment proved a success principally because of his own exceptional abilities. "The Times of India" welcomed the appointment and congratulated the Secretary of State on his choice of :so able, experienced and independent a representative" of the Muhammadan community for his Council. And events fully justified the choice. For during the seven years that he spent in White-Hall-the last year as Vice-President of the Council--Mirza Ali Baig championed the Indian cause against traducers and reactionaries.

In persuading the Secretary of State to go ahead with progressive measures, in winning the acquiessence of civilian action colleagues with pronouncedly reactionary opinions, he brought to play all the tacts and experience he had gained in the Native States. He could be firm , fearless and independent and at the same time tactful and courteous. For several long intervals, says one who- knew him, Mr. Baig was the only Indian on the council, and his strong and persistent advocacy of the Indian cause was of exceptional values. Not unoften he was opposed by a solid plans of Anglo-Indians on the Council but he continued to exert his influence through in a minority.

Mirza Abbas Ali Baig's presence at the India Office was particularly useful during the last three years, when a grave question affecting India's destiny arose for consideration and settlement. Among these problems were the Indian demand for Self-Government, the Indianisation of the higher branches of the Administration, the partnership of India in the British Commonwealth of Nations on a footing of complete equality, the abolition of indentured labour, and the treatment of Indians in the Self-Governing Dominions.

Those services naturally won him the regard and esteem of his countrymen. Nowhere is the Government unmindful of his great work on the Council. For, soon after his retirement from the India Council, after serving his full seven years' term, His Majesty the King bestowed on him the insignia of a K.C.I.E. Sir Abbas is a fine scholar of Persian and is acquainted with eight Oriental languages. The Glasgow University in recognition of his scholarship conferred on him in June 1912 the Degree of L.L.D. in *causa honoria.*

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Baij, Ramkinkar (1906 -- 1980)

Ramkinkar, born in 1906 at Jugipara in Bankura, was as usual unconventional and revolutionary but maintained a single--minded devotion.

An artist with an entire commitment proclaiming reticent '*joie de vivre*', a flamboyant, uninhibited maestro blessed with a primitive strength, simply indeed a phenomenon in modern Indian art scene, Ramkinkar of Santiniketan fame was, however, born of very humble parents on 25 May, 1906 at Jugipara, predominantly, a craftsmen's locality in Bankura town, West Bengal. He was the second son of Chandi Charan Bajj and Sampurna Debi.

As was customary, Ramkinkar was initially sent to the Pathsala of Suresh Pandit. He was admitted thereafter to Vanga Vidyalaya, the Middle English School in the vicinity. He was later inducted to the National School, sponsored by the National Council of Education of Swedeshi era and organised by the celebrated Congress leader Anil Baran Roy. But in the wake of the Non-cooperation Movement of the twenties Ramkinkar gave up his studies at the Matriculation stage. He was entrusted, with painting large

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size portraits of the national leaders on the banners to be carried in front of the processions. Portraits were mainly in oil medium while the posters and placards were in water-colour. Ramkinkar demonstrated his artistic aptitudes from the days when he started to scribble with the first alphabets of the *Varnaparichaya*. The bustling activities of the clay potters and patuas (one of them became his virtual teacher), carpenters and blacksmiths around served as a continuous stimulus and impetus to him. Clay modelling, painting on scraps, copy of pictures in water-colour or that of the western masters in improvised oil medium proved to be the most engaging pre-occupation of young Ramkinkar.

In his early teens he earned eminence as a local talent and he obtained numerous assignments from the local theatrical or yatra parties to paint scene-scenery on the wings or backcurtains or produced paintings of devas and devis.

His paintings or sketches were regularly reproduced in the school magazine. He was introduced to the reading public when *Bharatvarsha*, one of the celebrated Bengali journals reproduced in colour, a painting on Sita titled as 'Nirvasita', in its Baisakh 1332 B.S. issue.

Ramananda Chattopadhyaya, the founder-editor of *Modern Review and Prabasi* was instrumental in bringing the Neo-Bengal School to focus by reproducing the works of the artists in those journals. The moment he discovered the capabilities of Ramkinkar he started immediate negotiations so that Ramkinkar could study under Nandalal in Shantiniketan.

Ramkinkar joined Shantiniketan Kala--Bhavana in 1925. Nandalal's initial reaction was both positive and negative. Positive in the sense that he was already an exceptionally matured painter and negative because why should he be groomed into an institution simply to waste time ! Happily, however, Nandalal accepted him and accorded him the fullest independence to work in his own ways. Ramkinkar's paintings of early Shantiniketan epoch represent predominantly the Abanindra wash style. They are immaculately drawn and sensitively finished (Winter Morning, Coll: Kala-Bhavan, Shantiniketan). Illustrations commissioned by Jagadananda Roy for his science primer for children and the reproductions of his paintings in *Prabasi* brought him some steady money and he could now afford to paint in oil colour, a practice snapped since he left Bankura.

In late twenties Liza von Pot, an Austrian sculptress and Madame Milward, an English disciple of the famous sculptor Bourdelle visited Shantiniketan in quick succession. Ramkinkar and some of his contemporaries like Sudhir Khastagir and Prabhatmohan Bandyopadhyaya were exposed to and gained experience in the scientific and modern methods and techniques of portraiture and casting in plaster of Paris, clay modelling on revolving table and preparation of armature etc. Bergman, a Mexican sculptor taught them later the technique of relief sculpture in clay. This experience inspired Ramkinkar to devote himself more exclusively to modelling and sculpture. He was, however, essentially a self-taught sculptor with occasional guidance from Nandalal or from the books, journals and reproductions in the library itself. Ramkinkar had to pass through a long period of economic stringencies but his enthusiasm never waned; his total involvement prompted Nandalal to request him to organise a section of sculpture in Kala Bhavana. He was eventually appointed as a teacher in sculpture at a salary of rupees fifty a month, quite a considerable sum for his expectation.

Among the Western masters, in his early years, Rodin and Epstein influenced Ramkinkar in respect of structure, volume and surface virtuosity. But gradually he discovered his own individual style and launched on continuous experiments and explorations. At this juncture he was offered a lucrative job at the Modern School, New Delhi on a monthly salary of rupees one hundred and fifty. But the nature of responsibility did not suit his temperament. He requested the Principal to allow him to make a relief image of the goddess Saraswati with brick-dust abundantly available there. Once the project was over in about a month's time he resigned and came back to Nandalal again.

Between 1930 and 1935 Ramkinkar's major interest either in painting or in sculpture was portraiture. In painting, wash and wash-tempera could no

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longer satisfy him as his meet media. His principal explorations were with oil, water-colour or ink drawing. But he evolved a treatment which ended to serve as the preliminaries for the sculptural designs to follow.

Since the late thirties Ramkinkar's impact in the Indian art horizon was eruptive, volcanic and vehement. He discovered his individual vocabulary and identified his own style and treatment, be it oil canvas, a relief panel, an open air sculpture or even a print-making surface. Humanity and objects around him formed the corpus of his motifs and theme. Compositions were surcharged with an innovational aura. Indian plastic and abstract values and the contemporary Western dent in explorations tempered his treatment and timbre. He transformed the language of portraiture for the academic tradition of a veritable statement to one of tactile or pictorial purism.

His executional verve and excitement proved provocatively compatible with ever-enlarging range of materials he was prone to experiment with. Whether the kaleidoscopic spot scathes or a large panel of painting or a monumental open-air sculpture, Ramkinkar responded with his entire being. He was for an absolute command and mastery howsoever trivial and instantaneous might have been his work in progress. His breadth, liberalism and cosmopolitanism, engendered in the way of life Rabindranath and the ashram recreated, prompted him to accept anything from anywhere but he would filtrate everything through the ideals in the Indian antecedents. Ramkinkar's responses to the visual, the structural, the dynamic and rhythmic world laid the foundation of a modern Indian sculpture. This is a phenomenon indeed in terms of a complete realisation of mass, volume and space recreating eventually an organic whole.

Lamp Stand' (1941), 'Santhal Family' (1938), 'Sujata' (1935), 'Paddy Thrasher' (1943), 'Mill Call' (1954) the open air sculptures in Shantiniketan, all in cement concrete, 'Speed' (1954), 'Swimmers', several Yaksha and Yakshi studies in preparation for the monumental stone sculpture for the Reserve Bank of India Building, New Delhi, Subhash Chandra Bose all in plaster of Paris, 'Famine' in stone, 'Mahatma's Dandi March' in bronze, and the dynamic portrait compositions like that of 'Tagore', 'Abanidranath' 'Ganguly Mashaya', 'Mathura Singh', 'Priti Pandey', 'Binodini' are only a negligible fraction of the enormous number of Ramkindar's sculptures. They would, nonetheless illumine the range, diversity and versatility of the sculptor where each individual piece demonstrates a dynamic metamorphosis and a new formal invention; the visual statement. be it Romantic or Cubistic or Expressionistic, he discovers something beyond the conspicuous image.

Though Ramkinkar has been acclaimed as the most creative among the modern Indian sculptors, it remains still a dilemma whether he was more profoundly prodigious as a painter ! Oil, water colour, pastel, pen and ink, brush and ink or the print-making media like litho, lino--etching and dry point everywhere he was comprehensive in depth signifying experiments and explorations of an epic dimension. *'Picnic,' 'Harvest,' 'Mother and Child,' 'Death of Yogin,' , 'Summer Noon,' 'Birth of Krishna,' 'Celestial Venom,' 'Swapnamoyee,' 'Soma Joshi,' 'Binodini'* and '*Tender Seedling*' most eminently known among his oils, a cross-section from thousands of his sketches and water colours, his lithographs ('Night at the Station', 'Storm', 'On way to Shantiniketan' and 'Spring', in colour), and numerous dry points on the life and activity of the Santhals, all supersede the habitual visual logic. The palette is extremely limited, line and linearism are nervous and vibrant, space and object relationships are structurally oriented and a highly sensitized, surcharged, aggressive surface is achieved. Ramkinkar is perhaps, a lone voyager here amongst us.

Ramkinkar had also a passion for music, drama and stage-decor. He was as usual unconventional and revolutionary but maintained a single minded devotion. He produced and directed 'Bansari' of Rabindranath in 1946. It was followed by 'Bhusundir Math' by Parasuram, 'Ha-Ja-Ba-Ra-La' and 'Abol Tabol' of Sukumar Roy under the direction of Kinkarda are still in the memory of the Santiniketanites for the nov-

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elty of their costumes, masks, stage-set and make-up all undertaken by himself. His talents and capabilities created myths when he produced 'Rakta-Karabi' and 'Muktadhra' of Rabindranath yet strikingly revolutionary in interpretation and presentation. *Princess of Arakan and Androcles and the Lion* were among the English dramas he produced and directed in his unconventional manner.

Ramkinkar was again one of the few artists in India who never organised an exhibition of his own works. They had always been sponsored by his admirers. His first solo exhibition was held in New Delhi in 1942 followed by one on Santiniketan by the Visva-Bharati Chhatra Sammilani in 1960 and another in Calcutta organised by Calcutta Arts Council in September 1961. The last representative exhibition was organised by Birla Academy of Art and Culture, Calcutta in March-April 1972. His works were otherwise regularly seen at the principal All India exhibitions including the National Exhibition of Art. His works were also shown in the Realite Nouvelle in Paris (1950-51), and Asian Art Exhibition in Tokyo.

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Ramkinkar's Major interest either in painting or in sculpture was portraitures between 1930 and 1935. In painting, wash and wash-tempera could no longer satisfy him as his meet media. His principal explorations were with oil, water-colour or exhibitions including the National Exhibition of Art. His work were also shown in the Reality Nouvelle in Paris (1950-51), and Asian Art Exhibition in Tokyo.

In the closing period of his life, Ramkinkar saw honours bestowed on him. Prior to his retirement he was awarded *Padma Bhushan in* 1970. He was made Professor Emeritus by the visva-Bharati University in 1957; In 1976 Visva-Bharati conferred on him its highest honour Desikottama. In August of the same year he was awarded the Fellowship of the Lalit Kala Academy, New Delhi and was felicitated. Rabindra Bharti University, Calcutta, conferred on him the Honorary Doctorate in 1978. Ramkinkar died on 2 August, 1980.

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Bajaj, Jamnalal (1889 - 1942)

Jamnalal, born at Kasi-Ka-Bas village in Jaipur in 1888, was a 'fisher of men' who trained thousands of workers in the country for diverse activities initiated by Mahatma Gandhi.

Jamnalal was born on November 4, 1888, at Kasi-Ka-Bas village in Jaipur State. His father Kaniram was a poor man. His mother's name was Birdi Bai. Jamnalal's father Kaniram had a distant but a millionaire relative named Seth Bachhraj of Wardha. He had a widowed

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daughter-in-law who had no issue. Seth Bachhraj accompanied by his wife Sadi Bai once visited Kaniram's poor house when they were in search of a suitable child for adoption in the family.

Sadi Bai attracted by Jamnalal asked Birdi Bai to allow her to adopt the child as her son. With utmost reluctance Jamnalal was allowed to go to Seth Bachhraj as his adopted son at the age of four. Kaniram stoutly resisted Seth Bachhraj's offer to compensate him for this adoption and asked him to sink a well for the village in lieu of this gesture.

Jamnalal was married at the age of 13 to Janaki Devi, daughter of Seth Girdharilal Jiiodia of Jaora in Indore State. Seth Girdharilal was a wealthy businessman of Jaora. Janaki Devi was then only nine years old. The marriage was a typical case of child marriage, so common in those days.

From 1896, when Jamnalal was seven, he was sent to school. He picked up to three R's. and acquired a nodding acquaintance with the English language. His education was through the medium of Marathi, but he achieved workable mastery over Gujarati, Hindi and English as he grew in years.

Jamnalal was attracted to a number of eminent leaders in public life. He met Pandit Madan Mohan Malaviya. He spent some time with Rabindranath Tagore. He came in contact with Lokmanya Tilak whose journal, the *Kesari*, he had been reading since childhood. He appreciated the assertive tone of Tilak's writings. But Jamnalal's spiritual urge for a guide and Guru could only be slaked by Gandhiji.

At an early age of 17 Jamnalal Bajaj renounced his wealth which he had inherited from Seth Bachhraj as his adopted son. After the death of Seth Bachhraj, Jamnalal always felt that he had no moral right to enjoy the wealth he had once renounced. In 1908 Jamnalal became an Honorary Magistrate. Ten years later he was given the title of Rai Bahadur. In 1915 he met Gandhiji and felt that he had at last found his spiritual guide. Gandhiji was also attracted to this earnest young man. So the contacts grew closer and closer. In 1920 Jamnalal took a momentous decision which was to change the whole course of his life. He decided to request Gandhiji to treat him as his 'fifth son'. Gandhiji was at first surprised at this strange request, but he gladly agreed to it.

He came to the fore during the Flag Satyagraha at Nagpur during 1932. Section 144 of Criminal procedure Code was promulgated on May 1, 1923, at Nagpur, banning processions, carrying flag, Volunteers insisted on their rights to carry the flag whenever and wherever they wished, since it was the symbol of national unity embodying national aims and aspirations. It had the power of influencing by its very sight. Naturally, it became the rallying point for the patriots, while the flag of the rulers reminded the people of their subordination and shame.

The All-India Congress Committee dedicated to take up the challenge and appealed for volunteers. Bajaj, who took the lead, was sentenced to eighteen moths rigorous imprisonment and his car was attached to recover the fine of three thousand rupees imposed on him. But it would not sell at Nagpur. It was taken to Kathiawar for sale. The situation soon developed into an all-India movement. Volunteers, from all parts of the country converged at Nagpur to offer Stayagraha. Many were arrested on the way, while coming to Nagpur by train or car. It is interesting to recall that Bhamiddipati Satynarayana, pleader, walked from Narsapur to Nagpur to avoid arrest on the way. Ultimately, the Governor of Central provinces arrived at an oral agreement with Patel brother (Vithalbhai and Vallabhabhai), who were in charge of the movement after the arrest of Bajaj. Right to carry the flag was conceded.

As honorary life-long treasurer of the Congress, he placed his funds at the disposal of the Organisation and used to present signed cheque books to members at the Congress Working Committee. He courted imprisonment during the successive stages of the national struggle. He was placed in 'C' class and had to perform hard tasks. When Sardar Patel, the then president of the Congress, was in prison during the early thirties, he acted as President of the Congress till next session. He was on the Committee alongwith Gandhi and Sardar Patel to meet the Muslim leaders to settle the communal question.

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He was the moving spirit in the anti-untouchability campaign. He packed up promising youngmen and provided them with suitable careers. He built Lakshminarayan Temple at Wardha and declared it open to Harijans. He was the President of All India Spinners Association from its inception in 1921 till he passed away. In the deliberations of the Congress High Command, he brought to bear a sarlity of out look that was the wonder of trained politicians. He was the treasurer of Anjuman Talime Millia while Dr. Ansari was its President.

His wife followed him in his footsteps to the prison. His sons and daughters-in-law emulated his example. He guided the Jaipur Praja Mandal in its agitation for responsible Government in the State. During his last term of imprisonment, he was released in the summer of 1941 on medical grounds and he passed away on February 11, 1942 at the age of 53. He embodied sacrifice, self-restraint, non-attachment and humility. His hospitality had no bounds. He was the founder of Gandhi Seva Sangh and persuaded Gandhiji to settle at Sevagram near Wardha. The Ashram, which sprouted subsequently, was a tribute to Bajaj. Sabarmati and Sevagram remind us of the role of those great monasteries of Christian middle ages, wherein is preserved the purest treasure of moral civilization. Rajaji in his obituary tribute said :it is impossible to drown my sorrow in words.''

His unassuming loyalty and continued support to the national struggle constitute a bright chapter in the annals of our country. Our society in every generation produced men who never found fame, but whose daily life helped to civilize us. He was admittedly one such person. He was non-controversial and everyone felt at home in his company. His benefactions totalled rupees twenty-five lakhs in those days when the value of the rupees was at its zenith. He judged the credenlials of the prospective and actual beneficiaries. He symbolised the Shakespearean conception of quality of mercy. He shunned publicity and preferred to be in the background while pushing others to the forefront.

Persons like him inspire and sustain us in the midst of darkness, despondency and doubt. It is significant that every three years Jamnalal Bajaj Awards are given to outstanding persons for contribution in the application of science and technology for rural development, for constructive work and for welfare and uplift of women respectively....each carrying a medal and cash of one lakh rupees. After the body is consumed by fire and components are consigned to various elements, what remains unconsumed is the work of a person for the benefit of the people. By that test, Jamnalal Bajaj is immortal. He was a politician, statesman, saint, pragmatist and humourist, rolled into one, with no complexes to live with, no attitudes to strike, no prejudices to shed and no passion to nurse. He was warm and withdrawing. Many noble and patriotic hands laboured in the erection of Freedom India. Bajaj's contribution to this great task was substantial and significant.

In 1920, Jamnalal Bajaj was unanimously elected as Chairman of the Reception Committee of the Nagpur Session of the Indian National Congress. He functioned as the treasurer of the Indian National Congress practically throughout his life. In 1921 he joined the Non-Cooperation Movement and founded the Satyagraha Ashram at Wardha under the guidance of Acharya Vinoba Bhave. In this very year he surrendered the title of Rai Bahadur in persuance of a resolution passed by the Congress. In 1923 Jamnalal Bajaj led the National Flag Satyagraha at Nagpur. He was remandedto 18 months' imprisonment. In 1924 he founded the Gandhi Seva Sangh. In the same year he was elected the President of the Nagpur Pradesh Congress Committee, and Treasurer of the Charkha Sangh in 1925. He also founded the Sasta Sahitya Mandal, which has its Head Office now in Delhi. It publishes national but cheap books in Hindi.

Jamnalal Bajaj also carried on his noble work for the upliftment of the Harijans. He became the Secretary of the Anti-Untouchability Committee of the Indian National Congress and conducted incessant propaganda in favour of Temple Entry. In 1928 he threw open his own Lakshminarayan Temple at Wardha to the Harijans. In 1930 he was elected Leader of the Salt Satyagraha Camp at Vile Parle, Bombay. In 1936 Jamnalal Bajaj gave Segaon village as a

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gift to Gandhiji who named it 'Sevagram' and founded his Ashram there.

In 1938, he was elected President of the Jaipur State Praja Mandal. In 1939 he was interned in Jaipur in consequence of the Satyagraha campaign in the State for democratic rights. In 1941 he was arrested for anti-war propaganda during Individual Civil Disobedience Movement. In 1941 he founded the Goseva Sangh at Wardha for the service of cows.

On February 11, 1942, Jamnalal Bajaj died all of a sudden on account of haemorrhage due to high blood pressure, Mahatma Gandhi in his article published in the *Harijan* after the death of Jamnalal Bajaj wrote; 'Never was a mortal blessed with a 'son' like him....There is hardly any activity of mine in which I did not receive his full-hearted co-operation and in which it did not prove to be of the greatest value.''

Jamnalal Bajaj was a born ascetic. Having come from a society in which women were denied even ordinary rights or fair treatment, Jamnalal made it his life's mission to provide good education for women. He hated the idea of untouchability and made a fervent appeal to the Hindus to take the unfortunate Harijan brethren into their fold and befriend them in all humility as a matter of peace for all their sins of omission and commission.

Jamnalal's religious attitude was summed up very aptly by Acharya Kakasaheb Kalelkar when he stated that Jamnalal had outgrown the constraints of sect and community and creed.'' As regards education, Jamnalal Bajaj had faith in the cult of national education. He strongly supported the scheme of basis education advocated by Mahatma Gandhi.

Jamnalal's ideas about nationalism were evident right from his early age. He was anxious for the liberation of the motherland from foreign domination, as he was for the liberation of his own soul from the shackles of ''Maya.'' Jamnalal Bajaj actively supported Gandhiji's movements for the attainment of *Swaraj*.

In respect of economic problems, Jamnalal Bajaj felt that *Swaraj* was to be achieved through Khadi and village industries. He believed with Gandhiji that the economic salvation of the country could be achieved only through the *Charkha* and the cottage industries by providing full employment to the masses.

Jamnalal's mode of life was devoid of all ostentations inspite of his being brought up in a wealthy family. Jamnalal Bajaj was, according to Mahatma Gandhi. ' a fisher of men' who trained thousands of workers in the country for diverse activities initiated by the Father of the Nation. Paying a tribute by the Father of the Nation. Paying a tribute to Jamnalalji, Sardar Vallabhbhai Patel observed; ''Bapu lost a true son. Janki Devi and the family a true shelter, the country a loyal servant, the Congress a stately pillar, and many institutions their true patron.''

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Bajaj, Kamal Nayan (1915 -- 1972)

Kamal Nayan Bajaj, born in January 1915, was a progressive industrialist, philanthropist, educationist and social worker.

A progressive industrialist, philanthropist, educationist and social-- worker, Kamal Nayan Bajaj belonged to that rare breed of businessmen with a social conscience. Born with a silver spoon in mouth, Kamal Nayan Bajaj was brought up in an atmosphere of simplicity. His father Jamnalal Bajaj was the ''fifth'' son of no less a person than the Father of the Nation, Mahatma Gandhi.

Kamal Nayan had the unique privilege of being adopted as the grandson of the great na-

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tional leader. He naturally imbibed from the childhood a glorious heritage of patriotic and nationalist sentiments. Kamal Nayan's formative years were moulded by the influence of three great personalities, Mahatma Gandhi, Acharya Vinoba Bhave and his own father Jamnalalji. Child is the father of man and this is true of Kamal Nayan. Kamal Nayan was a mischievous child but he was also very straight-forward and plain speaking.

Kamal Nayan had his early education at the Wardha Ashram and had to abide by its strict discipline. But he did not hesitate to make it clear to Vinobaji that he would not clean the latrines as he hated that work and moreover it would be against his religion. But soon Kamal Nayan was so well accustomed with the routine of Ashram work like spinning, weaving, cooking, grinding, digging, farming, etc., that he overcame his staste for cleaning the latrines and started doing it voluntarily.

Kamal Nayan learned the spirit of Satyagraha from his own family since early childhood. But he had the first taste of active participation in Satyagraha movement at the age of fifteen when he was selected as a Satyagrahi in the Historic Dandi March led by Mahatma Gandhi. Soon after, he also joined picketing of the liquor shops, and shops selling imported textiles. In 1932 he was sentenced to six months' imprisonment and thus graduated in India's freedom movement.

Kamal continued his education in a Pune School where Smt. Indira Gandhi was his co-student. Later he studied for sometime at Gujarat Vidyapith. Kamal Nayan was contemplating of continuing his higher studies in Economics at London and took admission at Cambridge. Before he completed his studies he had come to India for a short stay. In the meantime World War II broke out and he decided to stay in India and help his father in business and social work.

Jamnalal Bajaj died suddenly in 1942. In the same year Gandhiji launched Quit India Movement. Both these events proved to be a turning point in Kamal Nayan's life. During 'Quit India' movement Kamal Nayan preferred to stay out to help Satyagrahis and underground workers.

Jamnalalji had faith in Gandhiji's ideal of trusteeship. He wanted to make a trust of all his properties. Kamal Nayan could not conciliate himself to the idea of trusteeship and therefore persuaded his father not to make a trust. But after the sudden death of Jamanalalji he felt that he should fulfil the wishes of his father and formed 'Jamnalal Bajaj Seva Trust'.

Kamal Nayan Bajaj pursued, developed and expanded the business interests of his family after his father's demise. The Bajaj group of business concerns blossomed handsomely. Bajaj Auto, Bajaj Tempo, Bajaj Electronics, K.C. Industries etc. were started, nurtured and developed by Kamal Nayan's entrepreneurial acumen and sound foresight in nation's industrial development. He believed that well-established companies should help burgeoning industries and it was thus that Mukund Iron and Steel Co. helped several mini steel plants. Kamal Nayan staunchly believed in Khadi and therefore never took interest in starting a textile mill. He also believed in prohibition and therefore forbade production of power alcohol and denatured spirit in his Hindustan Sugar Mills.

Kamal Nayan Bajaj was a businessman with a broad socio-economic perspective in modern India. He did not hanker after profits. His relations with labour were always cordial and amicable. Nor did he believe in speculative enterprise but expanded his business interests with intelligent and calculated risks.

In 1950 at the request of Jawaharlal Nehru he accompanied Kakasaheb Kalelkar to East Africa to study problems and conditions of Indians settled there. In 1954 he was a member of the Indian Industrialists Delegation to the U.S.S.R., Poland and Czechoslovakia. In 1956, he was a leader of a similar delegation to West Africa. As a member of the Lok Sabha from Wardha constituency from 1957 to 1970 he took keen interest in finance, industrial relations education and foreign relations.

Kamal Nayan Bajaj's educational contribution is very significant. He donated Rs. 11 lakhs to the University of Bombay to start the Institute of Business Management. He also contributed more than Rs. 20 Lakhs to launch the International Sarvodya Kendra at Bangalore. Apart from business and political inter-

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ests he was closely and actively associated with several social, charitable, religious and education institutions.

Tall, impressive and ever-smiling, Kamal Nayan Bajaj was a pure vegetarian, a gourmet with a taste for delicacies. He had no habits not even of tea and coffee. Trustworthy and simple, he never hesitated to call a spade a spade. He was usually dressed in a dhoti and kurta with Nehru jacket and a Khadi cap. His simplicity was often mistaken for miserliness, but he was really a generous man; he only hated pomp and luxuries.

He has a characteristic way of looking at problems with intelligence and without sentiment. His motto was; "Be, what you want to be, but always be extraordinary."

Kamal Nayan Bajaj was happily married to Savitri Devi who belonged to Poddar family. Born on 23 January, 1915 he died on 1 May, 1972 at a young age of fifty-seven in harness, leaving behind him a rich legacy of his fruitful and constructive contribution to the building of modern Indian and its manifold development in the post-independence period.

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Bajpai, Ambika Prasad (1880 -- 1968)

Ambika Prasad Bajpai, born in old Kanpur, U.P., in 1880, took part in the Non-Cooperation Movement as a loyal worker and went to jail.

Ambika Prasad Bajpai was born in old Kanpur, U.P., on 30 December 1880. His grandfather had occupied a good post under Nawab Wazid Ali Shah of Oudh. When the family fortunes declined after the revolt of 1857, Ambika Prasad's father, Kandarpur Narain, shifted to Calcutta where he worked as a salt broker and contractor. At Kanpur Ambika Prasad had learnt Persian from a Maulvi and Sanskrit at home. In 1900 he passed the Entrance Examination. He married thrice, each time after the death of his earlier wife.

Bajpai was very orthodox in the outlook. He took no part in community dinners even at Congress sessions. He was extremely simple in his dress and habits and remained so throughout. He tasted neither tea, nor coffee. The Partition of Bengal deeply agitated the minds of the people. The atmosphere was charged with violence. Young Ambika shared the feeling of his compatriots. Then a relation gave him two books, 'Un-British Rule in India' by Dadabhai Naoroji and 'Prosperous India' by William Digby. He now came to know of the exploitation of India by the British. He also read Rajendra Lal Mitra's 'Indo-Aryans' and Lokmanya Tilak's 'Arctic Home in the Vedas'. He frequented the Imperial Library and pored over historical books on subjects like the Irish Home Rule Movement, the American War of Independence and the French Revolution.

For a short period he worked as a clerk in the Allahabad Bank in Calcutta. He then joined the *Hindi Banguvasi* (Calcutta) as sub-editor (1905). By 1907 he had established himself as an active political worker. He then started and edited his own monthly Hindi paper, the *Nrisimha*, which lasted for one year only. In his editorials he warned his people against the British policy of 'Divide and Rule''. He said that Swarajya meant achievement of self-government and upliftment of the suffering masses. He condemned moderate views and non-violence. Lala Lajpat Rai, Lokmanya Tilak and Bipin Chandra Pal were his heroes. He thought that the Indian National Congress had in its later session watered down the meaning of Swarajya.

Bajpai advocated Panchayats for villages and went so far as to say that the congress had in its 1907 session not re-affirmed its faith in Panchayats as it would affect the income of its lawyer and barrister members. When he had to close down his paper the *Nrisimha*, he took up the job of a Lecturer in Hindi at the Bengal National College (Calcutta) for three years. In 1922 he became the editor of the *Bharat Mitra*. From a weekly it became a daily paper. He left

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it in 1919 to start the *Swatantra Bharat.* He edited it until his retirement in 1941.

Bajpai took part in the Non-Cooperation Movement as a loyal worker and went to jail, though he did not believe in non-violence. He did not like the discontinuance of the movement by Gandhiji. On his release he confined himself to journalism. At the time of his retirement in 1941 he was presented a purse of Rs. 14,000 at a public meeting organised in his honour.

His publications include; 'Hindu Rajya Shastra', 'Hindi par Pharasi ka Prabhav;, 'Cheen aur Bharat;, 'Samachar Patron ka Ithihas', and 'America Aur American.' His chief claim to reputation rests on his pioneering efforts in the field of Hindi journalism. Although Hindi newspapers had started much earlier, ti goes to his credit to have improved the style of writing in Hindi newspapers. He modernized Hindi journalism by introducing important changes in the presentation of subject matter.

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Bajpai, Atal Bihari --

(See under Vajpai, Atal Bihari)

Bajpai, Nand Dulare --

(See under Vajpai, Nand Dulare)

Baji Rao II (1775 -- 1851)

Baji Rao II was born at Dhar in 1775. His reign is marked by growing internal dissensions and mutual bickering among the Maratha chiefs.

Baji Rao II, the last Peshwa to occupy the *masnad* at Poona, was the eldest son of Raghunath Rao (q.v.). Born at Dhar on 10 January 1775 he was brought up and privately tutord at Korpargaon and later Anandwalli, near Nasik. On moving to Shivner he developed a close intimacy with his cousin, the Peshwa Sawai Madhav Rao; it is believed that the attempt by Nana Phadnis (q.v.) to obstruct this intimacy led the Peshwa to a successful effort at suicide (27 October 1795). As he left no issue and Baji Rao was the next of kin, he hoped to become the Peshwa. This outcome, was however, prevented by Nana Phadnis, with the result that his younger brother, Chimanji Appa, was placed on the *masnad.*

Aided by Daluat Rao Sindhia who was promised over Rs 100,000 in reward, Baji Rao's authority was successfully established by December 1796. After a brief interval, Nana Phadnis was restored to the Prime Ministership but, to start with, it was Daulat Rao Sindhia, with a powerful military machine to back him, who was the real power behind the new Peshwa's throne.

Baji Rao's reign is marked by growing internal dissensions and mutual bickering among the Maratha chiefs. *Inter alia*, they carried on depredations in each others' territories thereby laying waste the countryside. While the Peshwa busied himself in putting down dissident chieftains and the Rajas of Kolhapur and Satara, in foreign policy he vacillated between friendship with the English and the Nizam on the one hand and with Tipu Sultan on the other.

Poona had made an alliance with the John Company (q.v.) and then Nizam in 1790, but at the same time entertained vakils from the Mysore ruler. Baji Rao's principal advisor, Daulat Rao Sindhia, aliented Yaswant Rao Holkar (q.v.) by murdering Madhav Rao and kidnapping his son Khande Rao after Tukoji's death. Later the Peshwa mercilessly killed Yaswant Rao's brother Vithoji Holkar, a development that precipitated a major crisis. Yaswant Rao marched towards Poona at the head of formidable force, simulataneously sending messages that he meant, only to chastise Daulat Rao and had nothing against the Peshwa as such. Baji Rao's frantic appeals

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to his chiefs in the north brought some help but his forces were defeated at Hadaspur (25 October 1805).

In the wake to this debacle the Peshwa fled to Bassein to solicit British aid. The latter, long awaiting an opportunity to control affairs in the Maratha state, made Baji Rao sing the subsidiary Treaty of Bassein (q.v). As a result, the Peshwa was restored to the gaddi by British arms. The Maratha chiefs who had opposed this overt interference and disapproved of the subsidiary alliance, were now brought to book in what came to be known as the Second Anglo-Maratha War (q.v). Ostensibly on the side of the John Company whose cause he espoused, Baji Rao secretly encouraged his chieftains to resist its onslaughts but, after their defeat, resigned himself to British tutelage.

The last Peshwa was neither a good administrator nor an accomplished warrior. Constant British interference in the management of his affairs with the chiefs and in the administration annoyed him and friction increased as the years rolled by. By 1810, he began to make plans to rally his feudatory chiefs in a combined effort to oust the Company. In 1816, Ganga Dhar Shastri, an emissary from Baroda's Gaekwad to the Peshwa at Poona, was murdered. It was a foul, dastardly crime for which Trimbakji Danglia, the Peshwa's favourite minister, was widely believed to be responsible. Baji Rao was forced to deliver him to the British who imprisoned him. Later Trimbakji managed to escape, while the Peshwa declined all knowledge of his whereabouts.

Baji Rao now augmented his armed forces. The British, suspicious of his true intent and in order to avert a military confrontation, forced him to sign the Treaty of Poona (q.v.) .Mountstuart Elphinstone (q.v.) stationed at the Peshwa's court, also made preparations as he found Maratha troops gathering near the capital . On 5 November 1817 his Residency was burnt down by Baji Rao's irate soldiers, a development that heralded the start of the Third Anglo-Maratha War (q.v.). After his defeat at Kirkee later the same day, the Peshwa fled from pillar to post while trying to rally Sindhia, Holkar and Bhonsle to his forlorn cause. The latter two responded but, in the absence of a joint plan, were each singly defeated.

Sardesai maintains that with the fall of Poona the result of the war became `a foregone conclusion', that all that remained was `to pursue the fugitive Peshwa and run him to ground', that even in flight (November 1817- May 1818) he did not fail to exhibit his inborn indecision and cowardice.'

Subsequently, the Peshwa's forces were worsted at Kopargaon and Asti and, by May 1818, Baji Rao, deserted by a large number of troops, was ready to surrender. Malcolm ((q.v.) dictated terms by which the Peshwa gave up in perpetuity for himself and his successors all `right, title and claim' to sovereign authority over the Maratha confederacy. He was escorted to Bithur, near Kanpur, which was to be his permanent place of residence, on a pension of Rs 8 lakhs annually. Although he had a large retinue of wives, no son survived Baji Rao. In 1827, he adopted Dhondo Panth , alias Nana Saheb and, subsequently, three more children--Dada Sahib, Bala Sahib and a daughter, Matia Bai. The British, however, were circumspect and kept a close watch on his activities through their Commissioner stationed at Bithur. A spate of rumours were always linked with his person, of intrigues and plots to restore in to the *Masnad*. A private firm even cheated him of a sizeable sum of money on the promise of helping him in his lost cause.

Contemporary Maratha accounts describe Baji Rao as handsome of person, a good speaker and intensely religious. Not without accomplishments in private life, his character was marked by an utter want of morality. In public life, even if his many faults are borne in mind, one cannot but feel that he was singularly unfortunate. In his early years he was ill-served by those around him; later, he was surrounded by a politically vicious atmosphere.

It would be unfair to hold Baji Rao solely responsible for the ruin of the great Maratha empire. Is decline had sent in before his time and it did not lie in him to arrest to decay. To be sure, after the treaty of Bessein, Baji Rao was like moving in a blind alley from which there seemed to be no escape. In the aftermath of this suicidal compact, British power and prestige took deep roots in the country and snowballed; by 1818, when sought to recover his author-

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ity, he confronted a superior enemy in a battle that had already been lost.

At Bithur, Sardesai has suggested, Baji Rao spent his life `in religious pursuits without apparent regret or compunction' at he loss of his power and position, or of the independence of the Marathi state. Gupta has expressed the view that even as a conspirator Baji Rao lacked initiative. In his `younger days he had hardly proved to be a leader of men and his life in confinement was not likely to bring about any change in his character. The last 35 years he passed in a backwater, cut off from the political issues of his time.'

It may be noted that when Baji Rao first began his life in exile the John Company had become the *dominant power* in India, and when he died, it was *the only power* that survived.

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Baji Rao, Balaji (1720 -- 1761)

Balaji was the a soldier by profession or inclination, but was fortunate in having capable generals who successfully executed his military policies.

Baji Rao, also known as Nana Sahib or Bala Rao Pandit Pradhan, Balaji succeeded his father, Baji Rao I, to the Peshwaship in June 1740. Nine years later, after the death of Shivaji's grandson, Shahu, he skilfully outmanoeuvered the rival factions, put Raja Ram in confinement and officially assumed control of the Maratha state. He was not a soldier by profession or inclination, but was fortunate in having capable generals who successfully executed his military policies.

After subjugating Bundelkhand and being formally invested as Deputy Governor of Malwa by the Mughal Emperor, Balaji concentrated his attention on exacting tribute from the Hindu and Muslim states of the south- Mysore, Bedmur, Shira, Savanur, etc. About the same time, Raghuji Bhonsle revived Maratha claims for *Chauth* in Bihar and Bengal, while Jayappa Sindhia and Malhar Rao Holkar, confiring themselves to the north, claimed *Chauth* and interfered actively in the internal affairs of various Rajput states.

Sardar Jang, Wazir at the Mughal court in Delhi, had called for Maratha help twice, in 1750 against the Pathans and two years later against Ahmad Shah Abdali. In return, he had promised Rs. 50 lakhs and the governorship of Agra and Ajmer to the Peshwa. Though the promise was not fulfilled, it whetted Maratha appetite and their ambition to extend their empire north wards. The Peshwa took advantage of Imad-ul-Mulk's support (the Marathas had helped him to power in 1754) to send an army under his brother Raghunath Rao a second time to gain their objective. The latter, after subjugating the Doab, proceeded to the Punjab where he defeated its Afghan Governor and established control at Lahore (1757). A year later, Dattaji Sindhia extended Maratha sway right up to Attock, replacing the Governor of the province by Sahaji Sindhia and Tukoji Holkar.

Notwithstanding these impressive, albeit superficial, military successes, Baji Rao was not a far-sighted statesman; in the result, he ignored many important development which were later to prove fatal to the Maratha cause. Thus, his critics point out, he lost sight of the ideal of *Hindu-pad-padshahi* and, instead of consolidating his power over the conquered territories through a sound system of administration, let organized plunder continue, a fact that helped in alienating both Hindu and Muslim rulers. Additionally, Maratha pre-occupations with the south came in the way of his taking a deeper interest in the activities of the generals who quarreled among themselves, alienated the Rajputs and the Jats by their high-handed behaviour and severely antagonised the Afghan and other Muslim chiefs by their continuous interference in the affairs of the Mughal court. He let his brother Raghunath Rao, an incompetent lad, command expeditions to the north which, besides incurring heavy expenditure, failed to consolidate the

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gains which the Peshwa had achieved earlier. Having incurred the wrath of the Abdali, he left an insufficient and unprepared Maratha force to contend with the hardy Afghans.

In 1759 Ahmad Shah Abdali recaptured the Punjab and marched to Delhi. Balaji dispatched a large force under Sadashiv Rao Bhau, who had just returned triumphant after defeating the Nizam's levies at Udaigiri. At the Third Battle of Panipat in January 1781 the Marathas suffered severe reverses, losing the cream of their soldiery on the battlefield. Unable to withstand the shock, the Peshwa died six months later (June 1761) at Poona.

After Shahu's death, the Peshwa had moved Maratha administration from Satara to Poona, thereby incurring the charge of usurpation agianst his master, the Chhatrapati. In the affairs of his own people, he could not compose the differences between Holkar and Sindhia and allowed them a free hand against the Rajputs who thereby became estranged. Nor was he able to rectify the mismanagement of Raghunath Rao. To crush Tulaji Angria, the naval Sardar, he called in the help of the British who, in retrospect, were to prove too strong for him and the Maratha state. Towards the end he lost control of affairs and died in a demented state, deeply mourning the deaths of Vishwas Rao, his won, and Bhausaheb, his brother, both worsted by the Abdali at Panipat.

A man of refined taste, Balaji was fond of leading a luxurious life and enjoyed splendour and the fine arts. In the bargain, the Maratha camp lost its original vitality and simplicity and fashioned itself after the enervating splendour of the imperial Mughal court. The public debt multiplied; at his death, it amounted to Rs 50 lakhs.

The Peshwa was nevertheless an expert in accounts and penmanship and attempted to exercise strict control over receipts and expenditure. Public servants were trained in a special institution of the secretariat called the *Phad*, where Nana Phadnis (q.v). too received his training. A contemporary, Sir Richard Temple, noted of the Peshwa: he allowed Maratha rule to continue to what it had been from the first, more an organization of plunder than a system of administration. Personally he was unscrupulous in this respect, morally inferior to his father and grandfather.'

Grant Duff is of the view that Balaji was a man of considerable political sagacity, polished manners and great address.

Dennis Kincaid noted that the Peshwa spent vast sums in attracting to Poona learned scholars, devout Brahmins and famous poets. He encouraged trade, built fountains, improved roads and created fresh *peths* or quarters in the towns.

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Bakhtiyar Kaki, Khwaja Kutb Al-Din (D. 1236)

Bakhtiyar Kaki was a leading sufi saint and the founder-figure of the Chishti affiliation in India.

Khwaja Kutb al-Din Bakhtiyar (Ahmad b. Musa al-Kaki al -Ushi) was a native of Ush, a town in eastern Farghana. The *Tadhkira* literature depicts him as the disciple of Mu'in al-Din Chishti (d. 634/1236), the founder-figure of the Chishti affiliation in India. The accounts disagree on whether the two contemporaries first met at Ush, or at Isfahan, or in the Sufi circle of Abu Hafs Umar al-Suhrawardi (d. 632/1234), or in the mosque of Abu'l-Layth al-Samarkandi at Baghdad. After years of wandering, Kutb al-din came to Multan early in the 7th/13th century during the rule of Nasir al-din Kabaca (d. 625/ 1228).

Farid-al-Din Mas'ud (d. 664/ 1265) sought his company, while Baba al-Din Zakariyya (d. 666/1268) seems to have encouraged his departure for Delhi. Kutb al-Din settled outside the walls of Delhi near the tank *haud-i-shamsi* during the reign of Iltutmish (607-33/1211-36),

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but declined the office of *Shaykh al-Islam* offered to him by the Sultan. Kutb-al-Din was well known for his Sufi Practice of listening to music (*sama*) and is said to have died during a *sama* performance on 14 Rabi I 633/27 November 1235. His tomb is in the vicinity of the Kutb Minar at Miharawli. The Kutb Minar completed by Iltutmish in 629/1229, is believed to derive its name from Kutb al-Din Bakhtiyar (not from Kutb al-din Aybak).

The Chishti affiliation venerates Kutb al-Din as one of the outstanding members of its founder generation in India, and records him in its silsila as the link between Mu'ln-al-Din and Farid al-Din.

Kutb al-Din is the alleged compiler of the apocryphal malfuzat of Mu'in al-Din, enttled *Dalil al'arifin* (Lucknow 1868), whereas his own sayings supposedly have been colected by Farid al-Din in the spurious *Fawaid al-Salikin* a more reliable source, however, appears to be the *Miftah al-talibin,* which was completed in the immediate circles of Kutb al-Dins associates at Dihli.

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Bakshi, Gulam Muhammad --

(See under Gulam Muhammad Bakshi)

Bakshi, Jagabandhu Bidyadhar (? -- 1829)

Bidyadhar Mahapatra was popularly known as Bakshi Jagabandhu. He occupies a high place in the history of Freedom Movement in Orissa as the leader of the Paik Rebellion of 1817.

Jagabandhu Bidyadhar Mahapatra Brahman Bhramarbar Ray, popularly known as Bakshi Jagabandhu, occupies a high place in the history of Freedom Movement in Orissa as the leader of the Paik Rebellion of 1817. He was born in the Bhoi family of Orissa and inherited the office of Bakshi, the military commander of the Raja of Khurda. The last ruler of Khurda, Mukunda Deb (1798-1817), had risen in revolt against the British during the early days of the British occupation of the Cuttack province wrested from the Marathas in 1803. The Raja was arrested and imprisoned and his Diwan Jayi Rajaguru was hanged.

In 1809 the Raja of Khurda was appointed superintendent of the Jagannath Temple at Puri, although his State was occupied by the British. The high-handedness of the British administration and economic exploitation gave rise to deep discontent among the people of the experiencely State of Khurda, which ultimately led to an armed revolt in 1817.

Jagabandhu was the hereditary owner of an estate known as Kila Rorang. Under the British administration he was suddenly deprived of his estate and all his representations went unheeded. Bakshi, now reduced to the status of a pauper, naturally came

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to nurse grievances against the British and wanted to organise an armed revolt. What precipitated matters was an attempt by the British Government to seize Jagabandhu on a charge of conspiracy with the Prandaris. Jagabandhu lost in revolt with the avowed purpose of expelling the British from Orissa and restoring the role of the Raja of Khurda. He appealed for assistance to the Gujarat Chiefs who held the Raja in high esteem and also to the Rajas of Kujang and Kanika.

The rebellion started in the last week of March 1817 when a band of 400 Kandh Chohars from the neighbouring Ghumsar territory entered Khurda and joined the Paiks led by Jagabandhu. With Khurda as the centre, the Paik Rebellion spread to Puri and other places. On 14 April 1817 Jagabandhu at the head of a force of 5000 occupied Puri and persuaded the reluctant Raja of Khurda to accept the leadership of the rebellion. As the rebels gained strength and occupied other places, the British administration collapsed temporarily. It was only at the end of May 1817 that Major General G. Martindell with the help of a strong infantry force was able to suppress the revolt.

Jagabandhu with some of his associates fled into the jungle in the territory of the Raja of Nayagarh and sporadic uprisings continued in Khurda till almost the end of the year. Jagabandhu could not be captured by the British force inspite of determined attempts to seize him. A proclamation of pardon had no effect on Jagabandhu who took shelter in the dense forest of Ghumsar (1820-21). From there he carried on raids into British territory from time to time.

In 1822, the Commissioner of Cuttack issued a proclamation offering not only a pardon to Jagabandhu but also a monthly pension if he surrendered and lived in the town of Cuttack. For 3 years it had no effect, but finally in consideration of the sufferings of his countrymen Jagabandhu surrendered himself on 27 May 1825. He remained at Cuttack with his family on a monthly pension of Rs. 150/- until his death on 24 January 1829. Thus ended the life of a patriot who had struggled to end the British occupation of Orissa and to restore the rule of the Raja of Khurda as the Gujarati ruler of Orissa. Jagabandhu tried to unite the native rulers in the region under a common standard and he even sought help from the Bhonsla Raja of Nagpur.

His power of delivering fiery speeches, organising ability, indomitable courage and determination gave special importance to the Paik rebellion in the history of freedom movement in Orissa. Although the rebellion did not succeed, it opened the eyes of the British administrators to the legitimate grievances of the people. The Bakshi Jagabandhu Bidyadhar College at Bhubaneswar stands as a fitting monument to the heroism and sacrifice of the great leader.

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Bakshi, Padumlal Punnalal (1894 -- 1947)

Padumlal Bakshi, was born at Khairagarh (M.P.) in 1894, gave an impetus to the newly rising trend of neo-romanticism in Hindi literature.

Shri Padumlal Bakshi, was born in 1894 at Khairagarh (then a Princely State, now included in M.P.) in a family, which had a literary tradition. His father Shri Punnalal Bakshi was a poet and even his mother was deeply interested in Hindi literature. His grandfather, Shri Umrao Bakshi was a well-known poet of Chhattisgarh area. Thus, young Padumlal Bakshi was nurtured in a literary atmosphere, which had an abiding influence in shaping his personality.

He was educated at Khairagarh School. During the early period of his education, he was admonished in 1907 by the then Headmaster, Pandit Ravishankar Shukla, (who later became Chief Minister of M.P.) for irregularity of attendance. As a student, he developed greater interest for Hindi literature. His first short story was published in 1911 in the *Hitakarini* magazine of Jabalpur. From this time onwards his writings were continuously published in the *Hitakarini, Sharda* and other literary magazines.

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After passing the High School examination Shri Bakshi joined the Central Hindu College, Banaras. During this period of his college life he made an extensive study of English literature and also learnt Bengali. He translated a Bengali story of Rabindranath Tagore and also published a Hindi translation of two short plays of Mater link, entitled sister Breetus, and 'Useless Deliverance'. During the same period a few of his articles were published in the *Saraswati*, a reputed Hindi Monthly, edited by Pandit Mahavir Prasad Dwivedi who was much impressed by this young writer. After graduation Shri Bakshi was appointed as a teacher in State High School, Rajnandgaon in 1915 and worked there upto 1920.

In 1920, he joined as Sub-Editor of *Saraswati* at Prayag. In 1921 when Pandit Mahavir Prasad Dwivedi, a stalwart of Hindi literature, and Editor of *Saraswati* retired, Shri Padumlal Punnalal Bakshi succeeded him as Editor. This appointment of a not so well-known young man of twenty-six created consternation in the literary circles. However, Shri Bakshi took up this challenging job and spared no efforts to maintain the high standard of the magazine. As Editor, he gave an impetus to the newly rising trend of 'Chhyavad' or neo-romanticism in Hindi literature. He published the poems of Sumitranadan Pant, who was then starting his poetic career. He also encouraged other young authors to write original short--stories. He himself wrote a number of short stories.

Shri Bakshi also gave a new direction to the art of literary criticism in Hindi, by a wider adoption of western norms of literary criticism and appreciation. His critical writing on the growth and development of Hindi literature reflected this new style of literary criticism. In 1929 Shri Bakshi resigned from the Editorship of *Saraswati* and went back to teaching work at Rajanandagaon. During these nine years Shri Bakshi had established the reputation as a journalist, short-story writer, essayist and literary critic of higher order.

From 1929 to 1934 Shri Padumlal Bakshi worked as a teacher at Rajanandgaon and Kanker. From 1935 to 1949 he worked as a teacher of English in Victoria High School, Khairagarh. In 1947, on the emergence of India's independence the Princely states including Khairagarh, were merged with Madhya Pradesh State. This created some technical difficulties about his service in the new State, so he voluntarily relinquished his teacher's job in 1949. After this he worked as tutor to the princesses of Khairagarh upto 1957. From 1952 to 1956 he also worked as Editor of *Saraswati* though he continued to stay at Khairagarh.

During the entire period from 1931 to 1957 Shri Bakshi continued his literary work without any break. His essays, short stories, and other literary articles appeared regularly in literary magazines. A large number of his works which included collections of short stories, essays, and writings on literary criticism were published during these years. Some of his well-known, works are mentioned below : *Collection of Short Stories* _ ''Jhalmals'', ''Kanak Rekha'' ''Katha Prasoon'', ''Bhola'' etc. *Collection of Essays*- ''Mera Priya Nibhandh'' ''Bikhre Panne'', ''Prabhandh Parijat''. ''Mera Desh'', ''Pradeep'' etc. Besides, there were other books containing his poems and writings of miscellaneous nature.

Shri Padumlal Punnalal was in the front-rank of Hindi prose writers of the period between 1930 and 1940. He was particularly well-known as an essayist and literary critic with a distinctive style of his own. He had also encouraged a number of young writers and poets by his affectionate guidance.

In recognition of his meritorious contribution to Hindi literature, degree of ''Sahitya-Vachaspati'' was conferred on him in 1940 by the Hindi Sahitya Sammelan of Prayag. In 1950 he was elected President of Madhya Pradesh Sahitya Sammelan. Shri Bakshi, however, always shunned honours and felicitations. He avoided all literary functions where he was asked to become the Chief Guest. D. Litt (*Hon. Causa*) was conferred on him by the University in 1916. In 1965, he was felicitated during the third session of Madhya Pradesh Hindi Sahitya Sammelan, held at Jabalpur, under the Presidentship of Pandit D.P. Mishra (Chief Minister of M.P.) for his meritorious services to Hindi literature. In 1968, he was honoured by the Government of M.P. and granted a financial assistance of Rs. 300 PM for life.

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When Shri Padumlal Punnalal Bakshi passed away at Raipur on 28 December. 1971, rich tributes were paid for his scholarly work and saintly qualities.

By his continuous writing of more than half a century, he contributed to enrich the Hindi literature, as an essayist, literary critic and short-story writer. As editor of *Saraswati* for more than a decade he also contributed to the growth of Hindi journalism.

As a teacher he was a living example of simple living and high thinking. He was always seen in his *Dhoti* and old fashioned *Kurta* and thus he tried to emulate the life of a real teacher according to Indian tradition.

Bakshiji was never associated in any way with the national movement; he was nevertheless a great lover of his country and its ancient heritage. Though Shri Bakshi achieved emirence as a literary figure and received highest honours for his work, in his memories he made it clear that he was writing in order to satisfy his own inner urge . We find in the personality a combination of saintliness with highest learning.

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Bakula, Kushok G. (1917 -- ·)

Kushok G. Bakula was born in the royal Buddhist family of Matho in Ladakh in May 1917. He is a scholar of Mahayana School of Buddhist thought.

Kushok G. Bakula, Head Lama of Ladakh, was born in May 1917, in the royal Buddhist family of Matho in Ladakh District of Jammu and Kashmir State. Soon after his birth he was declared an incarnate lama according to local religious beliefs. Kushok came under the full influence of Buddhist teachings and practices in his early childhood as he was brought up and trained as a lama. He received his education in monasteries. He spent fourteen years in Tibet for the study of Buddhism and obtained degree of :"Geshes Laramppa:", the highest degree in Buddhist study and metaphysics. From the distinguished monastery of Daspung in Tibet, he secured first position in order of merit.

According to Kushok; he joined politics in 1949 on the advice of Jawaharlal Nehru. As a spiritual and temporal leader of the region, he was considered its authentic voice. He became the President of the ruling National Conference of Leh from 1949 to 1955. But his relations with the then Chief Minister Shaikh Abdullah soon became strained. He publicly protested against what he called the Srinagar dominated administration and demanded right of self-determination for the Buddhists of Ladakh whom he called a separate nation.) *Amrita Bazar Patrika* Calcutta-March, 18, 1952.)

Kushok Bakula, however, reconciled himself to the successor State Government of Bakshi Ghulam Muhammad under whom he served as a Deputy Minister from 1957 to 1962. He was then promoted to the position of Minister of State which he held till 1967. He was also elected president of Ladakh District Congress Committee and was nominated as a member of the Executive Committee of Jammu and Kashmir Pradesh Congress Committee. He was elected unopposed to the Lok Sabha in 1967.

A dissent gradually started growing against his spiritual and temporal supremacy, first among Muslim of the region, who are mainly concentrated in its Kargil Tehsil and later among a section of educated Buddhists. He faced a connect for the Lok Sabha elections in 1972 but was able to retain the seat. He left Parliamentary career in 1977. In August 1978 he was appointed a Member of the Minorities Commission, set up by the Government of India.

As a leader of Ladakh and Minister of the State Government, Kushok has been associated with activities in the fields of development and social reforms, apart from religion, in the district of Ladakh. One of his important contributions is in the field of abolition

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of polyandry, widely prevalent in Ladakh. Though he has spent long years in politics, he did not distinguish himself as an outstanding parliamentarian or an administrator. Even as a politician he retained his traditional style; without fitting into modern categories of political ideologies. However, on issues concerning his community, he has often been outspoken. Otherwise he is a quiet person and leads a life of austerity and celibacy. Clad is saffron clothes, he leads a life in strict accordance with the traditional religious praetices of Ladakhi lamas.

Politics has never been whole-time interest of Kushok Bakula. Religious and meditational pursuits claim most of his time. He has been associated with a number of national and international institutions of the Buddhists. He founded the School of Buddhist Philosophy at Leh and is president of the Institute of Himalayan Border Areas. He is President of Ladakh Buddha Vihara, Delhi, President of Gompa Association, Ladakh; Member, Bharat-Bhutan Maitri Sangh; Member of the Managing Board of Namgyal Institute of Tibetology, Gangtok (Sikkim), Member of the Executive Committee of Asian Buddhist Peace Promoting Council, Member of World Buddhist Fellowship, Life Member of Maha Bodhi Society of India and was a Member of Jammu and Kashmir University Syndicate (from 1953 to 1967).

Kushok Bakula is a scholar of Mahayana School of Buddhist thought. He has written commentaries on a number of Buddhist scriptures in Tibetan language. The hobbies of Kushok Bakula include photography and archery. He also takes interest in the study of Tibetan and Hindi literature.

Kushok Bakula has travelled widely. He visited south eastern countries like Burma and Thailand as the leader of delegation of the World Fellowship of Congress ideals and hawked Khadi and Swadeshi goods in order to support himself. Yet he had a deep sense of dissatisfaction that he was not expressing himself fully. The souls led by the unknown hand of destiny always take strange but strong decisions which change their life's course. The adolescent Baliga sometime after leaving the school, suddenly left the parental home and town and reached Bombay. Bombay was an unknown land to him and little did he know that he was to play a significant role in the life of this metropolis in the next few decades. He continued his education there in the National High School and appeared for the matriculation examination of Gujarat Vidyapeeth. Thereafter, he joined the National Medical College which was not controlled by the provincial administration at the time. The days at the Medical College were most trying for him but he probed his mettle. He struggled hard and took to private tuitions and sold Khadi to meet his expenses and served as volunteer for the Congress true to his nationalist fervour.

His extraordinary intelligence and dexterity in surgical operations soon attrected the notice of his teachers and won their recognition and kudos. Dr. S.B. Deshmukh, one of the famous surgeons of his times, enthused and encouraged the budding surgeon (Baliga) to continue his medical education in England. With this mentors kind support he went to English and qualified himself as an F.R.C.S. in the shortest time--a testimony to his talent and commitment. Dr. T.M.A.Pai, who knew him so very well from far well as near, would always recollect what difficulties Baliga had to encounter in getting admission to the F.R.C.S. and how he convinced the committee of experts of his capabilities by sheer intellectual honesty and later by practical demonstration. Even in England, he continued his. Nationalistic activities and formed friendly associations for its furtherance.

On his return from England, Dr. Baliga with a deep sense of obligation worked with his benefactor Dr. Deshmukh. The youthful and yeomanly Doctor's professional career from now on (1932) was an unqualified success. He soon came to be acclaimed as one of the ablest surgeons in the country. Soon a large number of cases from all over the country flocked to his clinic. His patients included the big industrialists and princes as well as the poor and the humble. He loved his profession much but more was his love of the distressed and the destitute.

For the service of disabled and crippled he founded a Service Society. His professional charges were too high even for the rich but he treated the poor free. Some of his admirers aptly described him Bud-

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dhism and visited USSR as a leader of an Indian Buddhist delegation. The Government of India sponsored his visit to Tibet. Other countries he has visited include Japan, Nepal, Mongolia and Sir Lanka. During his visits abroad, he lectured on the teachings of Lord Buddha to distinguished audiences. By virtue of his scholarship and spiritual position, he is a well-known personality in India and the Buddhist world.

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Lokenath Bal born at Kunglay in February 1908, was a romantic revolutionary who passionately yearned for his country's freedom.

Lokenath Bal was born at Kunglay in Lushai Hill district in February 1908. The family came from Chittagong, and Lokenath passed his childhood in this district. His father Pran Krishna Bal, was a *Sheristadar*, and died in 1924. His elder brother, Bholanath Bal, was an employee in the Indian Railways. Lokenath grew up in a middle-class family, went to school, passed the Marticulation examination from Chittagong High School in 1925, and took the degree of B.A. from Chittagong College in 1929.

When he was a student in School, he came under the influence of the Bengal revolutionaries who had built up a strong secret centre in Chittagong. The leaders of the Chittagong group, Surya Sen, Ambika Chakrabarty, Ganesh Ghosh, Nirmal Sen and Ananta Singh, made a deep influence in his mind. Like many of his contemporaries, he read the works of Bankim and Vivekananda, the biographies of Mazzini and Garibaldi, and became a militant nationalist.

When he was a boy of sixteen, he joined the Chittagong group of revolutionaries and became a disciple of Surya Sen. It was a secret organization which worked mainly through clubs and student societies. Lokenath organized physical clubs, recruited, students, collected arms, and became a leader among his fellow students. The police kept a strong watch on his activities, and he was interned for four years (1925-28). In 1925 he took a prominent part in the procession which was brought out to observe the death of Jatin Das, the famous revolutionary who died while on hunger-strike in Jail. Meanwhile the Chitattagong group, which was mainly based on middle-class youth, had made its spectacular plan of liberating Chitattagong from British rule.

On April 18,1930, at about 9 O 'Clock in the evening Lokenath, with only half a dozen comrades, stormed A.F.I. headquarters and easily captured it. It was a surprise attack, and the British Officer could not put up any resistance. The armoury was seized. The revolutionaries found arms but could not locate the house where cartridges were kept, so that their plan of distributing arms among the Chittagong youth miscarried. Lokenath suffered a terrible disappointment.

With Surya Sen and others he took shelter in the Jalalabad hill. On April 22 "General Bal", as he was then called, led his comrades in the famous Jalalabad fight in which 12 revolutionaries, including his youngest brother Harigopal Bal (*alias Tegra*) and cousin Prabhas Bal, laid down their lives. The British forces could not capture the hill; Lokenath, alongwith his comrades, escaped from Chittagong and went underground. On 31 August he was arrested at Chandernagore which was then under French rule. He was given life-imprisonment and sent to the Andaman jail.

In 1946 the Andaman Prisoner's Repatriation Movement was launched in Bengal which received considerable popular support, and Lokenath and other Andaman prisoners were released. Coming out of Jail, he parted company with his former comrades-in-arms, and decided to join the Radical Democratic Party founded by M.N. Roy. When freedom came in 1947, Lokenath retired from political life and took a job in the Calcutta Corporation. The hero of Jalalabad subsequently became a follower of Mahatma Gandhi and joined the Congress. Lokenath died on 4 September 1964.

Fair, tall and handsome, Lokenath had a charming personality and easily attracted students. He was a romantic revolutionary who passionately yearned

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for his country's freedom. When the revolutionary movement failed, he searched in the long solitary years in the Andaman for a new philosophy of life which he ultimately found in Gandhism. Perhaps he became tired after living sixteen years in jail and gave up politics when India achieved independence.

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Bal Mukund (Bhai) (1891--1916)

Bal Mukund was born in Western Punjab in 1891. His constructive work among the Harijans impressed him with the widespread prevalence of economic and social injustice in society.

Bal Mukund was born in a Punjabi family of Western Punjab about the year 1891. His village (Keriala) was situated on the banks of the Banwha, a tributary of the river Jhelum (Teh. Chakwal). He was a cousin of the famous Arya Samaj and revolutionary leader Bhai Parmanand. Among his early ancestors was the fearless Bhai Matidas (Disciple of Guru Tegh Bahadur who had been buried alive by the orders of the Mughal Emperor Aurangzeb. Martyrdom was, perhaps, in his blood.

Bal Mukund fell in love with a beautiful girl named Ram Rahi and married her. On the day of her husband's execution, she sat quietly in her best ornaments and clothes, and passed into eternal rest. Both of them were cremated together.

The details of his academic carrier are not available. He had possibly obtained the Master of Arts degree. Alongwith other revolutionary members of his group, Bal Mukund came under the influence of such well-known patriots as Hardayal and Rashbehari. Bal Mukund, Avadh Behari and Dinanath learnt the technique of bomb-making from Rashbehari.

Bhai Bal Mukund was hardly twenty when he began life as a constructive worker under Lajpat Rai (1911). He dedicated himself to the cause of Harijan uplift. He assisted Lajpat Rai in establishing many schools for Harijan children in the Jullundur area.

Lajpat Rai could feel the spark in Bal Mukund's restless mind. He advised him not to be carried away by his emotions. He should keep away from the blaze and heat of day-to-day politics. But revolutionary ventures gripped the youth.

Bal Mukund's contact with Hardayal and Rashbehari proved momentous. He joined the circle of Delhi revolutionaries who were instrumental in throwing the bomb at Lord Hardinge in Chandni Chowk in the year 1912. He was hanged. Till his last moments in the jail he was instructing and educating the warders and prisoners. Before execution he recollected that his ancestor, Bhai Matidas, had given his life for religious freedom. He was likewise dying for his motherland.

Bhai Bal Mukund was a youngman of noble character and high principles. He engaged himself in the uplift of the poor, as an associate and disciple of Lajpat Rai. Undoubtedly, he proved himself equal to the exacting standards of character and devotion set by Lajpat Rai.

Bal Mukund was a youngman of twenty-two when the call of the motherland overtook him and put him on the path of martyrdom. He was twenty-five at the time of his execution. His constructive work among the Harijans impressed him with the widespread prevalence of economic and social injustice in society. His sensitive mind found the basic factor of India's political subjugation responsible for it. It was also very clear to him that the battle of Indian freedom could only be fought in the way of revolutionary violence.

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Bala, Nandakishor (1875 -- 1928)

Nandakishor Bala, born in the village Kusupur in Cuttack district in 1875, was an admirer of Indian culture, bereft of the existing social evils.

Nandakishor Bala was born on 22 July 1875 in the village Kusupur in Cuttack district. His ancestors who were related to the kings of Khurda settled down in this village about three centuries ago. His father was Bhajananda Jena. He was a Khetriya by caste. Nandakishor lost his mother Hiranmayee Devi while in his teens. His original name was Rasananda. But, when he was adopted by his aunt Janaki Devi, his name was changed to Nandakishor Bala.

He had his early education at Kusupur. He went to Cuttack after 1890 and passed the Entrance examination in 1897 from Cuttack Town School (Now renamed Bhaktamadhu Vidyapeeth). He took his B.A. from the Ravenshaw College, Cuttack. He later joined the David Hare Training College, Calcutta, from where he took his B.T. degree. He married Kokila Devi while a college student.

He had close personal relationship with most of the national leaders, great educationists, and famous writers and poets of his time. His contacts with Utkalamani Gapabandhu Das and Utkalagourab Madhusudan Das made him nationalistic in outlook. From the view-point of literature, he was influenced by the great Indian Classics, the Ramayana and the Mahabharata and also by the Oriya puranic literature. His range of study was very wide. He also drew inspiration from the Bible as well as from Shakespeare, Shelley, Byron, Keats, Dryden and Pope.

Nandakishor was a great social reformer. He condemned religious superstitions. He was strongly in favour of widow-remarriage, and opposed child-marriage. He hated caste-discriminations and untouchability as social vices. In one of his long poems, he sounded a note of warranting that caste distinctions would lead to the downfall of India. All the same, he was an admirer of Indian culture, bereft of the existing social evils. Under the influence of Madhusudan Rao, eminent poet and educationist, he embraced 'Brahma Dharma' and denounced idol worship. He was in favour of Western education for engendering the spirit of nationalism in the people and for the promotion of unity in India. He was invited by Lord Sinha, the then Governor of Bihar and Orissa, for discussion of some matters pertaining to the outset of study in schools and colleges. Nandakishor suggested the introduction of old Oriya literature into the courses of study and it was accepted.

Nandakishor contributed immensely to Oriya literature. He is commonly called the 'Palli Kavi' or the 'Rural poet'. He served as a teacher at Cuttack, Sambalpur and Balesore, Later, he became an Assistant Inspector of Schools. In 1909, he became Inspector of Schools in Puri District. Lastly, he was the Head Master of Balasore Zilla School. In 1927 he retired from service on health grounds. He died on 2 July 1928.

Nandakishor is widely known for his short poems, in which he has presented the countryside of Orissa colourfully and graphically. Some popular folk-songs current in the country-side have so tactfully been interwound with his original compositions that it is difficult even for the critical reader to discern his indebtedness to folle-poetry--an extraordinary distinction which not many in Orissa can claim of. His poetic creations are not merely pieces of art; they also constitute a strong prophylactic against pessimism. He has shown his talents also as a story-writer, an essayist and a powerful literary critic. In 1924 the title 'Rai Sahib' was conferred on him by the Government in recognition of his educational, social and literary contributions.

He supported and worked sincerely for achieving the objective of the Utkala Sammilani which was founded basically for the unification of the Oriya-speaking tracts. He had also the courage to criticise the British Government in those days, which constitutes a key to the assessment of his personality. He was in favour of democracy and representative from the government.

Like the other great leaders of Orissa in those days, Nandakishor advocated a two-fold course of action for his countrymen, viz. self-dedication for his

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upliftment of Orissa on the one hand and for the political emancipation of Mother India on the other. He was kind-hearted as open-minded. He was prepared to accept the best of the great writers of the world and worked hard through his creative contributions to raise the general standard of character of his people. His poems are full of humanistic ideas conducive to emotional enjoyment and intellectual appreciation as well. Among his principal literary works may be mentioned. 'Palli Chitra';, 'Sarmishtha', 'Janma Bhumi', 'Karma', 'Prabhat Sangita' and 'Swdhinata'.

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Balaji Vishwanath (D. 1720)

Truly called 'the second founder' of the Maratha state, Balaji brought order out of chaos, helped national interests and preserved the unity of the state.

A Brahmin *Kulkarni*, and hereditary *Deshmukh* of Shriwaradhan in the Konkan, Balaji Vishwanath's original name was Bhario Pant Pingle. From the outset he had been a steadfast supporter of Raja Shahu, the latter too, after gaining authority, appointed him his Peshwa (Prime Minister) in November 1713. Earlier, the family had left the Konkan and migrated to Maratha country, allegedly because of troubles with the Sidi rulers of Janjira. Bhairo Pant's native cleverness, his experience as a revenue officer and pleasant manners brought him immediate employment and secured his advancement. He had been *sarsubahdar* of Poona division since 1696 and of the Daulatabad division from 1704 onwards, both tension-ridden areas with parallel Mughal-Maratha governance. In as much as he had worked successfully as *subhadar*, administrator and revenue collector in Poona and Aurangabad districts in Raja Ram's difficult times, he doubtless was *au fait* with the currents and cross-currents of Mughal-Maratha politics as well as leading personalities in both camps.

Since Shahu's return to the Deccan, Balaji had faithfully followed his fortunes and in furthering them shown great organizing capacity and skill as mediator. It was his advocacy that had brought to Shahu's cause the overturn leader Dhanji Jadhav in 1907 and secured the Maratha chief his ancestral throne. By his alacrity, watchfulness and tact, 4 years later he had foiled Chandrasen's conspiracy and thereby helped defeat Shahu's rivals. By winning Krishna Rao Khatavkar in battle, he had taught a stern lesson to the rebels. No wonder, Shahu was convinced that Balaji was the one man who could safeguard his interests and bring order out of chaos. Later, the Peshwa was able to conciliate Kanhoji Angria, the great naval commander who had initially inclined towards Tara Bai (q.v.) the widow of Raja Ram.

In his handling of the Nizam-ul-Mulk (q.v.) the Peshwa was equally successful. A number of indecisive actions were fought (1912-14) as a result of which the Nizam must have come to the conclusion that a settlement with the Marathas sub-served his own interests. In the end, he withdrew his troops from Poona district and repaired to Hyderabad.

The high water-mark of Balaji's achievement was his treaty with Hussain Ali, one of the Saiyad brothers (q.v.), who had, in 1715, been transferred to the Deccan in place of the Nizam-ul-Mulk. A pragmatist, Husain Ali soon concluded that a *modus vivendi* had to be worked out with raja Shahu and his Peshwa. With great patience he brought a settlement grating the Maratha ruler the rights of *chauth and Sardeshmukhi* in the 6 provinces of Aurangabad, Berar, Khandesh, Bidar, Golconda and Bijapur. In return, the Marathas were to maintain 15,000 troops with the Mughal *subhadar* to aid the emperor, pay him 10% of the annual income from *sardeshmukhi,*

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swear loyalty to the imperial cause and, in lieu of the *Swaraj* for old territory, pay an annual tribute of Rs 10 lakhs.

Convinced that the agreement was tantamount to a complete abdication of his authority, the Mughal emperor, Farrukh Siyar (q.v.) refused to ratify it. Apart from the emperors's recalcitrance in his particular instance, the Saiyad brothers who were far from happy with his unending intrigues against their authority struck, had him dispensed and killed. A puppet ruler, Rafi-ud-Darjat, was installed in his place. The latter ratified the treaty with Raja Shahu by two or perhaps three imperial *firmans,* variously dated between 3 and 24 March (1719). No sooner were these ready to hand, than the Peshwa, who had accompanied Hussain Ali to the Capital, returned home in great triumph. Additionally, the mother and wife of the Maratha ruler were released and allowed to accompany the Peshwa. Raja Shahu's authority, it was evident, was now accepted by the Mughal emperor, a fact that gave Shahu a distinct advantage over his political rivals.

There was no dearth of critics who pointed out that the Peshwa's treaty was a retrograde step, that while the great Shivaji (1627-80) had fought for an independent Maratha state, his grandson (acting on the advice of his Peshwa) `threw away the jewel of liberty' and accepted, in exchange `the bandage of Mughal slavery Apologists however, maintain that, display as realists, the Maratha state had grabled true political authority, leaving `ostentatious deeply' to Aurangzeb's effete successors.

With the death of the last great Mughal emperor (1707) and the withdrawal of the Mughal armies from the Deccan, a sea-change had come over the political landscape, *Inter alia*, the stark divergence between the interests of the Maratha Sardars and the Maratha peasantry was there for all to see. Intent on personal gain and plunder, the Sardars refused to subordinate their selfish, individual gains to the larger national good, thereby making the re-establishment of a centralized administrative system impossible. Balaji Vishwanth who, in 1791, effected a complex revenue division between Shahu and his Sardars institutionalized the new arrangements. Broadly, what he sought to do was to place on the Maratha Sardars the entire responsibility for the collection of *Chauth* and *Sardeshmukhi* with a fixed share (*Sardeshmukhi* plus 34% of the *chauth*) for the Raja. In the result, the latter was tc become largely dependent upon his Sardars for his finances.

Not was the all, inside Maharashtra, care was taken to divide the responsibility for the collection of *Chauth and Sardeshmukhi* in such a manner that no individual Maratha Sardar could easily dominate a large, compact area. At the same time (in Maharashtra itself), the semblance of a centralized system of administration under the care and supervision of the Peshwa was kept up.

An important line of criticism against Balaji holds that he undermined the monarchical order, buttressed the authority of local chieftains such as the Bhonsles of Nagpur and the Angrias in the Konkan, that, in due course, the latter paid scant attention to the dictates of central authority. Here, it has been suggested, was the beginning of he jagir system or feudalization of the Maratha state which, even though responsible for the speedy expansion of its power base, at the same time led to its rapid dissolution. This was a clear departure from the great Shivaji., putting the gears in reverse. Balaji had now substituted for the autocracy of the sovereign, the authority of the Maratha confederacy.

The Peshwa's apologists point out that as a practitioner of *Realpolitik*, Balaji realized that Shahu lacked both commanding talents and energy', that to plug the void he had perforce to conjure the support of the common people, of the peasants as well as the shoulders, as against the warlords. With a view to harnessing their energies to a great purpose, he had in the bargain, compromised royal authority. In the result, he was able to build a solid base for a Maratha confederacy.

It is said that Balaji could ride a horse with difficulty and was not gifted with soldierly talent. He was one of the few characters in the India of that era who reached a high position *without* being a soldier. A reputable British historian maintains that Balaji Vishwanth had a calm comprehensive and command-

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ing intellect, an imaginative and aspiring disposition and an aptitude for ruling rude nature by moral force, a genius for diplomatic combinations, and a mastery of finance,

Truly called 'the second founder' of the Maratha state, Balaji brought `order out of chaos, helped national interests and preserved the unity of the state'. His greatness has been dimmed by the brilliant victories of his son and successor. All the same, his brief tenure would appear to mark the transition from the royal period to the age of the Peshwas and ushers in a new era in Maratha history. From now on, the feeble successors of Shivaji fade into insignificance, while the reins of government pass into the hands of their able Prime Ministers who were to direct the course of Maratha polity for nearly a hundred years.

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Balasaheb --

(See under Pant, Bhavanrao Shrinivasrao)

Balashri, Gautami (1st. Century A.D.)

Gautami Balashri was mother of the famous Satavahan King Raja Raja. Known after her as Gautamiputra who routed out the foreign invaders-Sakas, Yavanas, Pallavas. She was famous in her own right, especially for her administrative capabilities.

Gautami was born of Brahmin parents. Her original name was Devi Balashri. But when she grew up she was married to Satakarni, a Kshatriya king, of the Satavahan a dynasty that ruled the western coast. In 72 AD Satakarni died and Gautamiputra ascended the throne. Under the guidance of his mother, within about two decades Gautamiputra not only consolidated his position, but also threw out the foreigners. He expanded his empire from shore to shore.

In 95 A.D., Gautamiputra also passed away leaving behind his wife, young children and mother. The queen and the princes being young, the burden of the empire now fell on Balashri. She stood upto this situation boldly. She secured the empire from the enemies and carried out the administration to the satisfaction of the subjects. When the grandson came of age, she handed over the state to him. Yet the memory of the son always haunted Balashri and in 115 A D she inscribed her son's exploits in what is now known as the Nasik Prashasti. The inscription engraved after Gautamiputra' death in the nineteenth year of his son and successor Pulamayi II had been described as 'the funeral oration of a discountable mother.'

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Balga, Dr. Anappa Vithal (1903 -- 1964)

Dr. Balga, born in Kalyanpur in 1903, had keen interest in developing a socialist forum and associated with it, a free and fairless press.

Dr. A. V. Balga belonged to that band of persons whose time and energies, professional achievements and acquisitions, knowledge and fame were infused by patriotic fervour, humanistic aspirations and indisputable professional ethics. A few medical men were drawn into the Freedom Movement and some among them like B.C. Roy, Dr. Hardikar, Dr. Jeevaraj Mehta and Dr. T.M.A. Pai played a notable role in post independence India. To this illustrious class of nationalist leadership and upholders of human fellowship does Dr. A.V. Balga belong.

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A.V. Balga was born in a respectable family of Gowd Saraswats on 26 April, 1903 in Kalyanpur village in Udupi taluka, the abode of a great religious leader, Shri Madhavacharya. He had his early education in his native village, Udupi. The family could not afford him an unfettered education. Even as a lad he was moved by the spirit of the early nationalists. He cultivated qualities of self- reliance for his own purposes and service to his class mates. In school studies he always showed excellence and won the admiration and esteem of his teachers. While yet in the High School, in 1920 he heard the call of Gandhiji to students to partake in the Civil Disobedience Movement. The young and fervent Balga responded truly to this call and came out of school and plunged into the struggle for freedom.

He devoted himself to the propagation of the idea that he was a richman's Robindhood. With all this is own life style continued to be simple and austere as of his student days.

Ever since he joined in 1933 as a professor in K.E.M. College, Dr. Baliga continued as an Honorary Professor in the Bombay Medical College till he breathed his last. His love for learning took him to innumerable medical conferences and seminars both national and international.

His association with several bodies of the University of Bombay was long and rewarding. His views in the Academic Council etc. were heard and treated with utmost respect. Dr. Baliga's humanistic ideal and the memory of his own struggling student days naturally led him to associate himself with the founding of a new college, or assisting them generously with funds. Any educational cause in any part of the country would receive his spontaneous munificence. He established the G.S.B. Scholarship League in Bombay for poor students. He liberally helped the Manipal institutions and the Bombay colleges. However, it is in founding and fostering an educational complex in Kumta, a rural township in North Kanara, in 1949 that Baliga played "the role of destiny" as well observed by late principal L.S. Kamat in his reminiscence. Balga put north Kanara on the educational map of the State by being instrumental in founding the first centre of higher learning, Kanara College, in the district in 1949. It was his desire to develop Kumta into a 'Manipal' of North Kanara.

It is but fair to mention his noble wife Shrimati Kamala Baliga who ungrudgingly supported him in all these acts of unreserved charity. She continued the tradition of her husband and gave found freely to the Manipal Hospital. The Educational college at Kumta also bears her name for the funds received from her trust.

Dr. Baliga evinced keen interest in developing a socialist forum and associated with it, a free and fairless press. He gave timely financial support to the *Free Press Journal* when it faced acute difficulty. However, it is the association with *Link and Patriot* that will be cherished for long.

Dr. Baliga's interest in politics was sincere and selfless. This of course was the passion of his boyhood. Neither his love of power and profit lured him into politics, nor corrupted him when he was in it directly. During the Quit India Movement in 1942 he supported the struggle in numerous ways. It is his association at this time with Jaya Prakash Narain, Achyuttha Patawardhan, Mrs. Aruna Asaf Ali, Ashok Metha and others that confirmed his socialistic convictions without forsaking the Congress tenets.

He formally joined the Congress in 1957 and this was enthusiastically received in the party circles. His finest hour was in 1962 when he took the Congress to victory in Bombay north Lok Sabha elections. Sir V.K. Krishna Menon was returned in one of the severest election battles. With his suave manners and known indifference to power, Dr. Baliga could cultivate genuine friendship and regard with the leaders of the day. He enjoyed the confidence of Pandit Nehru and was consulted on relationships with USSR and China. He believed that the estranged relations between India and China could be restored to normalcy if certain misgivings on either side could be removed. He was at it in his last days.

In July 1951 Dr. Baliga at the invitation of the Soviet Peace Council visited USSR with a band of progressive youths, artists and scientists. He made a number of visits to Soviet Union thereafter. The Indo-Soviet Cultural Organisation initiated and tended by

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him has stood the test of time. For well over three decades it has erected many arches of mutual understanding between the two people. In some respects the I S C U S could be compared to the India League in England in the cause of Indian independence.

In the political parlance of the day he was sometimes described as a 'leftist', 'a fellow traveller' 'a communist' etc. But these did not detract him from socialistic creed based on his deep humanism.

In may 1964 the Doctor went to Vienna to attend a surgeons' conference. From Vienna he went to London. Here he fell a victim to a massive heart attack on 19 May, 1964 at the age of sixty-one. The body was flown to Bombay and the grief-struck citizens paid their last respect to the noble soul amidst the chanting of the *Bhagwadgita*. A befitting tribute to a soul that had no taint of selfishness and egoism and had lived up to the Gita ideal of 'tyaga' and 'nishkarma'. The whole nation ever remembers him with gratitude for his uncanny surgical skill, humanity and humiliity and service to the cause of international understanding.

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Balukala Kanitkar --

(See under Kanitkar, Gajanan Narayan)

Balusu Sambamurti --

(See under Sambamurti Balusu)

Balwant Singh, Bhai (1882 -- 1917)

Balwant Singh, born at Khurdpur, in Jullundhar district in 1882, was arrested on a charge of conspiracy to overthrow the British rule and sentenced to death and his property confiscated.

Bhai Balwant Singh was born in 16 September 1882 in the village of Khurdpur, District Jullundhar. His father Sardar Budh Singh, a Jat Sikh, was well-to-do and influential. Balwant Singh received instructions in the Sikh scriptures in his early life. He studied only up to the middle standard in the district Bernacular Middle School, Adampur. His first marriage was when he was still at school. After the death of his first wife he married again; the name of his second wife was Bibi Kartar Kaur. The most notable influence on his mind in his early youth was that of Sant Karim Singh who instilled a deep religious devotion in him.

Balwant Singh joined the army after leaving school and was attached to the Sikh Regiment, Platoon No. 36, where he rose to the position of a Lance Naik. After nearly 10 years in the army he resigned in December 1905, in order to devote himself to religious pursuits. Even while he was in the army, his religious devotion earned him the name of 'Padri-General'.

After leaving the army Balwant Singh for a time became almost a recluse and led an ascetic life before he went to Canada. He came in close contact with some of the Indians settled in Canada like Bhai Bhag Singh, Sundar Singh and Arjun Singh and through them came to have a close association with the Ghadar Babas. This opened a new career for him and enabled him to make his greatest contribution to the Freedom Movement in India. During the period 1908-15, he worked untiringly for improving the conditions of Indian settlers in Canada and U.S.A. and when he failed to get any redress by constitutional means, he realised that his objective could not be achieved until India was freed. This inevitably drew him into the revolutionary politics in India during the First World War, leading him to make the supreme sacrifice in March 1927 when he was hanged.

Balwant Singh left India in April 1906 and reached Vancouver in June via Hong Kong. From there he went to California in February 1909 to preach religion. He came back to India in December 1910 for

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a few months and went to Hong Kong in July 1911. He was back to Canada in January 1912. Deeply moved by the conditions of the Indian settlers in Canada mainly because of racial discrimination, he organised a deputation to England in March 1913 to plead the cause of the Indian settlers with the British Government. He was accompanied by Nand Singh and Narain Singh. Failing to get any justice, he came with the deputation to India not only to plead with the Government of India, but also to rouse the sentiments of the people in India, particularly in Punjab, against the racial discrimination practised in Canada. He addressed a number of meetings and delivered an openly seditious speech at Bradlaugh Hall, Lahore, on 28 August 1913. He was described as a trouble shooter by the Punjab authorities.

Michael O' Dawyer wrote in his "India as I Knew It" about the delegation led by Balwant Singh; "A year later (1915) after the Ghadar Party storm had burst over the province, it was discovered that those three men had actively, but secretly been spreading sedition in the Punjab. .....Their ostensible object was to arouse public opinion in India to the hardship of the Canadian immigration laws....but after a time the tone of these meetings changed ..... the speeches became meaning and inflammatory."

In April 1914 he returned to Canada via Hong Kong and was one of the organisers of the 'Komagata Maru' attempt to land a large number of Indian settlers in Canada. He was a prominent member of the Ghadar party. He visited Shanghai, Siam and Bangkok in 1915 for secret revolutionary movement and was possibly connected with the Germans in the Far East. The 'Komagata Maru' incident sparked off violent disturbances in several parts of India.

Bhai Balwant Singh was finally arrested on a charge of conspiracy to overthrow the British rule. He was tried by the Lahore conspiracy Case (Second Supplementary) Tribunal. He was sentenced to death and his property confiscated. The judgement recorded; " We have in the accused one of the ring leaders of the mutiny in Canada, a man who by his position there, has drawn others to crime, to mutiny and murder. He is one of the chief instigators and he deserves no less a punishment than those who have obeyed his behests." Now direct conclusive evidence was found against him and yet the judgement stated. "The evidence which we believe shows that the accused was associated with the advocates of forces and giving his countenance, silently no doubt as yet, to one of the worst elements of the Ghadar Party,"

In his early career in Canada and U.S.A., Balwant Singh devoted himself to the uplift of the Indian settlers. At Vancouver and elsewhere he held weekly meetings and discussed social problems. He preached against the evils of excessive drinking which he found among the Sikhs in America. Because of his religious devotion he was appointed 'Granthi' (Head Priest) of the Sikh Gurdwara at Vancouver. An orthodox Sikh, he refused to shave off his beard despite the risk of arrest on the American border in 1914. When he first went to Canada, the Indians had no place to cremate their dead. He collected money to construct a proper cemetery. He was also in charge of providing food and other necessaries to the passengers of the 'Komagata Maru'.

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Banabhatta (7th Century A.D.)

Banabhatta was a court poet and a great writer of romantic prose which he considered no way inferior to verse.

Bana was born of Chitrabhanu and Rajadevi at Prithukuta on the banks of the Sone in Bihar. While he was just a child he lost his mother and was brought up by his father Chitrabhanu. Bana showed deep

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interest in Sanskrit and acquired a fair knowledge of it. And when he was not yet 15, another tragedy befell-his father died . This changed the course of his life. From learning he deviated to vagrancy; instead of abiding by discipline he turned obstinate and disobedient. He fell into bad company and went about travelling. That reckless spirit brought young Bana much infamy. But the wanderlust added to the richness of his experience, imagination and knowledge of ways of the world. These he later fruitfully utilized in his descriptions.

Wide travels enlarged the number of his acquaintances, and the acquaintances often turned into friends. In time he developed a wide circle, ranging from princes to paupers. He had impressed prince Krishna. brother of Harsha, by his youthfulness and the prince introduced the young man to the king. Bana grasped the opportunity. Turning inward he repented his past conduct and started a new and righteous life. In time he found the kings' favour and Bana grew to be a friend and confidant of the king. Of Harsha's patronage Bana spoke in grateful praise.

Harsha's favour also roused the muse lying dormant in Bana and for the subject and the theme he took the King's life. The *Harshacharita* was the result. It brought him recognition and confidence. The Harshacharita is a mixture of poetry and history. It contains exquisite expressions, unusual play on words, including puns, rich sentiments, vast description of human situations and of nature. Bana is a master in describing personalities. He has wit, his pictures and similes are poetically fashioned without being artificial. His language is elegant. The Harshacharita is a rich source for information about customs, religious conditions, sects, rites, astrology, omens , protective means for the king, and the court life. Here is an example of his descriptive talent:

A prince having no pride, a Brahmin not seeking any gain, a sage who does not get angry, a monkey that is not unsteady, a poet who has no jealousy, a trader who is not a thief, a husband who is not vindicative, a nobleman who is not poor, a wealthy person who is not wicked, a niggard who is not a thorn on one's side, a hunter who is not for servant who is happy, a gambler who is grateful, a mendicant who is not ravenous, a slave who gives friendly advice, a minister who speaks the truth, a king's son who is not discourteous, (It would be rare to find).

Bana next thought of another work that might fetch him everlasting fame. The result of this redoubled vigour was the *Kadambari* which remains even today an admirable monument of literary art. It describes love and quiet in contrast to the pathos that marked the *Harshacharita*. It is said that before Bana could complete the *Kadambari*, he passed away. The work was completed by his son.

The plot of the *Kadambari* is quite ingenious and Bana handled it with deftness. Its development and characterisation are consistent and the narrative is realistic and masterly. Bana's observation is keen and delineation life-like. He possessed the power of describing the inexpressible and dealt so with the delicate shades of grief, fear, joy, and courage. He deals with love in a natural way. Bana's genius is realistic and the age prose shape and colour.

Bana has been criticised for being artifical in his writings, for his style being ornate and redundant, learned but extravagant, charming but laborious. Some say that his puns are farfetched, similes too many and too often used. The panegyric description of Bana's first sight of Harsha is conveyed in one sentence only but that covers ten pages. It appears that Bana makes conscious search for double meaning for obscure words and overloads single words with long epithets which mar his poetic art.

These shortcomings no doubt exit. but considering the period he wrote in, he is one of the greatest prose-writers of India. Here is a specimen of his prose which gives a glimpse of his quality:

Beware of Lakshmi (Goddess of Wealth), my son! She is fickle and her ways are but little understood. When acquired she is hard to keep. Even though held fast by the cords of heroism, she escapes. Though guarded by elephants, she flees away. She does not regard race, she does not follow the fortune of a family, does not consider character, does not count intelligence, does not court righteous, does not honour generosity. She had no use for sacred learning, she does not understand truth, she does not value

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discrimination. Like the hazy outline of an aerial city, she vanishes as soon as we look upon her, she dwells on the edge of sword, as if perpetually engaged in learning cruelty. Like a creeper, she is a parasite; like a river; she is full of bubbles, like the sun's rays on a cloudy day, she rests now on one thing and now on another. She regards the vertuous as impure, she despises the lofty as unpropitious, she looks upon the gentle as worthless.

She avoids a hero like a thorn, leaps over a courteous man as if he were a snake, shuns the giver of charities as a nightmare. She keeps away from the temperate and mocks at the wise. Her ways are full of jugglery and contradiction. Though creating a fever, she also produces a child; though rising from water she increases thrust; though of unearthly mould she is invisible; though attached to the highest, she really loves only the base. For the poisonous weeds of desire she is like a fostering shower; for the deer of the senses, she is like a hunter's alluring song; for the picture of virtue she is like a polluting cloud of smoke.

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Banaji, Framji Cowasji (1767 -- 1851)

Cowasji Banaji, born in Bombay in 1767, was a prosperous Parsi businessman. His social attitudes were in advance of his times.

The Banaji family hailed from Bhagwadandi village near Surat. Cowasji Banaji was a prosperous Parsi businessman. His son Framji was born in 1767 at Bombay and had his primary education in 'Mehtaji's school' and was taught English by a private tutor. A businessman with varied interests, he became one of the greatest ship-owners of his day, and his ships touched distant ports in the East and the West. In 1796 and 1798 he visited China. He looked on business as a national service which helped to improve India's economic condition. He also encouraged and participated in many of the early economic enterprises. He was the only Indian to purchase shares of the Great Indian Peninsular Railway Company and was an active member of the Board of the Bank of Bombay and of the Chamber of Commerce established in Bombay in 1836. The introduction of gas lights and water-mains in Bombay owed much to him.

Education and social reforms were close to his heart. He took the initiative in establishing the Elphinstone Institute, the Grant Medical College and the Agra-Horticultural Society. In 1820, He was appointed a member of the Board of the Native School Books and School Society; in 1827 he founded the Anglo-Gujarati School-the Native Education Society- and served on its Board of Directors for 27 years. In 1836, he started Zaud School for religious training of Parsi youths. In 1841, he was elected a member of the Board of Education, Bombay Presidency, fitting recognition of his devotion to education.

His social attitudes were in advance of his times. He was the first to educate the girls of his family despite opposition from his community. As they grew up, they enjoyed more freedom that other women; they were also the first women to go abroad. This, indeed was a revolution. He was elected a member of the Paris Panchayat in 1818 and three years later became its Trustee. As such he demanded a ban on *nautch-girl* parties and opposed legitimations of children born out of wedlock.

A great philanthropist, he builts schools, temples and houses for pilgrims. He organised famine relief, and developed the Powai Estate of eight villages, sinking wells, paving roads and building houses. The Governor of Bombay called him "Lord Leicester of Western India". Of simple habits, Banaji used his wealth for social good.

Although his forte was education and social work, he was not uninterested in politics. He demanded increasing association of Indians in administration. In 1829 he led in requisitioning the House of Commons to admit Indians to the Grand Jury, to the office of Justice of peace and other administrative

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posts. He was made the first Justice of Peace in Bombay in 1834.

He left his impression on many institutions and public life in Bombay. His death in 12 February 1851 was deeply mourned by the Hindus, Muslims, Christians and Parsis. As a token of their gratitude, the people of Bombay raised the Gramji Cowasji Institute in his memory.

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Bandyopadhyaya, Aseshchandra (1920 --)

Ramprasanna Bandhopadhyaya, born in 1920 in Bishnupur, is a great musician of modern India.

Sri Aseshchandra Bandhopadhyaya, fourth and youngest son of Ramprasanna Bandyopadhoaya, was born on 16 December, 1920 in Bishnupur, Bankura. His father as well as his grandfather Anantalal were musicians. Anantalal's other two sons, Gopeswar and Surendranath were also great musicians. In fact the whole family was the bearer and propagator of the renowned Vishnupur Gharana,

Aseshchandra's musical training started under the guidance of his father in his very boyhood. According to the family tradition he had to learn the string instruments like *Sitar and Esraj* alongwith his vocal training.

At the age of nine his father expired. After that he had to spend a few years through much hardship. Then he came to Calcutta to take higher lessons in music from his uncle Gopeswar and Surendranath. He was married in the early twenties while he settled in Shantiniketan as a music trainer. He has two sons and four daughters, all of whom are well placed in life.

As stated earlier he was born in a family which is noted for its musical heritage. At first his father and later on, his uncles trained him in music. His family tradition made great impress on his mind about the classical music.

Aseshchandra took part in the All Bengal Music Competition in 1935 when he was only fifteen. Though he was in his teens he stood first in several branches of music, both vocal and instrumental. In 1936 he took part in the All-India Music Competition in Muzaffarpur and stood first in *Dhrupad and Sitar* and stood second in *Kheyal*. In 1937 at the age of seventeen he joined as a teacher of classical Indian music in the Sangeet Bhavana at Shantiniketan. Though he was appointed as a vocal music trainer, he practised intensely the instrumental music. In this period he came into contact with Rabindranath Tagore and took lesson in Rabindra Sangeet. This is a very memorable period in the artist's life. As and when required by the Sangeet Bhavana he acted as an accompanyist in instrument. The instruments which he used and taught in that period are mainly *Sitar and Esraj*.

After joining Visva-Bharati he used to get invitations in different music conferences to play *Sitar and Esraj*. In the Calcutta centre of All-India Radio he played *Sitar* in the earlier period. But later his fame as an *Esraj* player was established.

Aseshchandra's association with Shantiniketan is nearing forty-five years. When in his teens he first came to Shantiniketan Rabindranath was impressed with his musical talent. In Tagore's dance dramas the *Esraj* plays of Aseshchandra. is a must. The Gramaphone Company of India has published a long play record (SEMGE 11012) of Esraj Plays of Aseshchandra. His personal behaviour is refined and amiable. Loved by his followers, he also likes them. To his students and followers his guidance is invaluable. Shy in nature, he likes to avoid publicity. His personal dress is also very simple.

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Bandyopadhyaya, Bibhuti Bhusan (1894 -- 1950)

Bibhuti Bhusan Bandyopadhyaya, born in a Hindu Brahmin family in 12 September, 1894 was a leading Bengali novelist.

Bibhuti Bhusan Bandyopadhyaya, who ranks among the best Bengali novelists, was born in a Hindu Brahmin family in 12 September, 1894, at his maternal uncle's residence in Murtipur, a village near Kancharapara in West Bengal. His ancestors lived in the village Barrackpur, Bangaon, in Jessore, now in West Bengal. His grandfather Tarinicharan moved there finally from Panitor, a village in the district of 24- Parganas.

His father Mahananda Bandyopadhyaya Sastri was knowledgeable in Sanskrit as well as Ayurvedic medicine, of which his father and grandfather were regular practitioners, but spent his life as a professional Kathak or traditional story-teller. Moreover, he was a great lover of travelling. As a result, his family was put into great hardship, and Mrinalini Devi, his wife, three sons and two daughters, could hardly eke out a decent living with their meagre income. Mahananda died in 1914, when his eldest son Bibhuti Bhusan was a minor and a student of class VIII.

After his education at home and primary education at different pathasalas and schools, Bibhuti Bhusan aged fourteen was admitted to the Banagram High School in 1908, in class V. He had to walk a distance of six miles from home to come to the school. From here, he passed the Matriculation Examination in 1914, in the first division. Then as a student of the Ripon College, Calcutta, he passed the Intermediate Examination in the first division in 1916 and graduated with distinction in 1918. He entered the M.A. and the Law courses of the Calcutta University but had to discontinue his studies to join service.

Bibhuti Bhusan married Gouri Devi in 1917 and lost her the very next year. Her death made him inquisitive of occultism, which finally inspired him to write a novel *Debjan*. On December 3, 1940, he was married for the second time to Rama Devi (Kalyani) and their only son Taradas was born in 1947.

He started his carrier on 7 February, 1919, as a teacher of a Minor School at Jangipara, in Hooghly district. He left the school on 31 May, 1920 and joined the Harinabhi High School, Sonarpur, 24 Parganas on 21 June, 1920, where constant persuasion inspired him to write his first short story, *Upaksita*. He worked there till 17 July, 1922. Then for a period he was appointed to preach for the Gorakshani Sabha or the Society for the Protection of Cattle and travelled widely in Assam, Tripura, East Bengal (now Bangladesh) and in some areas of Burmah.

In 1923, he joined the Khelat Ghosh Estate, where he worked till 1942, successively, as a private tutor, private Secretary, Assistant manager to the Bhagalpur Cricle and a teacher of the Khelat Ghosh Memorial School. As the Assistant Manager of the Estate, he came close to nature and the rural life of Bihar and in a mood of quaint nostalgia started writing his master-piece, his maiden novel, *Pather Panchali*. In 1942 he returned to his village and spent the rest of his life there as a teacher of the Gopalnagar High School. He died on 1 December, 1950.

By nature, he was simple, generous and affectionate and preferred to think about God to get rid of the drudgery of the daily routine. Botany, Astronomy, Travel-books and the Oclultism were his favorite subjects. His father, the hobby was to collect books for him, instilled in him a thirst for knowledge. Inspite of his poverty, he subscribed for him *Bangabasi*, a

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popular Bengali journal, which was his main source of information in his boyhood.

He is credited with fifty published works. Of these seventeen were novels, twenty were volumes of short stories, seven of diaries and autobiographical sketches and the remainder travel books, a collection of essays, a Bengali version of Scott's *Ivanhoe* and life-sketch of Tomas Bata. Some of his notable novels are; Pather Panchali (1929), Aparajita (1932), Dristi *Pradip (1935), Aranyak (1939), Adarsa Hindu Hotel (1940), Bipiner Samsar (1941), Anubartan (1942), Debjan (1944), Kedar Raja (1945), Ichhamati (1950) and Asani Sanker (1959); the volumes of short-stories include : Meghamallar (1932), Mouriphul (1932), Jatra Badal (1934), Kinnardal (1938), Benigir Phulbari (1941), Nasabagata (1944), Talnabami (1944), Upal Khanda (1945), Bidhumastar (1945), Asdharan (1946), Mukhos O Mukhasri (1947), Kusal Pahari (1950), Anusandhan (1959) and Sulochana (1963).*

Pather Panchali which gave Bibhuti Bhushan his international reputation has been translated in different Indian languages as also in English and French. He won the 'Rabindra Puraskar' in 1951 for his novel, *Ichhamati*.

His fictions are to a great extent autobiographical, and he himself believed that only the genuine and convincing record of one's experience can make an authentic novel of value. He came very close to Nature and to the poor folk who lived in the lap of nature. His kinship with Nature and man is brilliantly depicted in his novels and short stories in a language which is lyrical, delicate, and surcharged with poetry. His approach is realistic but not critical as in Sarat Chandra nor are his characters idealized as in Rabindranath. Habits, customs, rites and rituals of Eastern India, however, little connection they have with plot, are presented in detail in his novels because to him no human experience was ever insignificant.

As such his novels may appear episodic and lacking in compactness of plots and seemingly artless in treatment. Humour, satire and politics are almost ignored, and sensual presentation of sex-life quite absent in his writings. When others were busy with problems of urban life he, a pantheist, turned his eyes to the wonder and beauty of nature; listened to the evening whispers of the ripple and held by his broad sympathy, trees, flowers and men all together. With the wishful gaze of a village-boy he saw both men and Nature, and the diction he used in his novels and stories is the diction of the natural speech. His art is most artless and is, therefore, most authentic. He is a classic already, and Satyajit Ray's film has only confirmed Bibhuti Bhushan's universal appeal audio-visually.

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Bandyopadhyay, Brajendra Nath (1891 -- 1952)

Brajendranath Bandyopadhyay, born at Kathgara Lane, Hoogly in 1891, has become an abiding name in the literary history of Bengal.

Brajendranath was born on 21 September, 1891 at Kathgara Lane, Hoogly. His father, Umeshchandra, a Tantric scholar died when he was only one year old and his mother, Hemangini Debi reared him upto twelve years of age when she also died prematurely. The Frail boy was next brought up by his elder brothers with great difficulty because of their small earnings. Pecuniary problems prevented him from pursuing higher studies and he read up to class X in the United Free Church Institution in Chinsura as a Free Student but could not appear in the Entrance Examination. He had to give up studies in 1907. He came to Calcutta to stay in his elder sister's house and learnt typing and shorthand to qualify for jobs. This training launched him into his independent career as

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a typist-stenographer in commercial houses between 1908-1928. But he was not destined to pile up business correspondence on a typewriter.

Denied a formal education in life, his passion for higher studies was whetted all the more and he made the most of his spare time to study books on history, sociology, journalism and literature in the libraries and at home. He began writing scholarly articles in the established journals of the day and came into contact with Kedarnath Chattopadhyay who got him appointed as one of the assistant editors of both the *Prabasi* and *the Modern Review*, the two premier periodicals in Bengali and English founded by Ramanand Chattopadhyay. He worked for *Frabasi* till his death.

On 9 December, 1909, Brajendranath married Shrimati Binapani Debi, daughter of Mahendranath Halder of Chinsura. His wife was wedded to her husband's literary pursuits. She became a life member of the Bangiya Sahitya Parishad and contributed liberally to its fund for reprinting Brajendranath's works published by the Parishad, Brajendranath lived in rented houses in various parts of north Calcutta. He finally built his own house at 55, Indra Biswas Road and named it after his wife. He was childless.

Brajendranath was lucky to be in contact with contemporary literary figures like Naliniranjan Pandit, Amulyacharan Vidyabhushan, Charuchandra Mitra, Jaladhar Sen, Sajanikanta Das and the illustrious Rajsekhar Basu and Sir Jadunath Sarkar. The first few brought him the opportunity to write light literary pieces and semi-historical essays in popular journals. But his real training in history as a rigorous science of documentation was under Sir Jadunath from 1914 when he came close to that scholar extraordinary.. From popular tales of the Bengal Begums and the Mughal harem, he switched over to serious history based on diverse original source materials buried in libraries and archives at home and abroad. This transformation is especially evident in his rewriting of the work, *Banglar Begum* for its second edition. Even Sir Jadunath who reviewed it in the leading monthly, *Bharatvarsha* (Bhadra, 1324, B.S.) acknowledged that the book had undergone a scholarly metamorphosis. But this scholarly preoccupation made Brajendra realise that it was difficult for him to master Persian, Arabic, Marathi and other languages essential for the writing of the history of Mughal India at his late age. He gave it up in favour of Bengal Renaissance and the men who made it. He got a goldmine to discover and decipher here.

In 1930, Brajendranath discovered the old files of the first Bengali newspaper, *Samachar Darpan* in the private library of the Raja of Sovabazar. He rightly considered them valuable material for the social and cultural history of Bengal in the early 19th century. He delved deep into this new quarry of knowledge for the next ten years, remained absorbed in ferreting our information for the evolution of social life. Jornalism and theatre movement in Bengal from similar files of old newspapers and periodicals. His histories of the Bengali theatre, periodicals and social life in Bengal were based on this new source material.

In this golden period of productive research, he also began the biographical series of Bengali literature, for the Bangiya Sahitya Parishad. He contributed over hundred, titled to this series. This biographical approach to the history of Bengali literature was unique in character and Brajendranath worked hard on rare tracts, short life sketches and biographical notices in the newspaper files to reconstruct the life and times of the Bengali literature.

He also collected and edited a series of rare books, long out of print, but gems as material for cultural history. These included tracts like *Kalikata Kamalalaya, Nababababubilas and Nababibibilas* by Bhabanicharan Bandyopadhyay. These works published between 1337-1346 B.S. (1942-1952) made him a living authority on the subject. Rajsekhar Basu paid high tribute to Brajendranath by pointing out that he came out of the historical tradition of focussing on kings and battles and dry chronology of details to write the social and cultural chorinicle of his own people. His *Sambadapatre Sekaler Katha, Bangiya natyasalar Ithihas, Bangl Samayik Patra* and the Magnum Opus, *Sahityasadhak Charitamala* were not only a grand departure from conventional history but also a pioneering attempt to reconstruct the social and cultural history of a national from diverse and hitherto untapped material.

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By discovery, assessment and unsparing cross-verification of new source material and above all, willingness to revise earlier statement in the light of new evidence; he set a very high standard of historical research.

But this short sketch of his life will not be complete without reference to his yeoman service to the Bangiya Sahitya Parishad, a historic institute of Research in the life and thought in Bengal. He served it as a member of its Excutive Committee (1932, 1937-48), Librarian (1933-34), Editor of its journal (1938-39), Assistant Secretary (1934-35) and Secretary (1940-44) and again in 1948-52. He was also a Life Member of the Parishad since 1934. To put it in one sentence, he was the heart and soul of the Parishad since 1932. He was one of the architects of the parishad and its consummate chronicler (the history of the Parishad came out in 1938).

Sir Jadunath once openly admitted that Brajendra's husbandry made its library next only to Calcutta University Library as a centre of research. Though a man of small means, Brajendranath was prodigal in purchasing rare books and he gave over his entire collection to the Parishad library. He was the first to catalogue the corpus of rare Bengali periodicals in the library. This scientifically prepared catalogue has immensely benefited the posterity as also the catalogue of books and personal collections in the library. He was also behind the publication programme of the Parishad. His wife made over the copyright of all his books to the Parishad published by it. He edited and published the collected works of eminent Bengali litteratuers on behalf of the Parishad.

Brajendranath was awarded the Rampran Gupta Gold Medal, Narayan Chandra Mitra medal. Akshoy Kumar Baral silver medal of the Parishad for his various literary works. As Editor of the *Sahitya Parishad Patrika*, he made it the mouthpiece of the intellectual elite of Bengal of his time.

He was made honorary member of the Calcutta Historical Society in 1928 and in 1947, he was chosen a member of the Indian Historical Records Commission for five years, In 1951-52, the Government of West Bengal honoured him with the Rabindra Award for his total literary output.

The life of this dedicated researcher and literary figure was cut short by coronary thrombosis in 1952. He truly died in harness at the age of sixty-one.

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Bandyopadhyaya, Gopeswar (1880 -- 1962)

Gopeswar Bandyopadhyaya, born at Vishnupur (Bankura) in 1880, came to be known as the most worthy representative of the Vishnupur School I in the world of Indian classical music.

Gopeswar Bandyopadhyay's father Anantalal Bandyopadhyaya was the then Court-Musician of Vishnupur Raj, famous Dhrupadia of the Vishnupur (Dt. Bankura, West Bengal) school of Music. Gopeswar received his musical training from his father as well as his elder brother Ramprasanna and later from Guruprasad Misra of Calcutta and many other exponents of Indian classical music.

It was quite early in his life that music blossomed forth in Gopeswar and he was appointed the Court-Musician of Burdwan at the age of seventeen and continued in this capacity for a long time. Apart from that he had the privilege of being honoured and patronized by a large number of music-lovers including various Zamindars and Maharajas. He was con-

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ferred the titles of 'Sangeet Natak' and 'Sur-Sarasvati' by the Maharaja of Burdwan and Poet Rabindranath respectively.

For a considerable period of time he was the Principal of Sangeet Sangha and was associated with *Ananda Sangeet Patrika* founded by Lady Pratibha Devi, wife of Sir Ashutosh Chaudhuri. He profoundly enriched both students and professionals by publishing a large number of nations of classical music which included his own composition along with traditional music.

In fact he was the pioneer in the field of making notations in Indian classical music. He devoted his entire life to popularize Indian classical music both in its theoretical and practical aspects. From 1919 onwards he demonstrated music, both vocal and instrumental, in a large number of musical conferences throughout the county. In the world of Indian classical music he came to be known as the most worthy representative of the Vishnupur School (*gharana*). He was all at ease in Dhrupad, Kheyal, Tappa, Thumri, light classical music etc.

Moreover his mastery over *Sitar Surbahar, Esraj, Pakhwaj* etc. was undisputed. He will also be remembered for his innumerable compositions in Bengali, Hindi and Brajabhasa. A few gramophone records still carry the verbosity of his musical talent. He was the Principal of Vishnupur Sangeet Mahavidyalaya and Visiting Professor of the Visva-Bharati in the fading years of his life. He was conferred the title of 'Deshikottama' by the Visva-Bharati and was elected a Fellow by the Sangeet Natak Academy of Delhi. His published works are *Sangeet Chandrika (vol, 1,2,) Gita Mala, Gopeswar Gitika, Gita Darpana and Bharatiya Sangiter Ithihas.*

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Bandyopadhyaya, Hemchandra (1838 -- 1903)

Hemchandra Bandyopadhyaya, was born in 1838 at the village Gulita in district Hooghly, was known as the national poet of Bengal.

Hemchandra Bandyopadhyaya, once known as the national poet of Bengal, was born on 17 April 1838 in the village Gulita, district Hooghly. He had three brothers, of whom the youngest Ishanchandra earned some fame as a poet, and two sisters. His father Kailashchandra was a man of meagre means. Brought up by his maternal grandfather Rajachandra Chakrabarty at Kidderpore, Calcutta. Hemchandra came in contact with Prasanna Coomar Sarbadhikary, a teacher of the junior section of the Hindu College who took a keen interest in the boy's talents and got him admitted into the senior section of the College in 1853. Hemchandra's academic career was all along bright. He passed the newly started Entrance (1857), B.A. (1859) and L.L. (1861) examinations of the Calcutta University. He was later admitted to B.L. degree (1866).

Hemchandra in the meantime was married to Kamini Devi. She subsequently became mentally de-ranged. Before he took to his legal profession as an advocate of the Calcutta High Court in 1862, Hemchandra worked for sometime as a clerk in the Military Auditor-General's Office, as Headmaster of the Calcutta Training Academy (1859-1861) and as Munsiff at Serampore (1862). In 1890 Hemchandra was appointed the Senior Government Pleader. He reached, at one time, the height of his success earning quite a huge amount of money but in his later years he fell into bad days. He became blind and had to depend upon the financial assis-

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tance of his friends and admirers, e.g. Devendranath Tagore, Rabindranath Tagore, the Maharaja of Tripura, Kaliprasanna Kavyavisharad and Haranchandra Rakshit. His sons did not grow up to his expectation. Hemchandra was a man of simple, generous and affectionate nature.

According to his own admission, Hemchandra was more at home with English literature than with Sanskrit. He translated a couple of Shakespeare's dramas, imitated Dante, Dryden, Pope and Shelley. Hemchandra had a style of his own. With the introduction of newer literary forms by Rabindranath Tagore, Hemchandra's style went out of fashion, and yet he is remembered chiefly for two reasons. The first was for his epic poem 'Vritra-Samhar' (1875 and 1877), regarded next only to Michael Madhusudan Dutt's 'Meghandbadh Kavya' (1860), whose critical preface written by the young graduate Hemchandra is even now read with profit. He is also remembered for his shorter poems inspired by patriotism and zeal for social reform. Though he had begun writing verses earlier.

Hemchandra became famous overnight by composing 'Bharat Sangeet' published in Bhudev Mukherjee's 'Education Gazette; in 1872. The poem incurred the displeasure of the Government and though the author became less pungent, his patriotism was no less pronounced in his other poems. In all these poems Hemchandra came out as a poet of renascent and politically united India. Even his 'Vritra-Samhar', based on the Puranic legend, was taken by the young generation as the symbolical expression of the struggle between the dominant British and captivated India.

His great enthusiasm for women's emancipation was evident in his numerous poems describing the sufferings of widows and the irrational customs that held women in darkness. He wrote some satirical verses also which are notable for the ridicule he hurled at the ruling class. Liberal in the religious, social and political outlook, sending a clarion call to the nation with deep and indomitable optimism Hemchandra did much by his writings to further the cause of the national movement.

Hemchandra was also associated with a number of organisations, e.g. India Association for the Cultivation of Science, British Indian Association, Indian League, Bharat Sabha etc.

Hemchandra published as many as seventeen books and pamphlets which include 'Chinta-Tarangini' (1861), 'Veerbahu Kavya' (1864), 'Nalini-Vasanta Nataka' (1868) based on Shakespeare's 'Tempest', 'Kavitabali' (Part I, 1870 and Part II, 1880), 'Vritra--Samhar' (Part I, 1875, part II, 1877), 'Ashakanan' (1876), 'Chhayamoyee' (1880), 'Dashamahavidya' (1882), 'Romeo--Juliet' (1895) based on Shakespeare's drama, and 'Chitta--Vikasa 1898).

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Bandyopadhyaya, Manik (1908 -- 1956)

Manik Bandyopadhyaya, born in Dumka in 1908, was an eminent novelist and short-story writer in Bangali literature.

Manik Bandyopadhyaya, an eminent novelist and short-story writer in Bengali literature, was born in a Hindu Brahmin family on 19 May, 1908, in Dumka, a town in Bihar, where his father was then posted as the Assistant Settlement Officer. He was the fifth son of Harihar Bandyopadhyaya and Niradasundari Devi, who had eight sons and six

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daughters. The eldest one, Sudhansu Kumar Bandyopadhyay, M.A., P.R.S. D.Sc., a brilliant student of Calcutta University was the Director, Kolaba Observatory, and for sometime was the Director General of the Meteorological Division, Government of India. Santosh Kumar, the second son, was a physician by profession. The ancestral seat of the family was in the village Malandia, Bikrampur, in the Dacca district in Bangladesh.

Harihar, an employee of the Government, was transferred to a number of places in Eastern India and as a result, Manik had to take his school education in a number of schools. He was a student of the Mitra Institution, Calcutta, for a few years. Finally, he passed the Matriculation Examination in the First Division in 1926 as a student of the Midnapore Zilla School. He passed his Intermediate Science examination in the First Division from the Bankura Wesley College in 1928 and was admitted to the Presidency College, Calcutta, with Honours in Mathematics. As he did not pay attention to the study of prescribed books and instead, became interested in world literature. Social Science, Psychology and Freudian theory, he could not come out successful in his B.Sc. Examination.

Manik aspired to be a great writer in Bengali literature. He firmly believed that one should not start writing fiction before the age of thirty since a considerable period was essential for a writer for preparation and enrichment of knowledge and experience. He, therefore, intended to wait till that age. But in the face of a challenge in 1928, he had to write a short-story *Atasi Mami*, which was published in a short time in *Bicitra*, a reputed Bengali journal. As the story was romantic in mood and Manik had no fascination for sentimentalism in literature, he used his pet-name 'Manik' instead of his real name Prabodh Kumar, as the writer of the story. The story made him much popular and henceforth Manik continued to use this pet-name particularly as the author of his fictions.

The period from 1928 to 1935 was his years of incubation. He devoted much of his time either in reading books or in search of plots and characters for his fictions from city life and from the unnoticed corners of rural Bengal as well. He left his formal education in 1932 and decided to earn his living as a writer.

He was convinced that the acceptance of a job under an individual or an organisation would inevitably impair the liberty of an artist. He could not, however, remain wedded to that principle due to his financial stringencies. In 1934, he became the Editor of a Bengali periodical, *Nabarun*; for a few months. He joined *Bangasri*, a popular Bengali journal, as its Assistant Editor in 1937 and served there till the end of 1938. A joint venture with his brother Subodh Chandra Bandyopadhyay, The Udayachal Printing and Publication, became unprofitable inspite of some of its valuable publications. He joined the *National War Front* as the Provincial Organiser and the Publicity Assistant (Bengal Division) in 1939 and served there till June. 1943. Manik with his dynamic personality was desperate and restless by nature. He preferred loneliness but never vacillated in participating actively in the progressive movements of Bengal.

Manik had to fight poverty, poverty, epilepsy, addiction to drink and unhappiness in family life made him thoroughly frustrated in life. His strenuous exertions in the early thirties could produce seven volumes of novels and short-stories in two years in 1935 and 1936. But he himself explained that because of his hard labour he became a victim of epilepsy in 1936. He suffered from this disease till the very end of his life. Not being satisfied with the medical treatment, he would often select his own medicine. Dr. Bidhan Chandra Roy was consulted, and Dr. Roy advised that what Manik actually needed was mental peace, and that a happy conjugal life might bring peace to his mind. Manik was married to Mamata Devi, the third daughter of Surendranath Chattopadhyaya, a school teacher, on 11 May 1938.

Manik was associated with a number of progressive movements. He joined the Anti-Fascist Writers and Artists Association in 1943 and became the member of the Communist Pa. ty of India in 1944. He was elected to the presidium of the Progressive Writ-

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ers' Association, Bengal, in March 1945. At the time of the communal riots in Bengal in 1966, he actively worked for communal peace and harmony.

In 1955, Manik became very ill. His financial condition was then precarious. Besides his friends, Atul Chandra Gupta helped him in a number of ways. Dr. Bidhan Chandra Roy, the then Chief Minister of West Bengal, offered him an employment under the State Government. But Manik refused to accept the offer. At the initiative of Tarasankar Bandyopadhyay, another literary genius of the period, Dr. B.C.. Roy granted Manik in 1955 a pension of Rupees One hundred per month and an amount of Rupees Twelve hundred at a time for his literary contribution. He had to accept the offer at the request of his friends, but on condition that he would not apply for that. He was admitted into the Islamia Hospital on 14 February, 1955 but left the hospital on 17 March, 1955, 'against medical advice'. On 20 August of the same year he was admitted to the Lumbini Park Hospital and was released from there on 21 October, 1955. He spent the rest of his life in frustration and following an attack of thrombosis on 30 November, he passed away on 3 December, 1956.

Manik was credited with thirty-eight novels, seventeen volumes of short-stories (two hundred and twenty-two short-stories), one drama and a few essays and poems. He left half a dozen novels and many short-stories incomplete and unpublished. His first novel Diba Ratrir Kavya and first published novel *Janani* appeared in 1935. With the publication of two of his great novels, *Putul Nacher Lukatha and Padma Nadir Majhi* in 1936, anti-romantic attitude in Bengali literature got a definite shape. Both the books appeared in many languages. *Padma Nadi Majihi* was translated into Hindi, English. Russian, Swedish, Czech, Chinese, Hungarian, Norwegian, Bulgarian and Rumanian. World cinema right for the story was taken in 1953. In his early youth Manik was attracted to Freudian theory and in later life to Marxism. His fictions written before 1944 and those written after 1944 are distinctly marked by these two influences respectively.

Manik Bandyopadhyay appeared in the Bengali literary sense with the force of a great explosion. Terse in Style and courageous to stand face to face with the most unpleasant truth of human situation, man's psychology as well as social predicament, Manik is comparable only with the best writers of the world like Dostoyevsky, Kafka, Lawrence and Faulkner. If some of his writings give the impression of remaining somewhat unfinished with rough edges, they are still great like the unfinished symphony' of Schubert.

Manik painted Bengali life on a vast canvas in his fictions, and if variety of plots and characters be taken into consideration he would probably surpass all the novelists of Bengali literature. Men and women of some of his stories were even taken from classes to which neither the writer nor his expected readers belonged'. A writer to him was a kind of labour whose duty was to depict his experience with the analytical mind of a scientist. He believed, It is poverty, not luxury but the inherent nature of man which makes his life full of complexity and despair'. For his impersonal. analytical and realistic approach Manik wrote in a direct unwarranted style. It has a dry efficiency, which at its best is of surprising literary force' (Atul Chandra Gupta).

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Bandyopadhyaya, Sharadindu (1899 -- 1970)

Sharadindu Bandyopadhyaya, born at Jaunpur in 1899, was a leading Bengali

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novelist and short-story writer.

Sharadindu Bandyopadhyaya, the Bengali novelist and short-story writer was born on 30 March, 1899 at Jaunpur, Uttar Pradesh. His ancestral home was at Baranagar on the north of Calcutta. Sharadindu's father, Tarabhusan was a pleader at Purnea court since 1893. Later he moved to Monghyr where for fifty years he was the president of the Bar Association. Sharadindu had his school education at Monghyr subsequently passing through his B.A. from Vidyasagar College, Calcutta in 1919. He passed his Law examination in 1926 from Patna and started his career as the junior to his father. He had been married to Parul Devi in 1918.

Sharadindu, however, was more interested in games and literature than in his legal profession. The sincere love for literature, he imbibed from his mother Bijaliprabha Devi who was a regular reader of all available books of literature at that time. He abandoned his legal profession ultimately and completely devoted himself to writing stories. In 1938 he left for Bombay at the call of Himangsu Roy of Bombay Talkies. For fourteen years he kept himself occupied with writing for the cinema mainly.

In 1952 Sharadindu settled down at Pune and again resumed his literary activities. He died at Bombay on 22 September, 1970 at his sons's residence.

Sharadindu's first book--*Jauvana-Smriti,* a book of verse appeared when he was still a college student. The reviewer of the fastidious journal, *Prabasi* welcomed the budding poet. Sharadindu, however, made his mark as the story- writer and is remembered in the Bengali literary circle as a writer of historical romance, detective and ghost--stories. Considering the time when he made his debut, this is remarkable.

For, the Bengali literature was passing through a period of realism. Sarat Chandra Chattopadhyaya, the master artist of Bengali middle--class life remained as the model for the young writers. His novels depicting social and psychological problems paved the way for the later generation but Sharadindu, strangely, did not follow suit. He created a world of romance and dream based on the nostalgic past of ancient India. He possessed a wonderful power of imagination with a rare ingenuity of weaving plots as well as a mastery over a style that was at once classical and humorous. In all these respects he was a follower of Bankim Chandra Chattopadhyaya although he lacked the master's depth.

Sharadindu's detective stories betray influence of foreign authors like Canon Doyle Edger Allan Poe, Edgar Wallace and Agatha Christie and yet. they are particularly the creation of a Bengali mind which was fully aware of our psychological situations. His stories are free from any sort of immorality or obscenity. They are suitable for all readers, young and adult. His detective hero 'Byomkesh, who loves to call himself Satyanveshi-seeker of truth, had become a dear name to the Bengali reading public, somewhat like Sherlock Hblmes of Conan Doyle. Like Byomkesh, the narrator of ghost stories, has also become a well-known name.

Sharadindu was a voracious reader. He moved about freely in Sanskrit literature, archaeology astronomy, Indian history books by modern scientists like James jeans, Fred Hoyel, Leonand Wooly and Mortimer Wheeler.

Sharadindu was honoured with a number of literary awards like Rabindra Memorial Prize of *West Bengal Government (1967) Mothilal Memorial Prize of Amritabazar-Jugantar* (1958), Sarat Chandra Memorial Prize of *Calcutta University* (1967). West Bengal Congress honoured him during the Independence Week (1962).

He has quite an impressive number of novels and short-stories. For the list the readers are referred to the volumes of 'Sharadindu Omnibus' edited by Pratudul Chandra Gupta. Some of his stories have been translated into Gujarati, Hindi, Marathi, Tamil, Kannada and English, besides rendered in films.

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Bandyopadhyaya, Tarasankar (1898 -- 1971)

Tarasankar Bandyopadhyaya, born in the village Labhpur in the Birbhuim district in 1898, was the novelist of Bengali literature.

Tarasankar Bandyopadhyaya, the Bengali novelist was born in the village Labhpur in the Birbhuim district of West Bengal in 23 July, 1898. He lost his father Haridas, when he was only eight. He was brought up by his mother Prabhavati and aunt 'Pisima.

Father's sister, both of whom left abiding impression on Tarasankar. To them he owed much for what he was in his later life, Haridas was a petty zamindar.

Tarasankar after having passed the Matriculation Examination from the village High School in 1915, studied for sometime at St. Xavier's College and Ashutosh College at Calcutta but never completed his academic career. In the meanwhile he was married to Umashashi Devi in 1914 and later had two sons and two daughters.

He came back to his village to devote himself to social work. In 1921 he joined the Non-Co-operation Movement. He was elected president of the Union Board (1927-29). In 1930 he courted jail for his political activities.

This period of his life (1920-1930) left a rich heritage of experience with him. As a practising novelist he received inspiration from his family and the society. Tarasankar ever remained a staunch nationalist and limbered a deep attachment for the Bengali traditional culture. In 1931 he settled down at Calcutta and fully devoted himself to writing. Tarasankar's literary career started with the *Kallol* the famous magazine of the young moderns. It published his story *Rasakali* which immediately made him famous. He began to contribute to all the important journals including *Bangashri, Upasana, Bharatravasha and Prabasi.* Gradually, he was drawn to *Sanibarer Chith*--the journal which carried on bitter criticism of the Kallol group of writers.

Tarasankar used to write both short-stories and novels. He tried his hand at drama also in which his success was not as great as in others. Incidentally, Tarasankar was a good actor. His first printed book was a book of verse *Tripatra* but he soon found verse unsuitable. Rabindranath's Shantiniketan was not far from Tarasankar's village, but Tarasankar was shy in making acquaintance with the great Poet. Rabindranath himself being desirous of meeting this promising writer, got him introduced to him in 1933.

Tarasankar's masterpiece *work Dhartidevata* (1938) based on the political movement of 1921 was recognised as one of the great creations of Bengali literature. Novels that followed were *Kalindi* (1940), *Ganadevata (1942) Panchagram (1943), Kavi (1942), Sandivipan Pathasala (1946), Hansulibanker Upakatha (1947), Arogya-Nikethan (1953)*-- to name only a few of his fifty-six novels and *Chhalanamayee (1936), Jalsaghar (1937)* to name only two of his more than twenty-five collections of short-stories. His' Jalsaghar' had been filmed by Satyajit Roy. 'The Epoch's End; Translation of Manavantar' by Hiren Mukherjee rendeved Tarasankar an all-India reputation.

Literary critics, however, are not unanimous about the perfection attained by Tarasankar as an artist. Nevertheless none has denied his broadness of vision and classic series of mystery of human life. At the same time his response to the changing social reality--the gradual decay of the feudal society and rise of the new capitalist class has made him one of our inevitable moderns after Saratchandra Chattopadhyaya. A deep sense of respect for the spiritual inheritance of India permeases his work at the same time.

In 1941 Tarasankar became president of the Anti-Fascist Writers' Association and leaned towards

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Marxian idealism. Of course, he never identifies himself with the communists although his writing during forties show their influence.

Honour and awards were showered on him. He was felicitated by his Bengali fellow--writers on his fiftieth birthday (1947), awarded Saratchandra Memorial Gold Medal by Calcutta University (1947), Rabindra Memorial Prize by the West Bengal Government (1955), Sahitya Academy Award (1956), Jagattarini Gold Medal by Calcutta University (1959); *Padmashri and Padma Bhusan* (1962), (1968) by the Government of India, Jnanpith Prize (1967), Honorary D. Litt by Jadavpur (1968), Calcutta (1968) Rabindra-Bharati (1969) and North Bengal (Posthumous Universities.

Tarasankar adorned many distinguished positions; he was the president, Prabasi Banga Sahitya Sammelan, Manipur (1944); President Nikhil Assam Banga Sahitya Sammelan (1944); inaugurated Silver Jubilee session of Prabasi Banga Sahitya Sammelan (1948), was invited by the Cultural Association of Russia (1951) but declined; Member, Legislative Council, West Bengal (1952-60) invited on the occasion of Lu Hsun birth anniversary to China but returned from Rangoon due to serious illness (1955); toured China on invitation by the government of China (1957), represented India at the Asian Writers' Conference at Tashkent (1957); President, All-India Writers Conference, Madras (1959); Member of the Rajyasabha (1960); Chief President, Nikhil Bharat Banga Sahitya Sammelan (1966), President, Bangiya Sahitya Parishad (1969); Fellow, Sahitya Academy (1969).

Tarasankar delivered two endowment lectures: Nripendra Chandra Memorial Lectures at Visva Bharati (1971) and D.L Ray Lectures at Calcutta University (1971).

Tarasankar's Autobiographies *Amar Kaler Katha (1951) and Amar Sahitya Jivan 23 Vols (1953, 1962), Katshor Smriti (1956) are not only pleasant readings but are valuable records of cultural life Bengal during the thirties and the forties in Rabindranath O Banglar Palli (1971) and Sahityer Satya (1953)* Tarasankar appears as a critic of considerable depth. Tarasankar wrote for hidden also. He died on 14 September 1971.

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Banerjee, Sir Gooroodas (1844 -- 1918)

Gooroodas Banerjee, born in 1844 in Northern Calcutta, occupied a unique position for the purity of his character, for his unswerving adherence to honourable conduct and for the old-world charm of his manners.

Gooroodas Banerjee was born on 26 July 1844 at Narkeldanga in the Northern suburb of Calcutta in a Hindu Brahmin family. The ancestral seat of the family was in the village Barugram, in the district of 24 Parganas, from where it has moved to Narkeldanga at the time of Gooroodas's grandfather. In financial status, the family was lower middle-class. Gooroodas's grandfather, Manik Chand Banerjee, was an ordinary householder of small means, and his father, Ram Chandra, earned a salary of only Rs. 50/- per month as an employee of Kerr, Tagore & Co. But there was a tradition of piety in the family, to which contact with learning was added through marriages. Ram Chandra's father-in law, Ram Kanai Gangopadhyaya Nyayabachaspati, was a profound scholar in Sanskrit

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and also a reputed Adhyapaka or preceptor of the old School. Gooroodas's own father-in-law was the celebrated Jai Narain Tarakapanchanan of Calcutta, who was unquestionably the foremost master of Nyaya philosophy of his time.

Gooroodas lost his father when he was only two years and ten months old, and thereupon the task of bringing up the child fell on his mother, Sonamani, who was a most remarkable lady by any standard. Austere and orthodox in her personal life, but withal a loving mother, she knew exactly what she wanted her son to be like and had the will and the power to mould him into the shape of the image she had in her mind.

In order to make her son conform to that type, Sonamani arranged for his education on western lines, but saw to it at the same time that he held fast to the religion of his forefathers and acquired the Brahmanical virtues of integrity, simplicity and humility. At both school and college, Gooroodas came into contact with several distinguished men among his teachers, such as Peary Charan Sarkar and E.B. Cowell, who were great scholars as well as powerful characters, but the strongest influence on him was that of his mother whom he revered almost as a goddess.

Gooroodas received his earliest education at the village *Pathsala* at Narkeldanga where he stayed up to the age of eight. At nine, he joined the General Assembly's Institution as a free student; but soon left it for the Oriental Academy, which again he left some time later for the Colootola Branch School of David Hare, subsequently re-named Hare School. He passed his Entrance 'examination in 1859 from the Colootola school with a scholarship and entered the Presidency College. From the Presidency College, he passed the F.A. examination in 1862, B.A.. with Honours in 1864 and M.A. in Mathematics in 1865, securing the first place in the first division or class in each of the examinations and winning the University gold Medal in the last two cases.

On 21 July 1860, he had been married to Bhabatarini Devi, a daughter of Jai Narain Tarkapanchanan. When preparing for the M.A. examination, he was also reading Law and he passed the B.L. examination in 1866, again securing the first place in the First Class and winning the University gold medal. In 1877 he obtained the degree of Doctor of Laws, a rare distinction in those days.

In 1865, immediately after he had taken his M.A. degree, Gooroodas was appointed an Assistant Lecturer in Mathematics at the Presidency College temporarily for a year. Among his pupils during that brief tenure were Ramesh Chandra Dutt and Behari Lal Gupta. Gooroodas left the Presidency College in 1866 when he was appointed as Professor of Mathematics at the General Assembly's Institution, now known as the Scottish Church College. In the same year, after he had obtained his Law degree, he was enrolled as a vakil of the Calcutta High Court. He also accepted an appointment as Lecturer in Law and Mathematics at Berhampore College with a right of praitice in the local Court. Gooroodas went to Berhampore in 1866 and soon distinguished himself gradually both as a lawyer and a teacher. The reputation of his lectures on Law drew men like Mr. Buckle, the British Agent at Murshidabad, Revered Long of 'Nil Darpan' fame and Mr.. Campbell, the Divisional Commissioner, to listen to some of them, and they were greatly impressed. At the Bar, his success was such that he became the retained pleader of the Nawab of Murshidabad Maharanee Swarnamoyee and several other landlords.

But inspite of all that success, he returned to Calcutta in 1872 to take up practice in the High Court, on the advice, it is said, of the great Rashbehari Ghose who also was practising at Berhampore at the time and at the desire of his mother who wished strongly to come back to the family home at Narkeldanga.

In the High Court also, Gooroodas's rise in the profession was rapid and he came soon to be regarded not only as an able practitioner but also as a learned lawyer. He managed to continue his private studies alongwith carrying on a fast-growing practice and won two academic distinctions of the highest class, a Doctorate in law in 1877 and the Tagore Professorship of Law in 1878. His monumental work on '*The Hindu Law of Marriage and Stridhan*' which grew out of his Tagore Lectures, is still regarded as an authoritative treatise on that intricate subject. Sub-

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jects other than law, such as education and civil affairs, also claimed his interest. In 1876, he was elected a member of the suburban municipality of his locality. On 1870 he was elected a member of the Senate of the University and he remained a member throughout his life.

In 1885, he became a member of the Syndicate and continued to be a member till 1889. In the same year, he was appointed a member of a Commission constituted to determine the boundaries of Calcutta. 1886, he became the President of the Literary Section of the Calcutta University Institute and was re-elected to that office every time till his death. In 1887, he was nominated to be a member of the Bengal Legislative Council in succession to Ananda Mohan Bose, Standing as a lawyer and a Judge, the purity of his character and his unfailing association with every public activity for the advancement of the people.

Because of the enormous changes that have taken place in India since his time, the views of Sir Gooroodas on matters of public interest may appear today to be not sufficiently advanced or to have only a historical interest. His views on the need introducing a representative form of Government in India, on the discrimination between Indian and European members of the Education Service and of State control of education need not therefore be recounted in detail.

It may be mentioned that even at that distance of time, he foresaw the necessity of technical and agricultural education and pleaded strongly for the constitution of Faculties of Technology and Agriculture in the Univerities. His most important contribution to educational thinking was the suggestion, which he was the first to make and to press continuously, that the medium of instruction should be the mother-tongue of the student, if his education was to be really fruitful. He was also of opinion that mother-tongue of the student, He was also of opinion that religious and moral instruction should to imparted in the educational institutions, not by reference to any particular religion but by reference to what to he called the religion of man.

It was, however, as a man that Sir Gooroodas was most distinguished and a class by himself. Extremely small in physical stature, he had yet a slim figure, and dressed as he always was quitely and correctly in Indian clothes, he presented a pleasing appearance at public functions. Among the galaxy of brilliant Bengalees thrown up by the nineteenth century, he occupies a unique position in that no one was before his time and no one has been since held in equal public esteem for his enlightened Indianness, for the purity of his character, for his unswerving adherence to honourable conduct and for the old-world charm of his manners. Lord Curzon's description of him as " a quite remarkable blend of the best that Asia can give or Europe teach" we indeed apt.

Among his publications many be mentioned 'Hindu Law of Marriage and Stridhan' ' A Few Thoughts on Education'; 'The Education Problem in India'; 'A Note on the Devnagari Alphabet'; and 'Siksha, Jnan, O Karma; (in Bengali).

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Banerjee, Jatindranath (1877 -- 1930)

Jatindranath Banerjee (Bagha Jatin), born in 1877 at Channa, in Burdwan district, was a revolutionary leader of Bengal.

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Jatindranath Banerjee was born on 19 November 1877 at Channa, in Burdwan district, famous for its Visalakshmi temple and sanctified by 'Yogi' Kamalakanta who composed and sang songs of emotion to the Mother. In his later life when he became Niralamba Swami, he built an 'Ashram' at Channa, and lived there till his death on 5 September 1930.

Jatin's father was Kalidas Banerjee, a *Peshkar* in Jessore Magistracy. An orthodox middle-class Brahmin family of a Government servant in a village of Brahmin predominance--that was Jatin's environment. The boy's restiveness made Kalidas anxious. He took him to a Sadhu' whom Jatin asked if the could endure a bullet. The Sadhu's reply was evasive. This gives us a clue to Jatin's future. He would be a soldier, and wipe out the calumny that the Bengalees were a non-Martial race.

Jatin married Hiranmoyee of Goira-Bainchee. Hiranmoyee became Chinmoyee Devi, being initiated into 'Sannyás' by Niralamba.

Jatin passed Entrance, and read F.A. at the Burdwan College. Then he went to Allahabad and joined the Kayastha Pathsala of which Ramanand Chattopadhyaya was the Principal. He won Ramanand's affection, and stayed with him. 'He was an intelligent student, could write well, but was not attentive to examination course,' Ramanand observed about him. He read the history of the Dutch Republic, the American War of Independence, the French Revolution and the Italian Unification. Revolutionary literature became his first love. He collected these books and got them read and discussed by his friends and followers.

These are later events. In 1900 he went to Baroda at the secret invitation of Aurobindo Ghosh and entered the Gaekwad's cavalry introducing himself as Jatinder Upadhyaya from Aarai, Allahabad. He knew Hindi and was an adept in 'Dehati' Hindi. The Bangalees were refused entrance in the army, hence this impersonation. Before long he was discovered by a genuine Uppadhyay, and he left the army. Intimate acquaintance with Aurobindo Ghosh, who had helped him enter the army, became a turning-point in Jatin's career. Aurobindo sent him to Calcutta as his emissary with a letter to Sarala Devi Rabindranath's niece, a member of the Anusilan Samiti, the parent revolutionary organisation in Bengal.

Jatin soon became a prominent member of the 'Anusilan', and at 108A, Upper Circular Road where he stayed, started a club, in 1902, for physical culture and study. He trained young men in boxing, lathi-play, riding and military drill, and took regular classes on history, military science, and diplomacy. From Baroda Aurobindo sent instructions and donations. P. Mitra and C.R. Das were patrons, Nivedita adviser. This was the first active revolutionary party in Bengal, and Jatin was the veritable 'Brahma'.

In 1903 came Barin, Aurobindo's brother and joined the 'Anusilan'. Jealous of Jatin's power and prestige, Barin made some allegations against. him. There was also a clash of personalities and ideologies. Jatindranath Vidyabhusan, a senior member, made enquiries and exonerated Jatin. Yet it became inpossible for Jatin to work with Barin. Jatin left the 'Anusilan' and went to stay with Jatindranath at Jhamapukur mess where a new party grew. 'Bagha' Jatin was indoctrinated here. In 1904 Aurobindo came and effected a temporary rapprochement, which broke down as soon as he left.

Jatin was not dispirited. He travelled through north India, went to Afghanistan, and gathered experience. In the Himalayas he met Sohang Swami and took 'Sannyas' as Niralamba. In 1907, Niralamba became editor of the *Sandhya*, after the death of Brahmabandhab. He wrote fiery articles which the management disliked, and he resigned. In 1908 he was Aurobindo's co-accused in the Alipur Conspiracy. Case, but was acquitted.

Although a 'Sannyasi', Niralamba Swami continued to take interest in politics and was considered as a Guru by many revolutionaries in later days. 'Bagha' Jatin came to him in 1909 and again in 1915 before his martyrdom in the Baleswar fight. Ajit Singh and Kishen Singh of Punjab sought his advice. Lala Hardayal took his counsel in activation the Ghadar Party. Dr. Charu Ghosh practised at Peshawar at his bidding, and became very popular among the Pathans. M.N. Roy met him before leaving for

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South-east Asia to stage, in collaboration with comrades abroad, a showdown in the context of the First World War. In 1927 Jadugopal was advised to go to Gaya and also to East Asian countries. Bhagat Singh, subsequently a legend in the revolutionary annals, came to Jatin at Channa in 1928, and at Baranagar in 1929. Niralamba was the friend,, philosopher and guide of the revolutionaries.

Tall, strong and handsome, this political Sannyasi had the personality of a dedicated soldier. So decent was his taste, so broad was his heart that he never complained nor criticised Barin and others. Later Barin paid him this tribute; 'Every inch a Kshatriya, endowed with indomitable courage, zeal and mental strength, this man was born to play with fire.'

Jatin was against terrorism and political dacoity. Revolution was his 'mantra', through which India's emancipation would come in two stages--political freedom, and social and political changes. He would grow eloquent about Tantiya Tope, a hero of '1857'. He carried that legacy and breathed it into the 20th century movements. He waited for the day when with foreign sympathy and help the rebellious people of India, joining hand with mutinous sepoys, would drive the British out. And Jatin's fond hope saw fruition, more than a decade after his death, in the historic deeds of Netaji, in the context of the Second World War.

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Banerjee, Krishnachandra (1851 -- 1911)

Krishnachandra Banerjee, born at Shibnibas in the district of Nadia in 1851, was the distinguished and formidable editor of the *Bangabasi* and the guiding spirit of the entire organisation.

Krishanchandra Banerjee was born at Shibnibas in the district of Nadia, in 1851. Krishnachandra had the heritage of India's age-old culture from his father Ramchandra, a well-known Sanskrit scholar, upright and just. They were descendents, through the daughter's side, of the Maharaja of Nadia without the share of opulence and glitter.

After passing the First Arts examination from the Krishnagar College, Krishnachandra studied medicine for full there years at the Calcutta Medical College, but he had to leave it under adverse circumstances. Then he finally shifted to journalism as the mission of his life. The exchange of stethoscope for the pen was a boon to his country. His nationalist fervour and flaming patriotism had ample scope for expression in journalism which he took up with zest as his living religion.

He started his journalist career as Assistant Editor of the *Sadharanee* edited by Akshoy Chandra Sarkar--a live-wire journalist who fanned the flame of Krishnachandra's patriotic spirit. Here he got in touch with Jogendrachandra Bose who became his life-long collaborator in the field of journalism. The

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latter started the Weekly *Bargbasi* in 1881 and soon after invited Krishnachandra to take up the editorship of the daily, known as *Dainik*. Krishnachandra with his remarkable acumen and superior journalistic skill, soon turned the *Dainik* into an excellent paper. The brilliant success of the *Dainik* prompted Jogendrachandra to entrust Krishnachandra with the editorship of the Weekly *Bangabarti*, which he took up from 1883 and blossomed it into a magnificent paper with the highest reputation during the next decade.

His period of editorship was acclaimed as the golden age of the *Bangabarti* with a circulation of 30,000 copies, and all over India 'Bangabarti' and 'newspaper' came to be regarded as synonymous terms. He was not only the editor but also co-properitor of the 'Bangabási' group of papers. Nationalist as he was, he spared no pains to start the *Hindi Bangabarti* in 1890.

Krishnachandra continued to be the editor of the *Bangabarti* till 1895. Thereafter he took up the managership of the 'Bangabarti' group of journals and around 1898 he snapped the formal relationship with the organisation by relinquishing his proprietary right over all its assets. He, however, continued as an adviser and contributor to the 'Bangabarti' group till his death in 1911. In 1899 he joined the estate of Narajol in Midnapore (Bengal) as its Chief Manager and remained in that office till 1907.

The last phase of his life from 1907 to 1911 was the *Banaprastha* period when he sat at the feet of his *guru* (Spiritual preceptor), the illustrious Maharaj Balanda Brahmachari at Deoghar (Bihar). He passed his last days in contemplation, *yoga*, and sublime bliss. During this period he regularly contributed religious and educative articles for the *Basumati and the Bangabasi*. He breathed his last at Varanasi in 1911.

A doyen of journalists in his days, Krishnachandra wrote articles on a variety of issues which may broadly be grouped under two heads; (i) political and socio-economic, and (ii) religious, educative and cultural. Salvaged from the newspapers and periodicals, majority of these writings bring out Krishanchnadra as an ardent nationalist and patriot. In them he is seen attacking not only on British imperialists but also his West oriented countrymen who used to denounce everything Indian. Fearlessly he battered the rulers by exposing their ruthless exploitation; while famine was ravaging the countryside, the imperialists were exporting food grains to England; charging poor India with the maintenance of a large army for imperial aggrandizement; spending huge sums for maintaining a bid ecclesiastic established with a view to making their rule permanent.

All these enraged the imperialists against him. Krishnachnadra also stoutly defended the values of Indian life and culture against the attacks on them by alien writers. For his provocative nationalist writings Krishnachandra was eventually hauled up by the Government under the law of Sedition. Lord Landowne, the then Governor-General and Viceroy, directed the prosecution of the Weekly *Gangabasi* under Sections 124 A and 500 of the Indian Penal Code. Krishnachandra, Jogendrachandra and others were arrested and thus the first sedition case in India was started against them on August 7, 1891.

One of the most notable events in the history of our struggle for independence, this sensational sedition trial 'created an alarm the like of which was never witnessed before'. Even its reservations abroad are evident from the *Globe, the Echo* and other contemporary London Papers. Strangely enough the Government withdrew the case in September 1891.

Far from being a desk-tied journalist, Krishnachandra used to undertake the hardship of touring in the flood and famine affected areas for correct information and appraisal of the conditions of the people. He visited the interior and inaccessible areas, trying to render as much personal assistance to the unfortunate people as possible. For the poor malaria-stricken people, he prepared a drug, 'Vijaya batika', and made it available at a cheap rate.

To oppose Government measures of interference in social matters, on one occasion Krishnachandra even organised a mass meeting, perhaps the first of its kind in Bengal, if not in India. For imparting a moral and national education to the youth boys he started the

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'Hindi School' at Midnapore around 1901-02, the school which later on presented the flaming patriot Khudiram Bose, among others, to the country for taking part in the freedom movement.

Long before the Swadeshi movement he not only urged his countrymen to boycott foreign goods and to use country made articles, but also himself set the example to others by using indigeuous products. He advocated shunning foreign habits, and foreign dress and manners. He was again one of our pioneer nationalists to recommend the use of mother-tongue as the medium of instruction. With his friend and colleague Panchanan Tarakaratna he made available to the Bengalee readers the gems of Sanskrit literature, notably the Epics and the Puranas, at a considerably cheap price. His eagerness for the development of other Indian languages found expression in his *Hindi Bangabasi*.

Qualitatively as well as quantitatively, the service of the 'Bangabasi' group of Journals and publications to our nationalism are in many ways significant and worth recounting. And Krishnachandra, the distinguished and formidable editor of the *Bangabasi* and the guiding spirit of the entire organisation, was a nationalist in the true sense of the term.

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Banerjee, Krishnamohan (1813 -- 1885)

Krishnamohan Banerjee, born in Calcutta in May 1813, was an eminent scholar, intellectual and the father of Christian tracts in Bengali.

Eminent scholar, intellectual and the father of Christian tracts in Bengali, Krishnamohan Banerjee (later to be known as Rev. Banerjee) was born at his maternal grandfather Ramjay Vidyabhushan's Calcutta residence at Bechu Chatterjee Street in May 1813. His father Jibankrishna, a man of meagre means who had two other sons and a daughter, lived at Nabagram in the 24 Paraganas. Ramjay Vidyabhushan instilled into the boy a keen and sustained interest in the Indian classics. Thus, the renegade and devoted servant of Christ that Krishnamohan later came to be, had a rather antithetical background.

Krishnamohan's schooling started at the age of six at David Hare's vernacular school at Thanthania, Calcutta, and later at the Calcutta School Society's English School, managed by David Hare and eventually named after him. Krishnamohan had as such the privilege of being nurtured very early by the greatest European philanthrope of his century-a debt which he fondly acknowledged.

After a year's study at this school, he entered the Hindu College as a scholarship-holder of the Calcutta School Society in February 1824, where the knowledge of both the worlds, eastern and western, was thrown open to him, and he eagerly drew his nourishment. His career of nearly six years at the Hindu College was of high distinction, and in 1828 he was awarded a scholarship of Rs. 16/- per month. The same year saw the demise of his father. He left the Hindu College on 1 November 1829 and later got his certificate of merit on 13 March 1830.

In 1829 he was appointed the second teacher at Pataldanga School which began to be called the Hare School by about then, and which had for its Head Master his senior contemporary and another celebrated scholar, Rasik Krishna Mullick. The same year Krishnamohan was married to Bindubashini Devi, daughter of Radhamohan Chattopadhyaya of Howrah. At the far end of Krishnamohan's stay at the Hindu College, in March 1827, Henry Louis Vivian Derozio joined as a teacher of the College and galvanized the Young Bengal group of which Krishnamohan was a prominent member.

Krishnamohan associated himself with Derozio in conducting his papers, the *Hespares* (an evening paper with which Derozio's association soon ceased, and the *East Indian* which existed during 1830-31.

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But Krishnamohan was never a direct pupil of Derozio. However, the latter had infused into the Young Bengal group the spirit of free thinking and disinterested enquiry which also induced an aggressive hostility to the so-called Hindu idolatry and the Hindu strictures against food habits.

The zealot's enthusiasm in its turn provoked the bigot's reaction and Krishnamohan was ostracized by about 1831 form all his near ones. He was by that time a prominent member of Derozio's Academic Association, a debating club which started functioning in 1828, alongwith Ramgopal Ghose, Rasik Krishna Mullick and Dakhinaranjan Mukherjee.

In 1830. he had taken a leading part in the proceedings of a meeting of Hindu gentlemen 'for the purpose of determining on the testimonial to be voted to David Hare for his services to the cause of Native Education.' In 1831, he had to resign his office as a member of the Hindu Free School founded by Madhavchandra Mullick, owing to his apprehension of being 'savagely insulted'. The same year (May 1831) he started editing the *Enquirer* a weekly organ of the radical wing, and also published his first play, *'The Persecuted'*, attacking the Hindu society.

His contact with Alexandar Duft, the renowned missionary, dates from the same year and his appreciation of Durr's preachings eventually led him to embrace Christianity. His baptism took place on 16 October 1832 and was conducted by Duff himself. But he hardly ever felt easy with the Scottish Church which Duff represented, and only three months later went over to the Anglican Church.

His conversion, however, disqualified him for the teaching job. He was appointed Superintendent of the Mirzapur school which had the scriptures on its syllabus. But he gave up the job in 1835 and joined the Bishop's College as a scholar. In 1839, he was appointed minister of Christ Church and became the first Indian clergyman entrusted with an Episcopal Church in Bengal. Prior to that he had become associated with the Society for the Acquisition of General Knowledge where he read two papers of '*The Nature and Importance of Historical Studies*' (1838) and 'Reform, Civil and Social, among the Educated Hindus' (1840). He was the incumbent of Christ Church till 1852; later he jointed the Bishop's college as a professor.

In 1841, he wrote a prize-essay on the Native Female Education' which had a substantial impact on the Government's female education policy. From 1845 he projected to write a series of bi-lingual Bengali text-books covering literature, history, mathematics, astronomy etc. of which altogether 13 volumes were pubslihed. The series bore the title 'Vidyakalpadrum' (Encyclopedia Bengalensis). Krishnamohan contributed some articles to the *Calcutta Review*, including one on his favorite theme, the 'Hindu Caste.' He was also a regular member of the 'Bethune Society' (established in 1857) and also of the 'Bengal Social Science Association'.

In 1858, he was nominated a member of the Calcutta University Senate, one year after its inception. A formidable linguist knowing nearly ten languages, he made himself indispensable o the University in various capacities. It was only for the enthusiastic votaries of female education like Krishnamohan and Anandamohan Bose that the first Combined Entrance Examination of the University could be held in 1878.

Krishnamohan was a prolific writer who contributed articles simultaneously to papers as distinct as the *Calcutta Intelligencer, the Bengal Spectator, the Mukherjee's Magazine* and the *Indian Antiquary*. Moreover, he brought out two Bengali journals, the *Satyarnava and the Sambad Sudhanshu*. The Bengal Asiatic Society was immensely benefited by his patronage, and one of the articles, he read to the Society, '*On Translation of Technical Terms: its of interest even today*. He also edited for the Society the '*Marakandeya Purana*' included in the Bibliotheca Indica, and largely for University students the '*Raghuvamsa*', the '*Kumarasambhava*' and the '*Bhatti-Kavya*' which were complete with copious annotations.

His major work, 'Dialogues on Hindu Philosophy' dealing with the authenticity of Hindu tracts, came out in 1861. The subject was followed up in his 'Arian Witness' (1875) which sought to discern the

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living bond between Hinduism and Christianity and the evolutionary history of man's self-realisation. In 1876 the Calcutta University honoured him with the title of Doctor of Laws.

He had a long connection with the British Indian Association. As he retired from the Bishop's College (1868) he was drawn towards organised social activities and joined both the 'India League' over which he presided for some years, and the 'Indian Association'. During his tenure of presidency, the 'League' set up a School of Technique in Calcutta. As a prominent member of the Indian Association', he was in the forefront of all movements for civil rights such as the Repeal of the Vernacular Press Act, The Arms Act, and the appointment of Indians to the Civil Service. In 1876 he was elected a municipal commissioner for the civic government of Calcutta and was keenly involved in the city's welfare.

A man of profound intellectual prowess and moral integrity, Krishnamohan served as a bridge between the old and the new. In his early years his scepticism and aggressive irreverence forced the stagnated Hindu orthodoxy to come out of the cocoon. ' The present tottering condition of Brahmanism', he wrote, 'is an index not to be mistaken...It predicts a mighty revolution sooner or later to overturn the institutions of Manu and Vyasa, and to confound the philosophy of Gautama and Kapila'. The 'revolution' actually took place over the century though education and increasing consciousness, in which Krishnamohan's role had been significant. A dicdeated scholar, he never resorted to sophistry and intellectual abstraction. On the contrary. as a man of clear historical sense he advocated reason and understanding as the basis of education.

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Banerjee, Panchkadi (1866 -- 1923)

Panchkadi Banerjee, born at Bhagalpur in December 1866, initiated a mercenary line in Bengali journalism.

Panchkadi Banerjee was born on 20th December 1866 at Bhagalpur, Bihar, where his father Benimadhav Banerjee was a government clerk. Their family hailed from Halisahar in West Bengal. From his early years Panchkadi learnt his Hindi well. He was considered a keen student in his district school. He graduated from the Patna College (1887) with Honours in Sanskrit, and later earned the title of 'Sahityacharya' from Banaras.

Meanwhile, he managed to learn both Urdu and Persian. His ancestral home at Halisahar was frequented by celebrities like Bankimchandra. Panchkadi's association with Bankim dates back to his boyhood when the great master, on seeing him, reportedly commented, 'This boy would be very sensitive'. His natural endowments included a penchant for orotary, which he exploited as a young Hindu Missionary and an enthusiastic disciple of religious scholars like Sasadhar Tarkachudamani and Krishnaprasanna Sen. He wrote for the latter's theological journal, the *Dharmapracharak.*

Predominantly a newspaper-columnist and a stylist in prose, Panchkadi, after a tentative carrier at school-teaching, switched over to journalism in 1895 as a columnist and eventually the editor of the *Bangabasi.* The paper was known for its anti-Congress views. He made his mark right from the beginning as a versatile genius and a great organiser. He was a competent writer in English too, and was entrusted with the editorship of the *Telegraph,* an English language daily published by the same establishment.

His mentor, however, was Indranath Bandyopadhyaya, the famous satirist--a fact which he always took care to acknowledge. In 1899, Panchkadi switched his allegiance to the pro-Congress *Basumati*, which again he left in 1901. Later he was connected with a journal called the *Ranagalay.* About that time he also wrote for the daily *Sandhya,* a radical paper edited by Bramhabandhab Upadhyay.

In 1908, he became the editor of the *Hitabadi,* a daily, and subsequently got himself connected with the *Bengali* and the Hindi daily *Bharat Mitra,* both of which he edited for a period. In 1918 he was

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appointed the Bengalee Translator to the Bengal Publicity Board; from 1922 onwards he took assignments for the daily *Swaraj*. He had a long association with another paper, the *Nayak*. Other journals connected with his name are the *Prabahini*, a weekly, and the *Sahitya*, a literary magazine. The volumes published by him include '*Ain-I-Akbari*' (1900), a translation from Francis Gladwyn; '*Srisrichaitanyacharitamrita*' (1900) ; '*Rupalahari*' (1902); '*Sipahi Yudhyer Itihas*', Vol. I (1909)--a history of the 1857 nutiny, the book was later confiscated; '*Bingsa Satabdir Mahapralay*' Vol I (1915)--an illustrated reportage of the First World War.

There are also two novels to his credit. It is not less than justice to Panchkadi's range and sweep, his moving power and the pungency of his criticism (which so often bordered on libel). The mind that manifests itself in these assorted pieces bears the mark of rare boldness and vitality. Panchkadi hated untouchability, but he did not outright reject the caste-system. He qualified it with the concept of 'cast-according-to-profession'. This only highlights that he was not thoroughgoing radical *ala* West. His emphasis was always on the revitalization of the national spirit--an attitude which he perhaps inherited from Bankimchandra. Himself a caste-Brahmin, he never put a premium on Brahmanism.

On the contrary, he held that the culture of Bengal was predominantly non-Brahmanical and Buddhism--oriented. His writings in support of the non-cooperation movement (*Nayak* 8th Baisakh, 1328 B.S.), combined with his unambiguous condemnation of the British rule, helped to a large extent to mobilise the nationalist apart.

It is true that Panchkadi initiated a mercenary line in Bengali journalism; but that is just because he had to meet the demands of a professional career. It is also true that at times he found it hard upon himself to reconcile his faith in the precepts in Hinduism to the claims of modern life. But still, his life remains a case of unrealised possibilities. In his fluency, condour and acute social consciousness, he seems to have abundantly justified Bankimchandra' early prediction.

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Banerjee, Dr. Parmathanath (1879 -- 1960)

Parmathanath Banerjee, born at Mirzapur (U.P.) in 1879, was an educationalist who served the Calcutta University for fifteen years as Minto Professor.

Parmathanath Banerjee was born in 1879 in a middle-class Brahmin family at Mirzapur in modern Uttar Pradesh. His childhood was spent mostly in Patna; he received his education in a local school and passed the Entrance examination. After obtaining the degree of B.A. from the Presidency College, Calcutta, he went to London, took up research work in Indian economics, and was awarded D.Sc. degree by the London University. He was also called to the Bar.

Like many of his contemporaries he was influenced by Surendranath and joined politics when he was lecturing in the Calcutta University. He held liberal views about social problems.

A distinguished educationist, Pramatha Nath served the Calcutta University as Minto Professor of Economics between 1920 and 1935. In 1923 he was elected to the Bengal Legislative Council as a Congress candidate, and remained its member until 1930. When Pandit Madan Mohan Malaviya broke with the Congress on the issue of the Congress acceptance of the Communal Award and formed the Nationalist

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Party, he found an ardent supporter in Pramathanath Banerjee who decided to leave the Congress and join the Nationalist Party. In 1935 he was elected to the Central Legislative Assembly and functioned as the leader of the Nationalist Party in the Assembly until 1946.

Pramathanath was associated with a number of learned societies. He became a Fellow of the Calcutta University in 1923. President of the Bengal Economic Society in 1926 and Vice-President of the Indian Statistical Institute. He was also the President of the Rammohan Library and Free Reading Room from 1944 to 1950, and Director of the Indian Cultural Institute.

Although politics kept him busy, Professor Banerjee did not lose interest in Economics and achieved recognition as a teacher and a writer. He wrote about half a dozen books on Indian economics and was considered to be an expert on public finance. Among his important works are; 'Public Finance in India', 'History of Indian Taxation', 'Indian Fiscal policy', and 'Indian Finance in the Days of the Company'. His writings indicate that he held familiar nationalist views on British policy in India.

Professor pramathanath Banerjee is chiefly remembered as an educationalist who served the Calcutta University for fifteen years as Minto Professor. He remained a nationalist till his death, although he could not accept the Congress position on the Communal Award and became inclined to Hindu nationalism in later life. He lived in political obscurity in the post-independence period.

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Banerjee, Pramod Charan (1848 - ?)

Pramod Charan Banerjee, born in Calcutta in April 1848, was a Judge of the Allahabad High Court.

Sir Pramod Charan Banerjee was a cousin of Sir Gooroodas Banerjee and he had an equally distinguished career as a Judge of the Allahabad High Court. He was born on the 10th of April 1848 and received his general education at the presidency College, Calcutta. It may be noted that among his fellow students at College was the Rt. Honorable Sir Syed Amir Ali, Judge of the Calcutta High Court and later a member of the Judicial Committee of the Privy Council. After graduating with distinction from the Presidency College he obtained the Ryan Scholarship and studied law. He passed the B.L. Degree examination in 1869 and shortly afterwards in the same year he enrolled himself as a vakil of the Calcutta High Court.

In his speech on the occasion of his retirement from the Allahabad High Court, he referred to his official career in the United Provinces in these words: "After I had obtained my degree in law in the Calcutta University and practise for a short time at the Calcutta High Court, I joined this court as a vakil. Those were the days when the giants of the bar were men like Munshi Hanuman Prasad, Mr. Peary Mohan Banerjee and Pandit Ajodhya Nath. The hand of time has wrought havoc in the ranks of the member of the bar, all of them have gone, save my friend, Charles Dillon. He like me was a struggling junior when we practised together. After I had been in court for a short time, I was offered the appointment of munsif of the second grade. I had to choose between the bench and the bar, and rightly or wrongly I chose the bench. Subsequent events proved that my choice was not disadvantageous to me or was not a mistake, because I had not to begin from the bottom of the laddis. In a few years I was appointed a Subordinate Judge. On that occasion I was fortunate enough to supersede not less than 19 officers. After I had been a Subordinate Judge for a couple of years, I was appointed a judge of the Court of Small Causes at Agra. That was an appointment which till then had been held by uncovenated Europeans, and I was the first Indian to hold it and since

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my appointment that office has been opened out to the subordinate judical service. When I was appointed a judge of the Small Causes Court at Agra, I again passed over my seniors, not only in my own grade, but in two grades which were above me, so that in eleven years I got to the top of the service as it then was. After I had been judge of the Court of Small Causes at Agra for a short time, I was appointed a judge of the Small Causes Court at Allahabad, which was an appointment reserved for and filed till then by the Members of the Indian Civil Service. I was the first unaccounted officer to hold that appointment and I held it for a period of over seven years. I was then appointed an Additional Judge at Lucknow. I remember that late friend, Rai Ram Charan Das Bahadur said that he hoped that would come back to Allahabad as a judge of the High Court. This hope was realised after four months, and I was appointed to this court about the end of the year 1893. It is for the first time I took my seat behind my late friend, Sir George Knox. I also remember with what trepidation of heart I entered upon my duties following that eminent judge Mr. Mahmood. I feared that I would not be able to perform my duties with the same amount of ability as Justice Mahmood displayed."

He took his seat on the High Court Bench on the 20th of December 1893, and consequently was not affected by the rule enforced later on, viz., judges of the High Court should retire on completing the 60th year. The Allahabad High Court at the time of his appointment consisted only of 7 judges, and under the provision of the Government of India Act about which India has been protesting from time to time although without any success, three of the judges had to be members of the Indian Civil Service and three others had to be barristers of Great Britain or Ireland.

The result was that only one place in the Allahabad High Court was open to person other than Civilians and barristers, and when Mr.. Banerjee as the then was, elevated to the High Court Bench from the subordinate judicial Service, there was no room on the High court Bench for any vakil of the Allahabad High Court, and although the long tenure of office of Sir Pramod Charan Banerjee thus effectively denied to the vakils of that court all hopes of being elevated to a place on the Bench, the vakils as a body had great respect for the high qualities of Sir Pramod Charan as a Judge, and it is only on his retirement that the vakils' association made representation to the Government of India. That more places on the High court bench should be thrown open for the vakil section of the bar and protested against the passing over of the claims of the vakils into the matter even of acting appointments of Rajani Mohan Banerjee. For sixty years, Sir Pramod Charan Banerjee was a well-known citizen of Allahabad. He utilised the long vacation every year in vising the several hill-stations and sanatoriums in India largely for his long life of useful public service.

Writing in the *Leader* on the occasion of his death, Mr.. S.P. Sanyal referred to him in these words: "The erect walk, the measured gait, the neat dress, the genial smile, the clock-work regularity which I noticed in him then, marked him all his life. Restraint and reserve, qualities of culture, were to him nature's gifts. His gentleness of temper and his suavity of manner never deserted him even in the most trying moments.....Another trait of his character was his unstrenous charity which benefited large circles of men, women and children in need of help. A devoted husband, an affectionate father, a loving friend, Sir Pramod Charan Banerjee never hurt any one's feelings or offended any one who came in contact with him. His tact and good sense bound his friends to him for all time. During the last summer I had the pleasure of meeting him at Mussourie in Chatherineville where latterly he used to ended half the year. I spent a day with him. All his faculties were still unimpaired, save as he used to be before. We talked on various subjects as usual', and he showed no sign of failing health. The conversation was never dull or unnspired."

The characteristic qualities of Sir Pramod Charan Banerjee were also emphasised by Mr. C.Y. Chintamani, Editor of the *Leader* on the occasion of the Memorial Meeting at Allahabad: "Sir Pramod Charan Banerjee was the most simple, sincere and unassuming of men, and there was absolutely nothing ostentatious about him. Not only did he ever fall a prey to the modern craze of self-advertisement or

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popularity, but it might be said almost with literal truth that he shunned publicity and liked nothing so much as to be left to himself.

It is a not right to think that because he loved a more or less secluded life outside the High Court, therefore he did not follow with keen interest the public events from day to day. Those who had the advantage to private talks with him, knew that although he had never been in public life, and although he was not expected, very busy as he was with his own work, to be in touch with public movements, he not only followed events with the closest interest but was in a position to give advice, and willingly gave it to those who sought it. His advice was of great value to persons actively engaged in public contentions.''

Sagacity and judgement, freedom from bias and associate independence with which he formed his decisions and conveyed them in language so mild that he could not have offended a fly or an ant, were certainly the most remarkable traits of his character. It was not only that his independence and judicial qualities shone on the bench of the High court or came into evidence in private talks, but when his advice and opinions were sought in his official capacity as a judge by the Government on public questions on which opinions of judges were asked, he stated his own views on those subjects with a precision, and consulted his own views on those subjects with a precision, a conscience, an ability, a knowledge and fearless courage which would have done the government credit to the foremost public man of the day. I had that advantage for the brief space of a little over two years of reading the confidential opinions of men in high and responsible positions conveyed to Government in compliance with their request, and I have made no secret of my opinion in talks with friends ever since that I have never had the privilege or reading expression of opinion so thoughtful, so independent, so progressive and patriotic as the opinions of Sir Pramod Charan Banerjee on contentious public questions which were placed before him by the Government.

Sir Pramod Charan passed away on Friday the 26th of March 1930, full of years and honours. "He was', to quote the words of the Allahabad Law Journal, "a great judge and a great gentleman, and his life shall for a long time be an example and an inspiration to younger men."

On the 29th of March 1930, the Monday following his death, bibliography were made in the Court of the Chief Justice of Allahabad. The Chief Justice, in the course of his reply, said: ''he was for many years a great figure on the bench of this court, in whose length of service and distinction of service we all took prides; it is fitting for us to meet here today to express our enrage at his death and our sympathy with his relatives.''

I sat with him in this very Court almost continuously form the day of my arrival in 1919 until his retirement in 1923; no one had a better opportunity of forming a just estimate of his kindness of heart, his knowledge and his balanced outlook..... He had, as a foundation, abundant vitality without which so sustained an achievement as his, spread over, as one night say, two life-times, would have been impossible. He possessed a clear and powerful brain, and being by temperament industrious after years of hard work, became a profound lawyer. His higher gifts of character and kindness of disposition *dress* all of us to him.

Though, he has passed away, his work remains. The lawyer of the moment is to a large extent guided and controlled by the lawyer of the past. Generations of students, practitioners and judges yet to come will study, analyse and approve his judgements; and their minds moving with and following the current of his thought, will acknowledge his intellectual eminence. We who knew him can complete the picture by our loving remembrance of his modesty charm and autocracy.

Chief Justice Mears on another occasion, facetiously referred to Sir Pramod Charan as his :father-in-law". As Sir Pramod himself pointed out on the occasion of his retirement, he had during the thirty years of his High Court judgeship sat with six Chief Justices and with more than twenty *puish* judges; and to all of them, sitting with him seems to have been an education, not only in the intricacies of the Indian law

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but also in judical courtesy and demeanour. Mr. O. Conon acknowledged his unfailing courtesy to the English Bar, at Allahabad, in these words during the reference to his death in 1930 in the High Court.

We realised that in him we were in the presence of a very loveable personality, both as a man and as an admirable judge. He had during the twenty years' service which he put in before coming qualification of a good and great judge; and he had been but a short time with us here when we all learnt to congratulate ourselves on the choice which His Majesty deemed in making him one of the Judges of our Court; and was never ceased to congratulate ourselves during the thirty years which followed his appointment.

He added a profound knowledge of law and an extraordinary capacity of disentangling a tangled mass of facts and lucidly marshalling them. In fact, it is difficult to say which we had to admire most--his capacity for dealing with facts or his capacity for applying the law to those facts. To the clarity of his reasoning and the lucidity of his language, he added a total absence of all prejudice; and one was impressed throughout by his desire and determination to get at the truth and to do justice between man and man. More than this one cannot ask for in the greatest judge.

On the same occasion, the Government Advocate, Mr. Bajpai, remarked: "he had confidence of every Chief Justice under whom he served, the respect of every colleague and love of every member of the Bar who happened to practise before him: and it might be acknowledged that his great learning and mastery of justice principles raised the prestige of the Allahabad High Court in the eyes of the entire legal world." If we add to this the well deserved tribute of the Indian Bar expressed through Sir Tej Bahadur Sapru, it will be obvious that no eminent judge had fuller honours and better appreciations than Sir Pramod Charan Banerjee. Said Sir Tej Bahadur: "During the thirty years that Sir Pramod was on the Bench of this Court, he made very solid contributions to the elucidation of our law."

No judge has done more to elucidate our law of mortgages than the late judge Sir Pramod Charan Banerjee. On questions of Hindu law, he was a recognised authority. Not only did the judges of his generation and his successors in this court pay the utmost possible respect to his expressions of opinion, but also the judges of other courts looked up to his judgements with great respect. "Barely three years had passed after his elevation to the High Court Bench when he delivered a judgement which will always stand out as a historic exposition of the law relating to adoption, judgement which was warmly approved by the Privy Council"

In conclusion, one may be permitted to refer to the unanimous resolution of the Advocates and Barristers' Association of the Allahabad High Court and to the President's speech at the Memorial Meeting, at Allahabad, on the 6th April 1930. The former ran in these terms: "The late Sir Pramod Charan Banerjee occupied for thirty years of his life a most towering position on the Bench and was universally respected for his unsurpassed legal attainments, judicial qualities and temper."

And the President, at the Memorial Meeting, stated in the course of his speech: "As a layman, I may permit myself to say this much and no more without presumption, that ever since I came to this province, now about 27 years ago, I have seen and known many judges of the High Court, but I have neither seen or known a single one of them who inspired more confidence and greater respect for his qualities as a judge than Sir Pramod Charan Banerjee did."

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Banerjee, Rakhaldas (1886 -- 1930)

Rakhaldas, born at Berhampore in the district of Murshidabad in 1886, served the cause of Indian nationalism by attempting to write the history of his motherland from a true historical perspective with the help of authentic materials.

Born at Berhampore in the district of Murshidabad, West Bengal, Rakhaldas was the only son of his parents, Matilal and Kalimati. Originally hailing from Sagardee in the district of Dacca, the ancestors of Matilal settled on the other side of Lalbagh (laterly known as Dahapara) under the patronage of Murshid Kuli Khan. During the battle of Plassey they sided with the Nawab and consequently with the latter's discomfiture had to leave their Lalbagh residence.

The event was not without significance and debarred Matilal from turning into an Anglophile. A successful pleader at the Berhampore *bat*, Matilal possessed a deep sense of self-respect, a quality inherited by his illustrious son.

After passing the Entrance examination with a scholarship from the Krishnanath Collegiate School, Berhampore, in 1900, Rakhaldas joined the Presidency College from where he graduated in 1905. His studies were interrupted thereafter and he had to halt for some time to obtain his M.A. in History in 1909 from the Calcutta University. At the Presidency College he learnt Sanskrit from no less a scholar than Hariprasad Sastri, an event which provided him an enviable linguistic equipment. Rajendra Prasad and Sarat Chandra Bose, two of our eminent nationalist leaders, were his class mates.

Rakhaldas gave evidence of his love for antiquities and research aptitude in the preparation of a catalogue of archaeological objects of the collection of the Lucknow Museum when he had hardly finished his University career. His merit did not escape the attention of the authorities of the Archaeology department; he was appointed as Archaeological Assistant in the Indian Museum in 1910 and was promoted next year to the post of an Assistant Superintendendent in the Archaeological Survey of India. In 1911 he also served the University of Calcutta as an Honorary Professor of History. In 1917 he became the Superintent of the Western Circle of the Archaeological Survey of India and held that office till 1923. In 1924 he took over the charge of the Eastern Circle of the Archaeological Survey of India in Calcutta. In 1926 he resigned from the Government service and in 1928 he was invited to join the Benaras Hindu University as the Manindrachandra Nandi Professor and Head of the Department of Ancient Indian History and Culture. He held the post till his premature death in 1930.

His short span of life was more than compensated by his rich academic output, including his archaeological undertakings. His title to fame rests chiefly on his epoch-making discovery of Mohenjodaro in 1922-23, pushing back the antiquity of Indian civilization to 5000 years and linking up India with the old civilizations of the world. His excavations at Paharpur (in East Bengal) in 1925-26 revealed for the first time 'the general outline of the plan and scheme of decoration of the temple of the famous Buddhist establishment of Samapura of early mediaeval Bengal's. Author of a number of books, monographs and articles, Rakhaldas displayed in no uncertain degree an objectivity and a critical acumen. His two-volume 'History of Orissa' 'Age of the Imperial Guptas and 'Eastern Indian School of Medieval Sculpture', examples of labour and erudition, are still standard works in the respective fields.

Rakhaldas was a nationalist, occasionally giving vent to his patriotic feelings, as illustrated by his eloquent tribute to Skandagupta (c. 455-67) in his 'Age of the Imperial Guptas' (p. 42). ''He was the last great hero of Magadha who realised that it was his duty to defend the gates of India with the last drop of his blood.'' The author was on guard, nonetheless, not to allow his patriotism to supersede his historical objectivity. And a historian again, Rakhaldas stressed the need of Hindu-Muslim unity, so essential for the integrity and prosperity of his country (vide his historical novels, 'Lutfaulla' and 'Mayukh'.

A great lover of Bengali language and literature, Rakhaldas wielded his pen in creative writing as well. Author of a number of historical novels, he

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emulated Maspero, the distinguished scholar in Egyptian history and a writer of novels of Egyptian life and activities in days of yore, and in the style of the latter aimed at portraying the Indian life of bygone days. The historian had also interests in the stage, himself being a good actor.

Apart from political history, Rakhaldas mastered epigraphy, numismatics, paleography, and art and iconography. He was indeed, a virtuous in different branches of history and an adept in the technique of handling diverse source-materials. Apparently an antiquarian, yet he never lost the main thread of history and his writings have gone far beyond the dry researches of history. A front-rank Indian historian, Rakhaldas served the cause of Indian nationalism by attempting to write the history of his motherland from a true historical perspective with the help of authentic materials, not a few of which were brought to light himself. Among the major works of Rakhaldas may be mentioned:

(English): 'The Palas of Bengal' (Calcutta, 1915), 'The Origin of the Bengali Script' (Calcutta, 1919,); 'The Haihayas of Tripuri and their Monuments' (Calcutta, 1931); ' History of Orissa;, I-II (Calcutta, 1930, 1931); 'The Age of the Imperial Guptas' (Banaras, 1933); 'Eastern Indian School of Mediaeval Sculpture' (Calcutta, 1933); 'Pre-historic Ancient and Hindu India' (Calcutta, 1934); The Temple of Siva at Bhumara' (Calcutta, 1928); 'Base Relief of Badami' (Calcutta, 1924); 'The Paleography of Hatigumpha and Nanaghat Inscriptions' (Calcutta, 1924.)

Bengali: 'Pashaner Katha' (Calcutta, 1318 B.S.); 'Sasanka' (Calcutta, 1321 B.S..); 'Prachin Mudra (Calcutta, 1321, B.S..) Bangalar Itihas, I (Calcutta, 1321 B.S.); 'Bangalar Ithihas', II (Calcutta 1324 B.S.); 'Mayukh (Calcutta, 1916); 'Karuna' (Calcutta, 1917) 'Lutfgulla' (Calcutta, 1334-36 B.S.).

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Banerjee, Rangalal (1827 -- 1887)

Rangalal Banerjee, born at village Bakulia in Burdwan district in 1827, was the pioneer in exploring history for poetic material.

Rangalal Banerjee was born in 1827 at village Bakulia in Burdwan district at his maternal uncle's residence. Early in life Rangalal lost his father, Ramnarayan who was Dewan to the Nawab of Murshidabad. However, he was fortunate in having a loving mother Harasundari Devi; his elder brother, Ganeshchandra, had some literary reputation. The maternal aunt Baradasundari, too was a literary connoisseur. Together, they formed an inspiring background.

His early education was at the village-school and thereafter at a local missionary school. He was subsequently admitted into the newly-established Mohim College at Chinsura where he studied till 1843. Meanwhile he got married. After 1843, Rangalal moved to Kidderpore. The change was salutary as he came to know the famous poet Madhusudan from close quarters. He also contacted the Raja of Bhukailash, who provided the opportunity of meeting a multitude of scholars, both eastern and western. The connexion proved significant in the light of his sustained love of tradition and learning.

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An eminent poet, a competent essayist and also a civilian by profession, Rangalal was led into literature by the celebrated editor of the *Sambad Pravakar*--Iswar Chandra Gupta. For some year Rangalal edited Bengali tri-weekly journal, the *Sambad-Sagar* (incorporated as *Sambad-Rasa-Sagar*), which position he held till 1853. Subsequently he became the editor of the *Education Gazette*-- an organ of the Government Education Department. He held that position from 1856 to 1860. Rangalal was a linguist; and besides English, he had enough command of Oriya to edit the *Utkal Darpan*, an Oriya language newspaper, during his stay in that part of the country.

In 1860, Rangalal taught in the Presidency College on a leave-vacancy; afterwards he joined the civil service, for which he had to move from post to post through Orissa and Bengal. In 1852, Rangalal delivered a lecture at the Bethune Society in 'Defence of Bengali Poetry,' attacking the contention that Bengali literature, being essentially the product of a subject-race, lacked in refinement and decorum. He argued the case admirably, and it is along the trail of this historic polemic that Rangalal's *magnum opus* PadminiUpakhyam (1858), came to be written.

This animated rendering of the heroic pages of Rajput annals, albeit somewhat lacking in poetic inspiration, succeeded in provoking the embryonic nationalism of a generation. The lines- *Swadhinata hinatay ke banchite chay re* (who wants to live without freedom-became a byword. Though a lesser intellectual colossus than Madhusudan, and not a master of heroic diction like Hemchandra, Rangalal was still the pioneer in exploring history for poetic material.

He followed up the use of Rajput lore in 'Karmadevi' (1862) which contains a subtle topical argument against unlimited trade facilities to foreign merchants, and 'Shurasundari' (1868). He was impelled by the same spirit of rediscovering the past when he translated Kalidas's 'Kumarasambhava' in 1872. 'Kanchikaberi', based on Oriya heroic ballad, came out in 1880. Besides, he translated Homer's minor work, 'Batrachomyomachi (1858) and named this work 'Bhek Mushikar Yuddha,' contributed articles in English on his society to the *Literary Gazette* and translated some Sanskrit anacreontic pieces into English.

Rangalal, like most of his contemporaries, decried the upheaval of 1857. But, taken as a whole, his poetry remains a sustained invocation for liberty He belongs to the small group of men who strove to blend idealism with culture, emotion with discipline, east with west. As a poet his achievement rests on the fact that it provided the later poets like Madhusudan with a base which was at once unambitious and sober. But as a nationalist, he may be reckoned as the prime mover of a whole generation of poets whose works embodied the hopes and dreams of a nation in bondage.

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Banerjee, Sarabindu (1913 -- 1980)

Sarabindu Banerjee, born in Calcutta in October 1913, was a test cricketer, pace bowler and versatile batsman.

Sarabindu Banerjee popularly known as Shute Banerjee; test cricketer, pace bowler and versatile batsman, was born in Calcutta on 3 October 1913 (House no 31/1 Durgacharan Mitter Street in the old Beacon Street Post-Office Zone) and had his early schooling in the Scottish Churches Collegiate School After passing his Matriculation Examination, he joined City College. He won the Calcutta University blue in cricket in 1932; two years later he also won his blue in football, which he used to play as a full-back. He first made his mark in the 1931-32 season in the annual fixture between Punjab Unversity and Calcutta University played that year at Calcutta on 30

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November on the Mohun Bagan ground; it was won for the ifrst time by Calcutta mainly because of Banerjee's bowling (5 for 45 in the first innings, 7 for 51 in the second). Ignored at first for the trial matches organised for selecting the Indian team due to visit England in 1932 Banerjee was invited later to play one match at Patiala but was not considered any further.

In the Calcutta University team he made the acquaintance of Berry Sarbadhikary, the team's wicketkeeper and opening bastman who was later to become widely known as a radio commentator and sports journalist. Soon after, Sarbadhikary organised the University Occasionals team consisting mainly of ex-Calcutta University players, which made trips outside Calcutta to play friendly matches. Banerjee was in the team when it visited Shillong in 1931 and again in 1932.

In 1933, the team undertook a tour of North India and included local a-university players when it played matches in Lahore, Patiala and Aligarh; at Delhi it was accorded the honours of a fixture against the Vicerory's XI. Subsequently the University Occasionals team, including Banerjee, also visited Ceylon. Banerjee always opened the team's bowling and sometimes also the batting.

During the 1933-34 season, Banerjee was selected for the Indians and Anglo-Indians XI which played against the visiting M.C.C. team in a one-day match at Calcutta. Two years later, when the team of Australians under Jack Ryder came to Calcutta, Banerjee appeared in two matches against them--for the Maharaja of Cooch Behar's XI and for the Bengal and Assam XI--opening both batting as well as bowling, In the latter match he claimed 5 wickets for 53 runs in 18 overs and staked his claim for a place in the 'All-India' side.

Selected for the third 'test' (unofficial) at Lahore in January 1936, he bowled only two overs each either innings, but excelled as opening batsman. His second innings of 70, during which hw participated in a third wicket stand of 123 runs with his skipper Wazir Ali, gave the side a match-wining lead. Though not selected for the fourth and final 'test' of the series in Madras, he was included in the All-India team to tour England in 1936. But he was not selected to play in any of the three tests of this series. His tour averages for threeday matches were 40 wickets (at 29.42) and 369 runs (at 18.45). He had already played for Hindus in the Bombay Quadrangular, but dominated the proceedings in December 1936 when he captured 5 for 29 against Muslims and 4 for 73 against Europeans; in the latter match he also scored 51.

Though he remained a regular member of the Hindus side after the tournament became the Pentangular, he never bettered that earlier performance. He missed Bengalee's first match in the Ranji Trophy tournament (against C.P. and Berar at Calcutta in January 1936) because he was away on test' duty at Lahore. But in the semi-final at Madras he bowled well to take 2 for 25 and 4 for 44, though Bengal lost the match.

Next season he bowled Bengal into a winning postition against Central India, then contributed an unbeaten 47 to a ninth-wicket stand of 105 with A. Kamal which gave Bengal victory over Hyderabad. That year, the Ranji Trophy final between Bengal and Nawanagar (won by the latter) was held in Bombay. Banerjee was not permitted to play on either side because he had just accepted employment under the Jamsaheb in Nawangar.

However, he served the Nawangar side with distinction for the next five years and often excelled over famous team-mates like Amar Singh and Vinoo Mankad in all-round performance. He scored his first Ranji Trophy century (106 against Bombay) at Bombay in November 1939 and captured 8 for 25 in 9.2. overs against Maharashtra (all out 38) at Jamnagar in 1941. Playing for Nawangar kept him in the forefront of Indian crikct.

When Lord Tennyson's team toured India in 1937-38, Banerjee appeared against the visitors in three unofficial tests (At Bombay, Calcutta and Madras) and in the other matches. One of the latter was for the Cricket Club of India XI, the match which inaugurated cricket at Brabourne Stadium; here Banerjee bowled splen-

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didly to take six wickets for 89 runs. When the Ceylon team visited India in 1941, Banerjee played in the first 'test' at Calcutta.

In April 1942, Banerjee came to Jamshedpur and joined service with Tata's. Thus began the longest settled period of his cricket career as well as of employment. Apart from many notable feats for the Bihar team which he captained and helped to build, he also toured Ceylon (1945) and England (1946) with the Indian team. To earn the latter selection, he made a good use of the opportunity provided by the third unofficial 'test' against the Australian Services team at Madras. Here he captured four wickets in either innings and proved he was still the leading pace bowler in the country. Yet he returned from his second tour of England without having appeared in a test match there. However, he shared a world record with C.T. Sarwate when, batting at numbers ten and eleven, they scored centuries in the match against Surrey at the Oval.

One season later, once again a notable performance, 7 for 67 in 20 Overs at Allahabad for East Zone against the visiting West Indies team, this was the only match lost by the visitors on that tour-- brought him a long-awaited honour. This time it was an official test cap, when he played in the last match of the 1948-49 series aginst West Indies at Bombay. His 4 for 54 in the second innings took India closer to a sensational victory, which ultimately did not materialize.

Banerjee moved to Bhilai in 1958 and practically retired from active cricket. After he retired from service with the Bhilai Steel Plant, he spent a year at the National Institute of Sports, Patiala, on a coaching assignment. He lived thereafter in Calcutta with his second wife, Roma Banerjee. His first marriage to Manju Dey had ended in divorce; a daughter and a son were the issues of this marriage.

In January 1974, the Cricket Association of Bengal organised a two- day benefit match for him at Eden Gardens. When the golden jubilee of the Moin-ud-Daullah Cup invitation tournament was being celebrated in 1980, it was decided to invite to Hyderabad those who had participated in it in the early years. Banerjee had accepted the invitation, but passed away before he could grace the occasion.

It is generally believed that during his long and colourful career, Shute Banerjee did not win the honours he deserved. According to contemporary critics, in his heyday Banerjee matched the pace of Mohammad Nisar and the skill of Amar Singh as a bowler. As a bastman, he was competent enough to adapt his batting to any situation.

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Banerjee, Satcowri (1889 -- 1937)

Satcowri Banerjee, born in Calcutta in October 1889, was the famous revolutionary leader. He was grave and sober and had a spiritual bent of mind.

Satcowri Banerjee was born at Behala, a suburb of Calcutta on 17 October 1889. The family belonged to the village of Mohinagar in the 24-Paraganas District in Bengal. Satcowri's father, Manmathanath Banerjee, was a classmate of Swami Vivekananda at school and college. He was Head Clerk, Establishment Section, E.B.S.R. One of his forefathers was the Court Scholar of the Krishnagar Raj family. Nothing much is known about Satcowri's early life and education. Satcowri's political activities cost his father his job.

In his youth, Satcowri became a revolutionary and joined the Yugantar Party. He came to be associated with all the leading revolutionaries in Bengal. In 1914 he took a leading part in helping the Gadder Sikhs in the 'Komagata Maru' affairs at Budge Budge. During the First World War the Bengal revolutionar-

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ies had established contact with the Germans and expected some German ships to come to the Bay of to Bengal in clandestinely supply arms to revolutionaries. In July 1915 Satcowri was sent to the Haliday Islands on the sea, some distance off from the mouth of the Rai Mangal river, to wait for German ship and to arrange for unloading of arms. In August 1915 he was sent by Jatin Mukherjee, the revolutionary leader, as his personal emissary to the ex-revolutionary Jatin Banerjee who was then living a life of renunciation as Niralamba Swami, for consultation about an armed revolution. In September 1915 Satcowri was put in charge of the foreign connections of the Yugantar party.

The revolutionary plot failed and Satcowri was arrested on 4 March 1916 under the Defence of India Act. He was first kept in the Alipur Central Jail and then in the Naini Jail near Allahabad where he went on hunger strike for 67 days in protest against the harsh treatment meted out to political prisoners. He was later transferred to the Hazaribag Jail from where he was released on 13 January 1920. He resumed his political activities which led to his second detention in jail from 1924 to 1927. He was arrested for the third time on 20 September 1930 and was kept interned at home for some time. His final jail term began in May 1932. He was first kept in the Presidency Jail and was later taken to the Buxar Jail. In April 1934 he was transferred to the Deoli Jail in Rajputana where he died on 6 February 1937.

Satcowri was a silent worker. He was grave and sober and had a spiritual bent of mind. Jadugopal Mukherjee, the famous revolutionary leader, wrote in his 'Memiries' about Satcowri; '' He also was one of the unparalleled sons of mother India. Such an honest man, a good friend, an unassuming, faithful and sincere worker had scarcely been and is rarely found.''

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Banerjee, Sibnath (1897 -- 1982)

Sibnath Banerjee, born at Brahmanrangdia in Khulna district in July 1897, was the well-known trade union and socialist leader.

Sibnath Banerjee, the well-known trade union and socialist leader was born at Brahmanrangdia in Khulna district (now in Bangladesh) on 11 July, 1897. He was the second son of his father Dwarakanath Banerjee. He came to Hooghly district and got his M.Sc. degree in Mathematics from Mohsin College, Hooghly. While in Khulna he was in charge of Daulatpur ''Satya Ashram'', a rendezvous of dangerous members of the Jugantar Revolutionary Party.

In Hooghly, he came into contact with the members of Jugantar and joined that party. After that he went to Indore and then to Kabul where Habibia College gave him a lecturership in 1921. There he came to know Sheikh Amanulla and Raja Mahendra Pratap. He took part in the setting of a provisiona Indian Government in Kabul. This was probably the fist independent India Government proclaimed in defence of the British authority. From there he escaped to Russia in 1922 at the age of twenty-five in the hope of enlisting the support of the Soviet Union for an upsurge in India against the British. He was the first Indian after the Raja to have walked to the Soviet Union from Afghanistan.

Sri Banerjee reached Moscow just in time to join. Lenin's funeral procession. He was for some time a teacher in the Toilers University in Moscow. He attended a College for Asian Students before leaving on virtually a walking tour of Eastern Europe: Latvia, Lithuania, Estonia, Bulgaria and Hungary. He got in touch with M.N. Roy, Rahamat Ali, Zakaria and other well-known Indian Communists. His name appeared in a list of workers of the eastern Section of the Executive Committee of the Cominterin and he was reported to be a travelling agent of the Executive Committee. His travels took him to London. During this time he came in contact with Sapurji Sakhaitwala-

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the Indian Communist leader, living in England and helped him to get elected to the House of Commons. When the Conservative Government decided not to let him return to India, Clement Atlee whom Sri Banerjee met through Trade Union connections had to intervene before he could come home in 1925. Since his return to India, he took part in the labour movement of Bengal.

He was a corespondent of the *Amrita Bazar Patrika* in the early twenties. In February 1925. Sibnath Banerjee formed the Bengal Jute Workers Association with the assistance of Kali Das Bhattacharji (es detenue), Sidhesswar Chatterjee (a revoltionary) and Santosh Kumar Gupta. Banerjee was appointed General Secretary of the Association. He was the first Moscow trained Communist to hold office in a labour organisation in India.

During 1926, there was a labour unrest in the jute mill area surrounding Calcutta. Sibnath Banerjee alongwith other prominent leaders of the Bengal Jute Workers Association organised a strong movement of protest against an alleged assault in April 1926 by a European employee of the Gouripur Jute Mills on a coolie. He also met Janaki Prasad Begerhotta and Shamsuddin Hussain of Lahore who came to Bengal during the strike and attended a meeting of the Bengal Jute Workers Association. Another strike took place at the Lansdowne Jute Mills, Dum Dum in the same year and Sibnath Banerjee addressed the strikers in the usual way of the Workers Association.

The Interest displayed by the Workers WelfareLeague of India also took steps to give publicity in England to cases in insufficient compensation for injuries received by member of the Bengal Jute Workers Welfare League of India in this association is easily understood when Sibnath Banerjee's close connection with both organisations is remembered. In July 1926 Sibnath Banerjee along with Muzaffar Ahmad, Soumendra Tagore and Kali Das Bhattacharri organised the Kankinara Paper Mill Labourers Union of which Soumendra Tagore was made President.

In 1929, Sri Banerjee organised the railway strike at Lilooah. An associate of V.V. Giri in the Kharagpur strike, he was sentenced to one year's imprisonment. During 1932-34 he was a member of the Bengal Provincial Congress Committee and A.I.C.C. Shri Benerjee was once again convicted in the Merrut Conspiracy Case in 1933. Later, on behalf the trade unionists, he negotiated an agreement with Jayaprakash Narayan on joining the newly formed Congress Socialist Party. He was one of the founder-member of the party alongwith Jayaprakash Narayan and Rammanohar Lohia and was a member of the national executive of the party. Shri Banerjee again led the strike by the jute workers of Bengal in 1937.

In the same year, he was elected to the Bengal Legislative Council from the Howrah Labour (Registered Factories) constituency. He held the seat till 1952. He was also the President of the All India Trade Union Congress and Hind Mazdoor Sabha for two terms each. The Bengal Chatkal Mazdoor's Union and the Calcutta Tramway Workers' Union had him as their first Secretary. He was connected with all India Railway Men's Federation at first as General Secretary and later as Associate Secretary. He represented Indian in International Workers Association and on the national scene represented Bengal on the Constituent Assembly. In 1942 he was detained under the Defence of India Regulations for participating in the Quit India Movement.

He visited China in 1954 on an offical invitation. *Smriti Bishmriti*, his reminiscences of Afghanisthan and Russia was serialized at first in *Modern Review* and was later published as a pamphlet. Then he became associated with Howrah Leprosy Centre and was also connected with real life works. He also worked with famous Gandhian leader Satish Chandra Das Gupta. He joined the Jayprakash Narayan Movement in 1975 and was imprisoned for three months in Bihar. After that he retired from active politics. He died on 16 Frbruary, 1982 at the age of eighty-five. He is survived by his wife, two sons and two daughters. The Eastern Railwaymen's Union in a condolence resoltution noted that he

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was one of the pioneers of the Socialist Movement and one of the Veterans of the Union led by the socialists.

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Banerjee, Surendranath (1848 -- 1925)

Surendranath Banerjee, born in Calcutta in November 1848, was one of the most prominent leaders of the Indian National Congress.

Surendranath Banerjee was born on 10 November 1848 in a reputable Kulin Brahmin family, settled in Calcutta. His father Durga Charan Banerjee was a medical practitioner and, as a student of the Hindu College, had impibedmodern liberal ideas. So, although the grandson of an orthodox Brahmin, Surendranath got his school education in the Parental Academic Institution, attended chiefly by Anglo-Indian boys.

He graduated from the Calcutta University in 1868, and on 3 March of the same year, proceeded to England alongwith Ramesh Chandra Dutt and Behari Lal Gupta to compete for the Indian Civil Service. He passed the competitive examination held in 1869. There were some troubles over his exact age, and though he was declared disqualified, the question was settled in his favour after a reference to law-court.

Being successful in the final examination in 1871, he returned to India and was posted to Sylhet as Assistant Magistrate. Mr. Sutherland, the District Magistrate, did not look upon his Indian subordinate with favour and took advantage of a technical error to make a formal complaint to the Government against Surendranath. A commission appointed to inquire into the complaint found him guilty, and he was dismissed from service. There is hardly any doubt that racial prejudice was at the bottom of the whole affair. Surendranath proceeded to England and appealed to the India Office. Not only was the grievous wrong not redressed, he was not permitted even to enrol himself as a Barrister.

The prospects before Surendranath was indeed very gloomy, but he did not lose heart. He believed that he suffered because he was an Indian and made a grim resolve to devote himself to the task of saving his helpless countrymen from similar predicament in future. During his stay in London from April, 1874 to May, 1875, he equipped himself for this task by intensive study of various subjects which included the writings of Burke, Mazzini and many other great liberal thinkers and patriots of the West.

On his return to India in June 1875, Surendranath began his new career as a Professor of English, first in the Metropolitan Institution and then in the Free Church College, and lastly in the College founded by him and named Ripon College, now known as Surendranath College. He took full advantage of his teaching profession to make the Indian students inspired with a new spirit. For this purpose, he delivered many public lectures in and outside Calcutta on suitable topics such as Indian Unity, Life and Teachings of Mazzini and the history of Shivaji, the Sikhs, etc. In a speech delivered in 1878 he urged the young men of India to dedicate their lives and consecrate their energies to the good of their motherland.

He was the most eloquent speaker that India has so far produced, and his inspiring addresses had marvellous effects on the young minds. The great nationalist leader, Bipin Chandra Pal, himself a great orator, writing of his student days remarks on the very first lecture of Surendranath: "It made a very powerful appeal to our infant patriotism and lent new strength and even bitterness to the anti-British feeling. The audience carried with them from his meeting a new patriotic fervour". Regarding Surendranath's speech on Mazzini, he said: "The tyrannies of the Austrian army of occupation in Italy....made a profound impression on our sensitive minds....We saw or imagined a great si-

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militude between the position of the Italians under Austrian domination and our own position under British rule.''

Thanks to the Brahmo Samaj and particularly the eloquent discourses of Keshav Chandra Sen, the English-educated young men of Bengal were hitherto attracted by the programme of social and religious reform. But the eloquence of Surendranath diverted their minds to nationalism, and as B.C. Pal, himself a Brahmo, admits, ''Surendranath's political propaganda gathered a much larger following than that of the social and religious revolt.'' This transference of Bengali youth's interest and energy to the political regeneration constitutes the first great contribution of Surendranath to the national cause of India.

His second great contribution was the foundation, on 26 July 1876, of the Indian Association which was intended to be the centre of an all-Indian political movement. This was principally achieved by the all-India political tour undertaken by Surendranath on behalf of the Association. Its nominal object was to organize a public protest against the reduction of the age-limit of the competitors for the Indian Civil Service Examination from 21 to 19, but the true aim and purpose of the tour was the awakening of a spirit of unity and solidarity among the people of the different parts of India, through the sense of a common grievance. Surendranath visited and addressed public meetings in a large number of important towns in North India as far as Lahore and also in the Presidencies of Bombay and Madras (1877-78). This propaganda tour of Surendranath constitutes a definite landmark in the history of India's political regeneration. For the first time there emerged the idea of India as a political unit, and its importance was not lost upon far-sighted Englishmen. Henry Cotton, a member of the I.C.S., wrote: ''The Bengalee Babus now rule public opinion from Peshawar to Chitattagong.

A quarter of a century ago there was no trace of this: the idea of any Bangalee influence in the Punjab would have been a conception incredible to Lord Lawrence...yet it is the case that during the past year the tour of a Bengalee lecturer, lecturing in English in Upper India, assumed the character of a triumphal progress; and at the present moment the name of Surendra Nath Banerjee excites as much enthusiasm among the rising generation of Multan as in Dacca.''

The great popularity of Surendranath all over India was clearly demonstrated when he was sentenced to imprisonment on a charge of Contempt of Court for remarks made by him in his paper, the *Bengalee*, against the Chief Justice of Calcutta High Court for ordering a Hindu to produce the image of his household deity in the Court. A wild outburst of indignation accompanied by 'hartal' all over Bengal such as was never before witnessed, marked the political consciousness of the masses. Fat more significant was the fact that public meetings of protest were held in Agra, Faizabad, Amritsar, Lahore, Poona and various other towns all over India. Even a Pandit of Kashmir, ignorant of English, burst into tears, crying, ''Our Surendranath is in jail.''

Surendranath's successful tour had thus set the stage for a more practical demonstration of the newly awakened sense of political unity of India in the shape of an all-India political conference sponsored by the Indian Association. The first session of the National Conference, held in Calcutta on 28,29 and 30 December 1883, was attended by more than a hundred delegates from different parts of India. The second session, held in Calcutta on 25, 26, and 27 December 1885, was more representative than the first and the plan of holding annual session of the Conference in different parts of India was accepted.

For the first time in history a realistic picture of the political unity of India was held out before public eye, forestalling the Indian National Congress. The chief credit for this goes to Surendranath and entitles him to the epithet of 'Father of the Nation' which his grateful countrymen gave him. Immediately after the conclusion of the second session of the National Conference in Calcutta, the first session of the Indian National Congress was held at Bombay (28 December 1885). The questions and problems discussed in these two all-India political conferences were practically identical and the National Conference was merged in the Indian National Congress. Surendranath was not invited to the first session of the Congress till at the very last moment when, preoccu-

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pied with the second session of the National Conference in Calcutta, he could not attend it.

It was apparent that the first session of the Congress was less successful from every point of view than the National Conference, and this perhaps explains why the authorities of the Congress were particularly anxious to enlist the sympathy and support of Surendranath for the second session of the Indian National Congress to be held in Calcutta.

The Calcutta session of the Congress in 1886 marked a distinct advance in its tone and spirit and henceforth Surendranath played a leading part in the national Congress and twice became its President, in 1895 and 1902. It is undoubtedly due to the part played by Surendranath and his colleagues in Bengal that the Indian National Congress came to be looked upon after the second session, as the handiwork of the Bengalees. Such a view was expressed by Sir Syed Ahamed, Lord Dufferin and even the historian Malleson.

It is neither necessary, nor possible to discuss in detail in this short article the political activities of Surendranath as one of the most prominent leaders of the Indian National Congress during the next twenty years. But reference must be made to the leading role he played in the unique agitation against the Partition of Bengal in 1905 and the Swadeshi and Boycott Movements which followed it.

The strong leadership and personality which he displayed throughout that memorable campaign, particularly at the Barisal Conference, made him the 'uncrowned king of Bengal'. The reception accorded to him on his return from Barisal to Calcutta, and all along the way, was such as a king might envy. His carriage was drawn by his enthusiastic admirers who had ultimately the satisfaction of seeing that he did unsettle the Partition of Bengal which Lord Morley had declared to be a settled fact.

He had reached the climax of his political career in 1906, and then set in the decline. The cleavage between the Moderates and the Extremists led to the steady decline of the Moderate Party of which Surendranath was the strongest pillar. The Home Rule League and the emergence of Gandhiji made the people lose faith in the programme of the Moderate Party, and the publication of the Montague Chemsford Report was the signal of war between the Moderates and the rest. The Moderates went down, and when they walked out of the Congress in 1918, Surendranath alongwith them practically walked out of the history of India's struggle for freedom.

With the zeal of a new convert Surendranath steadily worked to make the Reforms a success. He accepted the Ministry and also the Knighthood, which closed his eventful career as a great national leader. His unpopularity was demonstrated by his cursing defeat at the General Election for the Bengal Legislative Council in 1923, and he retired from active politics and ploughed a lonely furrow till death relieved him on 6 August 1925.

Surendranath was an educationist as noted above. He was a great journalist and the *Bengalee*, edited by him, occupied a very high place in Indian journalism and made a conspicuous contribution to the growth of nationalism in India. In 1909 he attended the Press Conference in London. He was a member of the Calcutta Corporation (1876-99) and resigned as a protest against Lord Curzon's policy of effectively destroying its popular character. But as a Minister he had the consolation of restoring its democratic character. He was a member of the Indian Legislative Council for many years and did good work in that body. He had very liberal, social and religious ideas. He advocated widow remarriage, and raising the marriageable age of girls, and presided over the Provincial Social Conference.

It is a great pity that Surendranath died, almost unwept, unmourned and unsung by the public excepting a very small class. Yet it should be remembered that Surendranath never abandoned the high ideals of his youth; only at the age of seventy he did not choose to follow the untrodden path which younger generations pursued in preference to the old one which, he believed, had brought the country within sight of the promised land--the dream of his whole life. It is possible to argue that the path chosen by him would also have brought us freedom; and though there might have been delay it would have saved us from the partition of the country and the many other evils from

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which we have suffered during the last twenty-five years. Whatever we might think of such a possibility, it cannot be altogether ignored and should make us more charitable in forming our final estimate of Surendranath Banerjee. In any case, it is high time that we should cherish his memory and give due honours to him for what he did for the national regeneration of his country during the long period of about half a century, and not judge him today by what failed to do during the fag end of his life.

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Banerjee, Suresh Chandra (1887 -- 1961)

Suresh Chandra Banerjee, born at Naria, in Faridpur district in East Bengal in November 1887, was the forefront leader of the national struggle.

Suresh Chandra Banerjee was born at Naria, an important village in Faridpur district in East Bengal on 19 November 1887, in a lower middle class Brahmin family. His father, Rajani Kanta Banerjee, was a Zamindar's clerk in Coochbehar and later in Maldah district. Suresh Chandra started his education in a lower primary school (1893-96) and passed the Entrance examination in 1904 from Chandpur School. He joined the Coochbehar College from where he graduated in 1908 with Honours in English. He then switched on to Medicine and took his M.B. degree from the Calcutta Medical College in 1914. He had nationalist leanings from his student days and took part in the anti-partition agitation in 1905-6. In 1907-8 he was associated with the Coochbehar branch of the Anushilan Samity. Thus the later admirer of Gandhi and founder of the Abhoy Ashram started as a revolutionary.

During the Home Rule Movement Suresh Chandra was an active political worker and organised a branch of the Home Rule League at Faridpur. But in 1917 he accepted a War Commission in the Indian Medical Service, thinking that the training would help him in his national work. He resigned his commission at the end of the war and returned to social service in Faridpur. He came to admire Gandhi and threw himself whole-heartedly into the Non-Cooperation Movement. He was elected President of the Bengal Provincial Congress Committee and was duly arrested and jailed during the Non-Cooperation Movement. An ardent supporter of Gandhi, he differed with C.R. Das over the policy of Council entry.

In 1922-23, he founded the Abhoy Ashram, the main centre of his social and national work at Haliakandi (Dacca) and later shifted it to Comilla. The Abhoy Ashram, although mainly concerned with social service, was in the bad books of the Government which suspected it to be a centre of political activity. In 1932 it was banned by the Government. It was however revived later, and leading men like Gandhi and Tagore strongly supported the cause for which the Abhoy Ashram stood.

During the Civil Disobedience Movement in 1930-32 Suresh Chandra was again in the forefront of the national struggle. He led the Satyagraha in serveral districts and was arrested and jailed for a year. In 1933 he took up the cause of the Trade Union Movement, and in addition to his position in the Congress he also became a leading figure in the Labour Movement. In 1935, he became President of the Bengal Provincial Trade Union Congress and in 1937-38, he presided over the All-India Trade Union Congress Conference at Delhi and Nagpur.

During World War II he was arrested in 1942 and was not released till 1946. After his release he returned to his Trade Union work and was elected President of the All-India Trade Union Congress. He was also elected to the Bengal Legislative Assembly

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(1946). In 1947 he joined the West Bengal Cabinet as Labour Minister, but resigned in 1948 when the Ghosh Ministry resigned. In 1951 he left the Congress and founded the Krishak Majdur Praja Party which later became the Praja Socialist Party. In spite of his age he was most active in organising peasants and workers. He was even arrested for a short period by the Congress Government. In 1957 he was again elected to the Bengal Legislative Assembly, and till his death on 12 October 1961 he was the same tireless fighter and organiser as in his younger days.

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Banerjee, Dr. Tridib Nath (1890 --1966)

Tridib Nath Banerjee, born at Bhagalpur in March, 1890, was not only a most remarkable physician with a magic healing touch, but also a large-hearted gentleman.

Dr. Tridib Nath Banerjee, the doyen of Physicians, was born at Bhagalpur on 18 March, 1890 in a middle class Brahmin family. He was the second among his four brothers and four sisters. His father, the late Upendra Chandra Banerjee, was a member of the Monghyr Bar and in his later years became the President of the Monghyr Bar Association. He was associated with numerous educational and cultural institutions of Monghyr including the D.J. College (now R.D. & D.J College, Monghyr). His mother, the late Biraj Mohini Devi, was known for her piety and righteousness. Both these qualities were imbibed to a great extent by Tridib Nath.

Shouldering the responsibility of getting his mother cured at Benaras, he passed the Entrance Examination after failing thrice. He joined the D.J. College at Monghyr from where he passed his First Arts Examination in Science. Thereafter, he joined the Calcutta Medical College in deference to the wishes of his grandfather, the late Durgadas Banerjee and his ailing mother. Amongst all her children Tridib Nath was not only very close to his mother but also took great care in attending to her. Her prolonged illness determined his destiny. He desired to study medical science and bring relief to the ailing humanity. Fortified with his mother's blessings, he got himself admitted in the Calcutta Medical College. As a student of this College he always won merit scholarship in recognition of his brilliant results at the examinations. He passed the Final M.B. examination with Honours in 1915.

While a senior medical student he was married to Saraswati Devi, daughter of the late Rai Bahadur Surendra Nath Mukherjee of the Bihar Judicial Service, who later on became the first Indian District Judge of Patna. Trideb and Saraswati were blessed with two children, but the elder one, a daughter. predeceased them. The son Dr Prasun Kumar Banerjee, was till recently Professor of Pharmacology in the Patna Medical College and is now living in retirement at Patna. While Saraswati passed away on October, 1941 Tridibnath breathed his last on the 28 July, 1966 at his Patna residence.

Starting his career as a Civil Assitant Surgeon, his first posting was at Ranchi. Thereafter, he was transferred to Motihari in 1917 where he earned fame as a Surgeon. In recognition of his merit, he was transferred to the Cuttack Medical School, where although he was designated as Teacher of Physiology (and Surgery), he had Surgical beds. From there he proceeded to the United Kingdom to obtain both M.R.C.P. and F.R.C.S. degrees like the legendary Dr.B.C. Roy. Within eleven months he completed the Diploma in Tropical Medicine and Hygiene (London) and also M.R.C.P. degrees both from London and Edinburgh in 1924.

For certain unavodiable reasons he could not complete his F.R.C.S. Examination and having accepted the offer of Professorship of Pharamacology at the Patna Medical College, returned home in 1925.

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On the retirement of Col. H.R. Dutton he was appointed Professor of Medicine in the Patna Medical College and subseqently in 1937, became the Principal of that College. He retired as Principal and Professor of Medicine from the Patna Medical College in 1946.

Dr. T.N. Banerjee, as he was popularly known, created a name for himself in the medical profession not only in Bihar but the whole of Northern India. His uncanny sense of diagnosis marked him out as a physician of rare calibre. In those days when Europeans were shy of approaching any "native" physician, Dr. Banerjee's service were used to be requisitioned even for J.C. Sifton, the Governor of Bihar, and Planters. The distinction between the white skin and the black skin was forgotten whenever there was any serious illness defying diagnosis.

His large circle of patients included both the high and the low and long before independence Dr. Rajendra Prasad writes in his `*Autobiography*' that Dr. Banerjee was " very sorry that I was being transferred when I had just begun to improve. He made a report about my case, wrote out a prescription and had talks with the Jail Superintendent." This happened in 1933 when Dr. Rajendra Prasad was being shifted from the Prisoners' Ward of the Patna Medical College Hospital to the Bankipore Jail at Patna.

Dr. Banerjee may be called the harbinger of the practice of modern medical treatment in Bihar and it was he who first introduced the method of systematic pathological investigation to arrive at a diagnosis. Consequently the trend of medical profession underwent a remarkable change in Bihar and the period during which he worked was popularly labelled as "the Banerjee Age in Medicine". Before the discovery of Chlorophenicol and anti-tubercular drugs, he saved the lives of innumerable patients suffering from typhoid and tuberculosis by combinations of available drugs, phage, artificial pneumothorax and pneumoperitonium in the case of TB patients. He was the first physician in Bihar to introduce blood transfusion directly from the donor by the bedside. The establishment of a Blood Bank at the Patna Medical College Hospital was largely due to his pioneering efforts.

Though not a prolific writer, he was well-read in the various facets of medicine and his articles on hypertension, anaemia, diabetis and tuberculosis appeared in the early volumes of the *Indian Journal of Medicine and Patna Journal of Medicine*. In later life, due to the increasing and exacting demands of his patients all over Northern Indian and Nepal, he could not find time for writing about his experience. But people close to him know that he was always conversant with the latest publications in medicine in the English-speaking world.

For the unique position he acquired for himself honour was showered on him in abundance. The British rulers conferred on him the title of a Rai Bahadur in 1936 and awarded the CIE in 1944. The Union Government of India made him a *Padma Bhusan* in 1960. He was also appointed Honorary Physician to the President of India in 1950, and continued as such till 1962. One of the founders of the Indian Medical Association, he was elected President of the All-India Medical Association in 1951 and presided over the Association's Annual Meeting at Sholapur. He was also a member of the Indian Medical Council and as Chairman of the Upgrading Committee of the Medical Colleges all over India gave a concrete shape to the Medical Syllabus and Postgraduate studies. He was a nominated Member of the Bihar Legislative Council for about ten years from 1951.

Medium built and bespectacled, Dr. Banerjee was a man of few words. Unostentatious to a fault, he was an embodiment of plain living and high thinking. His heavy voice and grave appearance evoked respect and dispelled most people from efforts to cultivate intimacy with him. Yet he had a keen sense of humour and his happiest hours used to be spent with his grand-children and the children of his other relatives and friends. In youth his hobby was shooting but in the later years he took up gardening and his Sheikhpura Garden House was a flourishing arena of horticulture and fruit growing. He also developed poultry farming and it was used for his experiments in

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the biological world. The fruits and vegetables grown in his Sheikhpura Garden won prizes for him not only in the Annual Horticulture Show at Patna but also in All-India Mango shows.

A man of calm temperament and unhurried movement, Dr. Banerjee believed in moderation in food habits. He kept himself extremely fit almost till his last days and continued to examine and advise patients even after suffering a heart attack. Dr. Banerjee was once involved in an air-crash while proceeding to see a patient in Gaya. Although seriously injured, he survived the air-crash and after about three months of treatment and convalescence he resumed his practice.

A man of philanthropic habit, his purse-strings were open for every noble cause, the most notable of which in Patna was the Ramakrishna Mission where he donated handsomely for the construction of a building for the library as well as the prayer hall erected in memory of his wife. Innumerable relations and friends received his bounty and the number of people who managed to complete their education or establish themselves in business through his help is legion. People of Bihar remember Dr. T.N. Banerjee not only as a most remarkable physician with a magic healing touch, but also as a large hearted gentleman.

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Banerjee, Upendra Nath (1879 --1950)

Upendra Nath Banerjee, born in Hooghly in June 1879, was a teacher, preacher and political worker. He wanted to use religion as a vehicle of nationalism.

Upendra Nath Banerjee was born in a Brahmin family at Gondolpara in Chandernagore in the district of Hooghly on 6 June 1879. His father was Rama Nath Banerjee, a man with a high social status in the area. Upendra Nath had three brothers, Gopendra Nath, Narendra Nath and Nagendra Nath. In 1904 he married Nalini Bala Devi (1889-1953), daughter of Akhil Chandra Mukherjee of Calcutta.

Upendra Nath had his schooling at Chandernagore and after passing Matriculation, he entered the Duplex College from where he passed the F.A. examination. He began to study medicine in the Medical College, Calcutta, but had to give it up due to ill health Thereafter he was admitted to the degree course in Duff College which he also left halfway. At this time he fell under the spell of Ramakrishna Mission and joined the order as a lay monk. He left his studies and travelled in various parts of India after the pattern of Vivekananda for whom he had a deep veneration.

He drew inspiration in his formative years from religious scriptures, travel books and Bengali and Sanskrit literary works. At the same time he adored Amarendra Nath Chatterjee, Hrishikesh Kanjilal and C.R. Das. His intimate association and friendship with Barindra Kumar Ghosh, Aurobindo Ghosh, Ullaskar Dutta and other nationalists of the time had a deep imprint on his mind and moulded his later career to a great extent.

After travelling a lot, Upendra Nath came back to Chandernagore and took up teaching in Bhadreswar Vidyalaya and then in Chandernagore High School in 1903-1904. He left teaching and embraced journalism as his profession. But he actually dedicated his life to the cause of Indian nationalism. While on the editorial board of the *Jugantar* he became intimately and actively associated with the secret revolutionary society. He regularly contributed to the *Sandhya, the Karma Yogin, and the Bandemataram.* In 1908 he was arrested in connection with the Muraripukur Bomb Case and received a life sentence. Alongwith others he was sent to the Andamans on 12 December 1909 to serve the prison term there.

He was released after 11 years when a general amnesty was declared on the introduction of the Montagu-Chemsford reforms. He was then taken on the editorial board of the *Bijoli and Narayan.* In 1922 he began to edit the *Atmashakti.* He actively sup-

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ported the pro-changer group in the Indian National Congress and was rearrested in 1923. After his release he joined the Swarajya Party of C.R. Das and helped in editing *Swadesh*, the Party organ. From 1926 he also became associated with editing the *Forward Liberty*. From 1933 he began to write editorials in the *Amrita Bazar Patrika* and thereafter became the editor of the *Dainik Basumati* in 1945 which be continued till his death.

Side by side, his journalist career Upendra Nath continued his public and political activities. In 1933-34 he was actively associated with the Calcutta Municipality Service. He delivered lectures as a member of the National Congress, then as a member of the Swarajya party, and lastly as a Hindu Mahasabha leader. He turned an antipartitionist and remained associated with the Hindu Mahasabha till the end of his life. He was the Chairman of All India Hindu Mahasabha in its Calcutta session in December 1949. The life story of Upendra Nath will remain incomplete if we do not consider his contribution as a literary figure.

Inspite of his busy professional career, he could find time to write a number of books which include 'Nirbasiter Atmakatha', 'Unapanchasi', 'Jatir Birambana', 'Dharma O Karma', 'Bhabaghurer Chithi' etc. Upendra nath's carrer witnessed a gradual transformation. From a revolutionary in his prime of life, he was baptised in the non-violent creed of Mahatma Gandhi later. But he remained a nationalist throught.

Though, he never travelled abroad, he was fond of European history and literature and supported the cause of Western education adapted to the Indian condition. He strongly advocated the introduction of free primary education and lent support to Gandhiji's programme of *Nai Talim*. A man of liberal ideas Upendra Nath was against the caste system and untouchability and particularly favoured the emancipation of women. Though an ardent supporter of the nationalist cause, he was opposed to any regional approach to the problem. He stood for total independence--political, economic and social. He criticised the British authorities for top-heavy expensive administration and urged them to bring about industrialisation in the right direction. He believed that if India was to stand on her own feet. the government must encourage the growth of indigenous industries.

His attitude to religion was also unique. He did not believe in religious dogmatism. But he wanted to use religion as a vehicle of nationalism. He himself said that nothing could be done in India sidetracking religion. Thus he first approached through a religious order. When he found that this was not the only way, he took up teaching and began to preach the nationalist creed to the students. He believed that the only religion of a nationalist was to strive for the country's independence. Upendra Nath lived an unostentatious but heroic life. He was a teacher, preacher and political worker combined. In him one may find a happy blending of a nationalist, a journalist and a powerful critic.

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Banerjee, Woomesh Chandra (1844 -- 1906)

Woomesh Chandra, born in December 1844 in Calcutta, presided over the first session of the Indian National Congress held at Bombay in 1885.

Woomesh Chandra was born on 29 December 1844 at Sonai Kidderpore (Calcutta) in an upper middle class Brahmin family of considerable social standing. His ancestral home was Baganda, a village near Howrah. His father Girish Chandra, a lawyer by profession, was known as the "Prince of Attorneys". His mother Saraswati Debi was the great-granddaughter of Jaynarain Tarkalankar, the noted jurisconsultant of the East India Company. She exerted a great influence in moulding the character and personal-

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ity of her son. Woomesh Chandra had five sisters and one brother.

Woomesh Chandra's education began at the *Pathasalas* of Hareram Gurumoashaya. From there he went first to the Branch School of the Oriental Seminary and then to the main Institution. He unsuccessfully appeared at the Entrance examination from the Hindu School. In 1859 at the age of 15 he was married to Hemangini Debi, grand-daughter of Biswanath Motilal of Bowbazar. He had four sons and four daughters.

His carrier began in 1862 when he joined the firm of W.P. Gillanders, Attorney of the Calcutta Supreme Court, as a clerk. In this post he acquired a good knowledge of law which greatly helped him in his later career. In 1864 he was sent to England where he joined the Middle Temple with a scholarship and was called to the Bar in June 1867. On his return to Calcutta in 1868 he found a patron in Sir Charles Paul, Barrister-at Law of the Calcutta High Court. Another barrister, J.P. Kennedy, also greatly helped him to establish his reputation as a lawyer. Within a few years he became the most sought-after barrister in the High Court. He was the first Indian to act as a Standing Counsel, in which capacity he officiated four times. In 1883 he defended Surendra Nath Banerjee in the famous Contempt of Court Case.

Although a Hindu, Woomesh Chandra was tolerant in his views and allowed his wife to embrace Christianity. On social reforms his views were liberal. He was strongly opposed to child marriage and believed that in order to take their rightful place in society, women should be given proper education. But he had no patience with those who thought that political rights depended only on social reform. "Are we not fit for them," he asked, "because our widows remain unmarried and girls are given in marriage earlier than in other countries - because our wives and daughters do not drive about with us visiting friends?- because we do not send our daughters to Oxford and Cambridge"

Woomesh Chandra was a great admirer of Western education and objected to the Government's policy of giving preference to higher education. "The Government ought", he observed, "to foster education of all kinds alike, it ought to spend its revenues upon every kind of education for the people; not only primary education but also technical education of all kinds, and higher education. He was a member of the Syndicate of the Calcutta University and became President of the Faculty of Law in 1884. In 1894-95 he represented the Calcutta University in the Legislative Council of Bengal.

A moderate in politics, he was attracted to it quite early in life. Before proceeding to England to study law he had helped Girisih Chandra Ghosh to start the newspaper *Bengalee*, for which he used to compile a summary of weekly news on an honorarium of Rs. 20/- a month. He worked in this capacity for about three years. He carried on his political activities even during his student life in England where he helped in the establishment of the London Indian Society which was later amalgamated with the East India Association.

He presided over the first session of the Indian National Congress held at Bombay in 1885. In the 1886 session held at Calcutta, he proposed the formation of Standing Committees of the Congress in each province for the better co-ordination of its work and it was on this occasion that he advocated that the Congress should confine its activities to political matters only, leaving the question of social reforms to other organisations.

A stern critic of the existing system of administration in India, he in his Presidential Speech pointedly observed: "Until there is the right of *interpellation* granted to us in our own councils, there will be no true responsibility on the part of our government. I repeat that those who are placed over us, our viceroys, governors, lieutenant governors and others of lesser degree, are more or less actuated by the desire to do good, both for their own sake as well as for the people of the country, but the system under which they work is a vicious one, and the result is, no good is really done."

The existing Legislative Council also served no useful purpose since the members were apointed by the Government and some of them did not even

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know English although the proceedings were conducted in that language. This enabled the Government to do what they pleased. Moreover, the official majority voted in a block and thus measures were passed notwithstanding the protests of the people.

Further, taking his cue from English politics he asserted that there could be no taxation without representation. The control of the Secretary of State over Indian administration he considered absurd and harmful. "It seems to me," he observed. "the Secretary of State never has any official knowledge of anything under the Sun in India. The Secretary of State is entirely dependent upon the advice he receives from India, he does not seem to have in his possession any machinery by which it is possible for him to check what the officials in India send to him as a true account of what is taking place."

Woomesh Chandra, however, was an ardent advocate of British connection and believed that changes in the system of administration could be made in a consitutional way through a process of gradual evolution. In a public meeting at *Wainfleet* in England (1888) he declared, "My countrymen are loyal to England to the backbone. They will, when necessity arises, fight shoulder-to-shoulder with Englishmen for the purpose of retaining English rule and sending away any intruder."

Another occasion, he observed, "For good or evil, India has become bound up with you. You can not , having carried her so far, turn her adrift, and of her own will She will never ask to be allowed to go adrift." He could not think of India severing her connections with Britain. Indian nationalism, as represented by the Congress, he considered to be "a manifestation of the good work" done by the "British professors who have discoursed eloquently to us on the glorious constitution of their country -- the British engineers who have annihilated distance, enabled us to come together for our deliberation from all parts of the Empire --the British planters who have shown us how best to raise the products of our soil;--it is all the influences which emanate from British Rule in India that have made the Congress the success it is."

He gratefully acknowledged the benefits India had derived from British connection and requested the British authorities to etend to this country "the same facilities of national life that exist in Britain herself." He was fully aware of the fact that this could be achieved only by a proceess of slow development." How long it will take", he observed in his Congress Presidential Address (1892), "to reach the latter end no one can tell, but it is our duty to keep the hope of it before us and keep reminding our fellow British subjects that this hope shall always be with us."

He had great faith in the people of India whom he thought to be able to perform any task with a sense of responsibility and to work the representative form of government efficiently. He wanted the Congress and the political leaders to come into direct contact with the people.

He wanted India to have a representative assembly and a senate with the Governor-General possessing a power of veto, but under the same restricition as in America. Such an assembly was to represent all the communities of the country. In this connection, he pointed out that "there is nothing in the objects and scope of the Congress, which can directly or indirectly be in any way inimical to the interests of our Mohamedan fellow countrymen or any other section; we want a representative government in its finest and best sense".

Himself an eminent lawyer, Woomesh Chandra was severe in hs denunciation of the jury system as it prevailed in India since the introduction of the "Amendment of the Criminal Procedure Code" by the Law Member Sir James Fitz, James Stephen, which empowered the judges to enhance sentences on appeal. He considered this code " the severest of any in the civilized world."

The salt tax which much later assumed historical significance under Mahatma Gandhi was criticised by him as an unjust tax on :almost the chief necessity of life" in a poverty stricken land where people could hardly afford two meals a day. To propagate India's case in England a London Agency had been established in 1888 with the help of Digby

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and Dadabhai Naoroji, and Woomesh Chandra undertook to raise funds in India for its support.

Woomesh Chandra advocated the establishment of a Royal Commission for the reduction of military expenditure and its juxster *approtionment* between England and India. Like other nationalists of the day he wanted industrialisation of the country and welcomed the Swadeshi Movement for that reason. He was also greatly concerned about the freedom of the press, and when in 1896 the Sedition Law was passed and prosecution of newspapers started in Bombay he strongly protested.

Woomesh Chandra represented Calcutta University in the Bengal Legislative Council in 1894-95. In 1902 he went to England to settle down there on grounds of health and started practising in the Privy Council. In England he carried on his political activities by delivering speeches on Indian affairs, particularly on the necessity of Indian members being appointed to the Governor-General's Excutive Council. He also made two unsuccessful attempts to enter Parliament. He spent large sums of money both in England and in India to attract attention to his country's grievances and to get them remedied, and for a long time he financed the Parliamentary Standing Committee as well as the journal *India* which was published in England.

Woomesh Chandra was anglicised in his habits, costume and ways of thought. Shakespeare and Dickens were his favourite authors. He also had great admiration for the Bible and the Book of Common Prayer. Surendranath Banerjee thought that he was not an agitator in the ordinary sense and movement gave it a dignity and an air of responsibility.

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Banker, Shankarlal (1889 -- ?)

Shankarlal Banker, born in Bombay in December 1889, was a constructive worker of labour organisation, promotion of Khadi and upliftment of the socially depressed classes.

Shankarlal Banker was born at Bombay on 27 December 1889 in a middle-class Vaisya family. The ancestral home of the family was at Navalinapar, near Anand in Gujarat. Shankarlal's father Chelabhai Banker worked in a Bombay Bank. Shankarlal's mother, Kamalaben was of a pious and generous temperament which made a deep impression on him. Though she believed in image-worship and orthodox practices, she quietly tolerated her son's unconventional ways-in not worshipping family gods, in mixing with untouchables, etc. Shankarlal has remained a bachelor.

His primary and secondary education was at the Elephinstone High School, Bombay and he passed the Matriculation examination in 1904. Subsequently he joined the Wilson College, Bombay, and passed B.A. in 1908. He pursued his post-graduate studies through the St. Xavier's College, Bombay and passed M.A. in 1911. Later he went to London for higher studies; but to the First World War he had to leave his studies and return to Bombay in 1915.

Shankarlal had a deeply religious temperament in his early life. He was first influenced by the 'Satyarthaprakash' of Swami Dayanand. He also came under the influence of the Prarthana Samaj and of religious leaders like Keshav Chandra Sen, Ramakrishna Paramahamsa, Swami Vivekananda and others. Among his favourite authors were Rabindranath Tagore, Bernard Shaw, Ibsen and Tolstoy.

From 1920, he came completely under Gandhi's influence and this changed his dress, food and

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mental outlook. From that time he has remained a true Gandhian dedicated to social service and constructive national-building work. From his youthful days Shankarlal has held progressive views on social reforms and has dedicated himself to the upliftment of the depressed and the down-trodden. To him 'work is worship.' He has been very catholic in his religious views and has a large number of friends among people of different castes and creed. Although himself a product of liberal Western education, he was conscious of its defects and fully supported the nationalist scheme of education, adopted by the Gujarat Vidyapeeth. In his view education must be related to life as conceived in the Wardha Scheme.

In politics, Shankarlal was an admirer of the Irish *Sinn Fein* Movement in his student days in England and considered the possibility of starting such a movement in India. Returning to India he joined the Home Rule Movement and became the Joint Secretary of the Bombay Branch of the Home Rule League in 1917. In 1918, he organised the Ahmedabad Majur Mahajan. After the emergence of Gandhi's leadership in the Congress he joined that organisation and was connected with all Congress movements and activities. He was arrested and jailed several times.

Shankarlal's main sphere of activity was not in agitational politics but in the more constructive sphere of labour organisation, promotion of Khadi and upliftment of the socially depressed classes. For more than sixty years without much publicity he was devoted himself to social service. Along with Anusuyaben Sarabhai, a lady of a rich business house in Ahmedabad, Shankarlal devoted all his time and energy to evolve a labour union of Gandhiji's dream where capital and labour would try to understand each other's interests and work for mutual co-operation. To achieve success in this mission he attended to even minor details.

Now we see him going to the various mill-owners explaining the problems faced by the workers; again we see him going from house to house collecting authentic data about several factors connected with the living conditions of textile workers. He carried on negotiations, arranged public meetings and attended to individual problems. But all these he did with transparent sincerity, with the result that it came to be *side* that the prosperity of Ahmedabad depended on the prevailing industrial peace due to the round-the-clock work of the Ahmedabad Majur Mahajan. The second important sphere which received similar devoted attention was that of Khadi and village industries, with its multifarious problems. Shankarlal's expert opinion was greatly valued by Gandhi. Even to-day his opinion is always sought and considered seriously on any issue relating to Khadi, labour or village industries.

Shankarlal's third important sphere of work was the welfare of the depressed classes. In the first decade of the 20th century, he was attracted by the work of Sri Shinde of the Depressed Class Mission. He associated himself with that work. He frequently visited the homes of the depressed classes, taught their children and collected funds for their welfare. He took up an ambitious plan of giving some technical training to these unfortunate children. It was for this purpose that he went to England to study leather technology. His mission, however, remained unfulfilled because of the outbreak of World War I.

Shankarlal is very well-read in Gujarati literature and is a good writer. Among his works may be mentioned; 'Gandhiji and Majur Pravriti' and 'Khadi and Gandhiji'. He was a regular contributor to the *Navajivan, the Harijan and the Young India*. He is a good speaker also but has generally preferred to avoid the limelight of the public platform.

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Bansi Lal (1927 --)

Bansi Lal, born in 1927 at Golagarh, is a leading political leader of Haryana. In his social outlook and behaviour he is liberal and deeply influenced by the Arya Samaj.

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Bansi Lal was born on 26 August, 1927 at Golagarh, a small sandy hamlet in the erstwhile state of Loharu in Haryana. His father. Mohar Singh, was a farmer of a respectable family. He enjoyed high social acelamation in his *Jat biradari* because of his affluence and relationship he was married to Dhanpa Devi, daughter of Khubi Ram, a well-to-do landlord of village Khubi Ki-Dhani in District Mahendragarh and his younger sister to a nephew of Sir Chhaju Ram (of village Alakhnur in tehsil Hansi), a millionaire, who, because of his wealth and philanthropy became a legend in his life.

Like most of the peasants of his time, in that arid, backward area, Mohar Singh believed that 'not educational but luck alone helped in life. Otherwise why should persons well-versed in Persian, roam about unemployed' (*Padhen Farasi Bechen tel, Yah dekho quadarat Ka Khel.*) He did not care to give proper education to his child; after a little schooling, first at Golargarh and then at Degroli, a village nearby, he placed him, while in his fourteenth year, in his new avocation--trade in grain, at Loharu. There came a protest from the sapient boy who wished to continue his education, but of no avail. The boy did not yield either, and pursuing his studies in his leisure hours, he passed his examination privately: Matric 1946, F.A. 1949 Prabhakara (Hindi Honours) 1950, and B.A. 1952. In 1953, he joined the Punjab University Law College at Jullundhar and obtained his LL.B. degree from there in mid--1956.

He was married, while not yet sixteen to Vidyavati, daughter of Jai Singh, an affluent farmer of village Bhutan Kalan in Tehsil Fatehabad, District Hissar. He had six children--two sons and four daughters.

He started his career as a legal practitioner at Bhiwani in 1956. But as politics dominated his interests, he gave little time and attention to his profession. He selected Tosham, an area badly neglected both by gods and governments for centuries out of number, as his centre of activity. He worked hard and made himself popular among the backward rural masses in no time. The Punjab Pradesh Congress Committee also recognised this fact, and made him General Secretary of the Mandal Congress Committee Tosham (1956-57); President District Congress Committee, Hissar (1958-62); and member, Punjab Pradesh Congress Committee (1958-62).

In 1960, he was elected to the Rajya Sabha for six years. This was the most fruitful period for him, when he learned many lessons in politics' and came in touch with such great leaders as Govind Ballabh Pant, P.N. Sapru, H.M. Ibrahim, H.N. Kunzru, K.M. Pannikar and Kaka Saheb Kalelkar. He developed a special relationship with G.L. Nanda, who was his friend, philosopher and guide. At this time, he served on the Wage Board for Dock and Port Workers, and Northern Railways and Heavy Industries Boards. He was also a member of the Parliamentary delegation which visited the USSR in September, 1964.

After expiry of the membership of the Rajya Sabha, Bansi Lal returned to state politics; he tried to enter the Punjab Vidhan Parishad in 1966, but failed. In 1967, however, he managed to get into the Haryana Vidhan Sabha. And once there, he continued to stay for three terms February to November 1967 to 1972 and 1972 to 1975. He became Chief Minister on 21 May, 1968 and remained in this high office till 1 December, 1975 when he was taken into the Central Cabinet, first as a Minister without Portfolio and later as Defence Minister. He was elected unopposed to the Rajya Sabha in 1976, but lost the Lok Sabha contest in March 1977.

After the Janata Party came to power, Lal was made to confront as many as seven commissions of inquiry; and almost each one of them--especially the Shah and the Reddy Commission indicted him for several acts of omissions and commissions effected during the emergency. This was followed by registration of about a hundred cases against him in different courts in different parts of the country. He was one of the most harassed men during the Janata regime. After the fall of the Janata Government, when the 1980 elections came, Bansi Lal contested for a Lok Sabha seat from his home constituency-Bhiwani, and won with a thumping majority. The Congress came to power and all the cases against him were gone off as they had come up. At the moment, he is an MP and heads the Public Undertakings Committee of the Lok Sabha.

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Bansi Lal's contribution to the making of modern Haryana is significant. During his Chief Ministership (1968-75), the State made tremendous progress in the field of agriculture, irrigation, industry, power, education, health, drinking water supply, transport and communications. There was cent-per-cent rural electrification--a phenomenon hitherto unknown in any other region or State. There was 5.5 per cent of growth in the agriculture and allied sectors, and 8 to 9 per cent in the industrial sector. The growth rate of employment in the organized sector came to be one of the highest in the country. The per capita income increased manifold and the State economy recorded an annual growth rate of 7.7. per cent as against the all-India growth rate of 3.0. per cent. Haryana, yesterday's bowl of drought and famine was now luscious green land-- Haryana in the real sense. Even Bansi Lal's critics give him credit for his economic achievements as Chief Minister, though they are a great deal critical of his political idiom and style of functioning.

In his social outlook and behaviour Bansi Lal is liberal. Deeply influenced by the Arya Samaj from very a young age, he does not believe in castism and is a great deal opposed to untouchability. He is also against dowry, child-marriage, bigamy and such like social evils prevalent in the society. He eats simple food, wears simple clothes and has simple habits. He is straight forward like a peasant. Presently he is the Chief Minister of Hariyana.

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Bapat, Pandurang Mahadev Senapati (1880 -- 1967)

Pandurang Mahadev Bapat, born at Parner (Maharashtra) in November 1880, was a national saint and an enigma.

Hailed as the 'Senapati' since he led the Mulshi Satyagraha (1921), Pandurang Mahadev Bapat was born at Parner (Maharashtra) on 12 November 1880, in a poor Brahmin family. He had five brothers and three sisters. His father, a clerk, mother (Gangabai) were both devotees of God Gajanan. Feeling insulted at the hands of his superior officer (1897), his father left both service and home and resorted to the Ganapati temple nearby where he lived till his death (1933). Bapat was married to Rukminibai (Yamutai Bhave of Kopargaon) in 1898 and had a son and a daughter.

Starting rather late, he got his schooling interrupted at intervals, in Poona and Ahmadnagar, from where he matriculated (1899), winning the second Jagnnath Shunkerset Sanskrit Scholarship. He graduated in 1903 from the Deccan College, Poona. While there, in 1902, he was administered, on the unsheathed blade of a sword, a solemn oath of striving for and sacrificing his life in the cause of liberating the motherland. This gave a turn to his life. He became an ardent and a daring revolutionary.

Though a Sanskrit scholar and a graduate of Philosophy, he preferred a technical scholarship of the Bombay University for the study of Mechanical Engineering in an Edenburgh College (1904). While there, he learned shooting from the Queen's Rifles. His study of Indian conditions from books by Dadabhai Naoroji and Digby embittered him against the British rule in India, and his fiery speaches advocating violent methods against it cost him his scholarship. Left in the lurch, he was welcomed by the India House (London), of Shyamji Krishnavarma. Coming in contact with the revolutionaries there, he became an active member of the 'Abhinav Bharat' of Savarkar.

At his behest he learned the Russian formula of bomb manufacture and returned to India in 1908, with that formula and a few rifles, to start secret revolutionary work. Betrayed by a co-worker, Bapat had to go underground suffering all the privations of the situation (1908-1913). It was only after 1913 that Bapat could come out. He settled down at Poona to serve on the staff of Tilak's English weekly, the *Maratha*, and Ketkar's Marathi 'Encyclopedia' and the 'Dhyanaprakash'. But it came to an end on the

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death of his life in 1920. In 1921 he volunteered to join the Mulshi Satyagraha against the Tata Hydro-electric Project which submerged 54 villages, the villagers demanding compensation in land.

Bapat moved heaven and earth, was called the 'Senapati' for his uncomparable lead and suffered four imprisonments in the course of his fight. The fourth lasted for seven years. On being released he was elected President of Maharashtra Congress Committee. He started a whirlwind propaganda. His speech at Ratnagiri brought him another seven years' imprisonment (1931--1937).

The dissensions and corruption he found in the country on his release made him think of resorting to 'Jala Samadhi' (or drowning oneself) on 23 July 1939. Being frustrated in his design he declared himself dead in spirit, continuing only a physical existence. And yet he could not forbear marching in the front rank of the Goa Liberation Satyagraha of 1955, nor could he abstain from leading the Samyukta Maharashtra Satyagraha of 18 November, 1956, courting lathi-blows in both. His fast at the critical stage of the border issue (1966) between Maharashtra and Mysore is another instance. He died of heart attack after a short illness on 27 November 1967.

Bapat, admirably at home with Sanskrit, Marathi, Hindi and English, expressed his thoughts in all these languages, more readily in verse than in prose, and wrote a good deal on a variety of topics even when in prison. A few of his booklets were published since 1921, and D.V. Dev even brought out his 'Samagra Grantha' (collected works) in 3 volumes (1937-39). In 'Senapati Bapat Samagra Grantha' Part Three' (1967) his son later included the last instalment of unpunished material. His outstanding contributions are; 'A Holy song', the gist in English verses of the Bhagavadgita and thirteen of the Upanishads (1934); and 'Divya Jivana', a Marathi translation of Sri Aurobindo's Life Divine' in three parts (1960-65).

Bapat dressed simply in Kamandder (dhoti and kurta and cap), and for some time (1931-1932) used to wear only a prison uniform to signify that the whole country was but an open prison. In complete self-abnegation he lived every moment of his life for his country, resorted to fasting as many as eight times, offered to embrace death on not less than eleven critical occasions and underwent short and long term imprisonments totalling to over seventeen years. He was a devoted Congressman and yet he had place in his programme for each and every means of political liberation.

A scholar, poet, patriot and philosopher, Bapat was above all a national saint and an enigma. Extremely pained by the dishonesty and degeneration of his fellowmen, Bapat seriously thought of self-realization as an effective method of countering them. A tireless worker, a tough propagandist and a wonderful fighter, he had come to the startling consultation that even suicide or self-destruction must be accorded a place of honour in the liberation programme and must, therefore, be allowed by the laws of the country. He even went so far as to propose the organisation of a 'Prana Yajna Dala' or a self-sacrificing squad.

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Bapi Raju (1895 -- 1952)

Bapi Raju, born at Bhimavaram in West Godavari District in 1895, was a pioneer in various branches of art and literature without provoking any controversy or hostility.

Rarely do we come across a pioneer in various branches of art and literature without provoking any controversy or hostility. Such as gifted distances all with his genious, which is inherent and not acquired Adivi Bapiraju was a person of versatility and resourcefulness. When I once asked about the secret of his multi-faceted ability and achievement, he told me that he bore the surname of Adivi (forest) which contained all kinds of trees and creepers. He combined in himself the vision of a poet, the voice of a singer and the pen of a writer.

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He was born at Bhimavaram in West Godavari District on October 8, 1895, in a middle class family. With property, he inherited unending litigation which often landed him in financial troubles and mental worries. Artists suffer more than most men. Though he was cast in the classical mould, he possessed a modern mind and a rational outlook and the habit of listening to and accommodating conflicting view-points. Oswald *Choultry*, Principal of the Government Arts College, Rajahmundry, who was himself an accomplished artist and a connoisseur, discovered latent genius in young Bapiraju, who was then a student in that college. It was under his inspiration that Bapiraju took to poetry and painting. With an understanding wife and a physically handicapped daughter, he got on philosophically.

After graduation, he joined the Non-Cooperation Movement of 1920 at Bhimavaram, reputed to be the second Bardoli, and was sentenced to one year of rigorous imprisonment. He was an Indian just as Virgil was a Roman, Dante an Italian and Whiteman an American.

After his release, he began to learn art under Pramod Kumar Chatterjee, who was then on the staff of Andhra Jateeya Kalasala (National College) at Machilipatnam. Bapiraju became the Principal of that Institution a decade later. His commitment to art was total. While looking at Yakshini in the Ellora caves, he was immersed in meditation for over an hour. He was a child of renaissance and spirit of Ajanta. On canvas and in verse, he sought to recapture the thrill. His art piece 'Shabdabrahma' is preserved in the Museum at Denmark. His painting 'Bhagavata Purusha' is adoring Maharaja's Palace at Trivandrum and another piece 'Suryadeva' is in Coochbihar. His famous painting of 'Tikkana', (one of the three famous poets, who rendered the Mahabharata in Telugu) won for him a prize from Andhra University.

Besides being a painter, whose productions were classed among the best, he was also a poet and singer with a rich and resonant voice. He was also familiar with dancing. There was haunting grace in his gait and rich vibration in his whole physique. He succeeded in blending art with life, pleasure with intelligence, beauty with morality and ecstacy with divinity, and showed that art enables us to lead an orderly and integrated life of joy and beauty. In short, he symbolised Jagannath Pandit's conception of 'Ramaniyata'. Artists hailed him as a poet and poets praised him as an artist. He was a good mixer and a genial conversationalist, feeling at home with one and all and making others feel at home with him.

Some of his stories and poems were translated into Kannada by Masti Venkatesa Iyengar, winner of the Jnanapith Award. He made his name as a novelist of first rank and a short story writer of the highest quality. He experimented with plays, dashed off prose pieces and indulged in poetry. His production was prolific and of excellent equality. Laterly, some of his works were also translated into Russian. It was as a novelist that he gained recognition, and his novel 'Narayanarao' shared the prize offered by Andhra University alongwith 'Veyi Padagalis' of Viswanath Satyanaryana.

This masterpiece breathes the spirit of the Indian renaissance and pays tributes to the creditable achievements of music, poetry, art, dance, and philosophy. It describes the tensions in the mind of an idealist, who had to come to terms with the realities of life. He was open-minded in his approach, free from jingo patriotism, narrow chauvinism and unhealthy obscurantism. His other novels, notably 'Himbindes', 'Tupha,'. 'Konangi' and 'Gona Gannareddy' are popular. His Iyrics on River Godavari and Gangireddu are stimulating to the mind and soothing to the heart.

As a product of the renaissance, he upheld truth, beauty, goodness and love as the abiding values which enhance the significance of life. He had the French gift of sober objectivity and artistic realism. He was indeed a master artist. He was a valued contributor of 'Sarada' and

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'Bharati'. He was well versed in palmistry, astrology and various systems of medicine. He collaborated with Kolavennu Ramakoteshwara Rao, as associate editor in running 'Triveni', the celebrated English journal, now edited by Bhavaraju Narasimharao.

While engaged in literary and artistic pursuits, he felt the need for a vocation. He took to law and practised at Bhimavaram for three years. But he was out of his element in the profession and left it for good. His life was a chequered chess-board, across which some invisible force seemed to move the chess pieces of emotions and cravings. Later, he established 'Kalapeetham' in Guntur and trained young enthusiasts interested in the various branches of art. He was editor of 'Meejan', a Telugu daily at Hyderabad, for sometime. When he found that his management of the paper was in sympathy with the Razakar movement, he resigned the job. He was art director for the film 'Mira Bai', which proved to be a flop financially, inspite of its artistic worth, moral weight and elevating message for common zeal.

The Government of the composite State of Madras, at the instance of Bezawade Gopala Reddy, deputed him to Ceylon to copy the frescoes in the caves of the island. He did the work with consummate ability and unrivalled skill. He had a keen irruption and sound judgment. His attitude was winsomely impersonal. The upsurge in the field of art is in no small measure, the result of his labour. He was fond of children, reminding us of the dictum of the Chinese thinker, Mencius, that the great man never lost the child's heart.

He was frank to fault, modest to the point of self-effaccuent and unsophisticated, marked by transparent honesty, intellectual integrity, moral sensibility and love of humanity. Window-dressing was foreign to his nature. Yet, his entrinsic worth was rightly recognised by one and all. Vishwanath Satyanaryana observed that whatever Bapiraju Venkatachalam described him as sweetness personified. He was indeed part and parcel of all that was good, all that was kind, and all that was beautiful. His Iyrics remind us of the songs of Solomon and the *psalmas* of David. His language was limpid and translucent.

In the fitness of things, the elite of Andhra Pradesh performed 'Kanakabhishekam' in his honour. There is an 'Academy of Arts' at Bhimavaram to perpetuate his memory. The local Municipality honoured him by naming one of its schools after him. Some books entertain, others instruct, and still others elevate our nature. His works come under the last category as they deserve to be read, re-read and digested.

He passed away on September 24, 1952, at the age of 57. He was a person of clean heart and a pure soul without jealousy or malice, and he was indeed a lovable person.

Baptista, Joseph (1864 -- 1930)

Baptista, born in Bombay in March 1864, was an advocate of constitutional methods and wanted to keep India as a self-governing unit within the Commonwealth.

Baptista was born in Bombay on 17 March 1864. The names of his parents are not known. He belonged to the East Indian Community of Bombay with Roman Catholic persuasion. He was educated in St. Mary's High School, Bombay, and joined the College of Science, Poona, where he studied Civil Engineering and took the L.C.E. Degree of the Bombay University in 1886. From 1887 to 1894, he was in Bombay Government service, working in the Forest Department.

In 1894, he sailed for England to study law and politics and took the degree of B.A. and the Law Tripos of the Cambridge University in 1899. He was also called to the Bar from the Gray's Inn. He was enrolled as an Advocate at the High Court of Bombay in 1899. He remained a bachelor all through his life. As early as 1897, he had the courage to declare in a meeting of the Cambridge Union that the policy of the Government in regard to the imprisonment of Tilak

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and internment of Nathu Brothers was "unwarranted and unwise". He warned against the bureaucracy: "an unrepresentative and irresponsible system is intolerable in this enlightened country." He was a master of repartee and his spontaneous wit and humour drew for him numerous invitations to address gatherings. He was famed as a distinguished member of the Cambridge Union, his politics having commenced at the same University in his undergraduate days.

Joseph Baptista was a personal friend and admirer of Lokmanya Tilak whose politics influenced him a great deal. Although he had taken up the profession of law in 1899, his main interest was in politics in which he became active from 1900. A keen student of the Irish Home rule movement he suggested to Tilak the formation of a Home Rule League in India, but Tilak considered it premature at the time. He leapt into fame as the counsel for Tilak in his well-known Sedition Case. He also accompanied Tilak to England to assist him in his Defamation Case against Sir Balentine Chirol. In the first decade of the 20th century he was mostly active in the Bombay Municipal Corporation, where as Chairman of the Standing Committee (1902-08) he introduced many remarkable measures of reform.

In 1915, after his release from prison, Tilak applied himself to the task of holding provincial conferences. The first such conference held at Poona (1915) was presided over by Baptista. In his presidential address he again suggested the idea of the formation of an Indian Home Rule League. It materialized at the provincial conference held at Belgaum and the League come into existence in 1916. He was the first President of the League. He had great faith in the responsibleness of British Labour to appeal for justice and fair play. He succeeded in persuading Tilak that the Labour Party was likely to sympathise with Indian national aspirations. Tilak entrusted him with the task of paving the way for an *entente-cordiale* with the Labour Party.

Baptista left for England in June 1917. There he obtained the collaboration of important leaders like George Lansbury, Snowden, Graham Pole and Lady De La Warr. They organised several meetings and Baptista met with an excellent response everywhere. At the Nottingham conference of the Labour Party in 1917, Baptista suggested a resolution making Home Rule for India, a plank in the Party's political platform. The resolution was unanimously passed. It was implemented 30 years later when the Labour Party came into power after World War II.

Baptista returned to India in 1919 and resumed the threads of political activity. It was he who drafted the telegram, with the phrase "Responsive Co-operation", which Tilak sent to the King of England in reply to the Royal proclamation asking for co-operation in working the constitutional reforms. At the Calcutta Session of the Indian National Congress Baptista made a powerful speech against the boycott of councils and seconded Bepin Chandra Pal's amendment against boycott. In 1924 he was elected to the Bombay Legislative Council and in 1926 to the Central Legislative Assembly. He was elected from the Poona General Constituency, indicating his popularity among non-Christians.

In 1926, he was also elected Mayor of Bombay. Baptista in politics was non-communal and was wholly opposed to any demand for separate electorate for Indian Christians. He rejected the overtures of some communalist Muslims to rope in the Indian Christians for separate representation before the Round Table Conference. No doubt towards the end of his life he devoted himself more actively to the organisation of his community and running the organisation's journal, the *East Indian Journal* for which he was not a little misunderstood.

Joseph Baptista was a great champion of labour which earned him the sobriquent of 'Kaka' (Uncle) by the mill-workers of Bombay. In 1917 he organised the first All-India Postal Strike. He also led two big textile strikes. In 1919, alongwith Lala Lajpat Rai, he founded the All-India Labour Conference. In 1913 he became President of the All-India Labour Conference at Jharia (Bihar). In 1924 he represented India as Labour Delegate at the International Labour Conference held at Genewa under the auspices of the League of Nations. In 1929 he attended the British Labour Party Conference for the second time as the Indian Home Rule delegate.

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Joseph Baptista died on 18 September 1930 at a time when the country was thrown again into a political turmoil. Baptista was not in sympathy with violent or mass agitations. He was an advocate of constitutional methods and wanted to keep India as a self-governing unit within the Commonwealth.

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Bari, Abdul (? -- 1947)

Abdul Bari condemned the separate electorate and urged the Muslim to join the national struggle under the Congress banner.

Abdul Bari, son of Qurban 'Ali, a Police Inspector, was born in Koilwar, district Shahabad. A sunni Muslim by faith, he belonged to the sturdy stock of the Maliks, who claim descent from the mid -14th century governor of Bihar, Malik Ibrahim Bayyu. Abdul Bari was a student of T.K. Ghose Academy, Patna. He did his M.A. from the Patna University in 1919 and interrupted his law study to join the non-cooperation movement. Abdul Bari married Zulaikha Khatun of Koilwar; they had two sons and three daughters.

Abdul Bari's political activities began during the Khilafat and non-cooperation movements. He was the joint secretary of the Bihar Provincial Khilafat Committee. He also served as a professor in the Bihar Vidyapeeth in 1921. Although a non-cooperator, he favoured the programme of entering the Legislative Councils. He was elected secretary of the Bihar unit of the Swrajya party in 1923 and also a member of the Indian Independence League formed by Jawaharlal Nehru and Subhash Chandra Bose.

Abdul Bari was elected a member of the Bihar Legislative Council, but resigned his seat in 1930 in response to the Congress call. He was re-elected in 1937 and became Deputy Speaker of the Assembly. He was a member of the Bihar Satyagraha Committee and one of the organisers of the Bihar Seva Dal in the province. He also participated in the Salt Satyagraha and was arrested in April 1932.

Abdul Bari was one of the moving spirits behind the formation of the Bihar Socialist Party in 1931 and was appointed president of the organising committee formed by it. He was chairman of the Reception Committee for the All India Conference of the Socialists held in Patna in 1934. In 1937 he presided over Bihar Provincial Conference at Masrak (district Saran) and in 1941 over the Shahabad Students' Conference. In 1946 he was elected President of the Bihar Provincial Congress Committee. He accompanied Gandhiji in his healing tours of the riot-affected areas in Bihar in 1946.

Abdul Bari's chief contribution lies in the field of labour orgnisation and in bringing the labour force into the national movement. Following the great economic crisis of 1929 there was much unrest among the workers of the Tata Industries. A prolonged strike was launched by the workers of the Tinplate Company, and Abdul Bari made his *debut* in labour union work during this crisis. He formed the Tata Worker's Union in 1936; he was also the President of some fifty other labour unions in Bihar and Orissa. From 1936 onwards he became a popular labour leader in the coal, iron and mica belt of south Bihar. He stressed the elementary right of workers to organise and to strike, and won for them several benefits like higher wages and bonus. He considered that the Indian working class had been completely neglected and criticised the Congress Ministry of 1937 also for 'not protecting the rights of the labour, which was their (Congress) solemn pledge'.

He conducted the affairs of the unions like a stern patriarch-brusque and often dictatorial--but he never let them down in the negotiations with the employers. He resented any challenge to his authority but was remarkably selfless. The

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growth of leftist influence in the unions caused some setback to his leadership, but owing to his selfless dedication and integrity he continued to enjoy the respect of works of all political affiliations.

He wanted to bring out a newspaper for the workers and collected some money for it. However, the project was achieved after his death. Earlier he was on the Editorial Board of the English daily, *The Independent*, started by Motilal Nehru.

A distinguishing feature of Abdul Bari's political activities is the awareness of wider international developments. In his presidential Address to the Bihar Provincial Conference 1937, at a time when the international horizon was darkening, he referred to the 'occupation, domination and exploitation' of the lands of the East by the imperialist. Western powers and the failure of the League of Nations to do justice. He visualized 'hope for the East' in the 'ensuing clash and destruction' and thought that the war could 'break the morale of the capitalist countries'.

Abdul Bari evinced interest in agrarian matters and participated in the Agrarian Enquiry Committee set up by the Bihar Congress to hear the peasants' grievances. He also advocated the cause of the peasants during the agitation against water-tax in Shahabad. He stressed the importance of industrialization and advocated modernisation of agriculture. He established a branch of the Village Industries Association in Sasaram in 1932.

Abdul Bari criticised the prevealent system of education for making the youth conservative and self-centred.' He favoured the scheme of 'national education' evolved during that non-cooperation period. Abdul Bari condemned the separate electorate and urged the Muslim to join the national struggle under the Congress banner.

Tall, gaunt and bearded , Abdul Bari had an impressive personality. He lived and dressed simply, austerely . He died in tragic circumstances on 28 March 1947. Travelling from Dhanbad to Patna, his car was stopped at Khusrupur by the anti-smuggling squad. Due to some misunderstanding, there was a scuffle and a sentry short him dead.

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Barkakati, Ratnakanta (1897 -- 1963)

Ratnakanta Barkakati, born at Athgaon in 1897, was a poet and literary critic. His poetry was deeply influenced by the pantheistic philosophy.

Ratnakanta Barkakati, poet and literary critic, came of a respectable Kayastha family of Dhing area in the district of Nowgong. He was born in 1897 in a village called Athgaon. His father Raishaheb Bhudhar Barkakati was a revenue collector of the Dhing revenue circle (*mauja*). He received his primary education in the native village and secondary education in the Nowgong Government School. As he paid undue attention to literature and allied subjects, totally neglecting mathematics, he could not pass the Matriculation Examination regularly. However, he came out successful in 1915. Having passed the Matriculation, he studied one year at Cotton College, Gauhati, and then took transfer to Calcutta where with occasional breaks he studied for five years without attaining success even in the Intermediate Examination. It was not that he was a dullheaded chap, but because he was more interested in attending

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lectures by Surendranth Banerjee, Rabindranath Tagore, Bipinchandra Pal, Chittaranjan Das and others and he frequently listened to the sermons organised by the Brahmo Samaj and avidly read the writings of Rabindranath, Ramendra Sundar Trivedi and Swami Vivekananda.

From his school days he used to read with interest the writings of almost all the important poets and writers of Bengal including Iswarchandra, Michael Madhusudan, Hemchandra, Ragnale', Bankimchandra, Nabinchandra and Rabindranath. English romantic poets also exerted a considerable influence in shaping his ideas and thought. He was also a keen student of the Upanishads. The total effect was that he got plucked in the examination but gained extensive knowledge of literature and philosophy.

He came back home in 1921 and immediately translated and published the *Hind Swaraj* of Mahatma Gandhi into Assamese. It may be mentioned here that he started writing poetry since he was a boy of eleven or twelve and some of which appeared in contemporary magazines like *Usha, Alochani and Banhi*. After a few years of his return from Calcutta, he succeeded his father as the revenue collector of the circle in which capacity he worked till his death in 1963.

Barkakati was primarily a poet and a literary critic next. His poetical productions are incorporated in three collections, viz. Sewali (1932). *Tarpan (1951) and Chandrahar (1963)*. His poetry deeply influenced by Rabindranath and the pantheistic philosophy is marked by experiments in new metres and rhythmic pattern, a thin venee of mysticism, a philosophical quest for beauty and truth and realisation of the all-pervading power of love. His writings, both prose and poetry, reveal his deep faith in the eternal Indian traditions and values and therefore could not help castigating the modern iconocastic trends of writings.

Although he is deeply impressed by a few Indian and western poets and thinkers, he has not simply echoed their voices, on the contrary, originality of thought, ideas and imaginative approach could be perceived in many of his compositions and prose writings. Barkakati wrote one or two plays also, but though they are rich in poetical contents, they proved unsuccessful from the dramatic, point of view because he was neither an actor nor a dramatist familiar with the stage.

Barkakati contributed a large number of articles to magazines which were collected after his death and published in 1977. The articles cover a large area of his interest including literary criticism and reassessment of Indian cultural trends. Some of his prose-writings though written during his teens, nevertheless reveal his potentiality as a writer. Barkakati presided over the 30th session of the Assam Sahitya Sabha held at Nazira in the Sibsagar district in 1963. In fact he presided over the session from a sick bed and breathed his last immediately after the session was over. In fact it was his swan song.

Barkakati was an introvert and showed indifference to the worldly pursuits. He was careless in his dress and seemed to be always engrossed in his thought and imagination. With his white shirt, dhoti and dreaming eyes he appeared to be quite unmindful of the surrounding. Although not a good table talker, he could be a pleasant companion among a select few.

It could be reasonably expected that Barkakati as a poet and as an innovator in Assamese metre would find a permanent place in the history of modern Assamese literature. Apart from being a poet-critic, he will be remembered as a man of unimpeachable character. He was above pettiness. jealousy and other ordinary weaknesses and this loftiness of character which is the hall mark of a real poet will stand him in good stead in days to come in keeping alive his memory. Though he was not directly involved in the struggle for independence, his patriotic writings helped considerably in spreading the message of Swaraj.

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(Bhashanavali contains the Presidential Addr ss at the annual session of Assam Sahitya Sabha with short life sketches of the President).

Barkatullah (? -- 1928)

Barkatullah is one of those freedom fighters who spent the major part of their lives outside India.

Very little is known about Barkatullah's birth and early life and also about his family background. He was an inhabitant of Bhopal. In his early youth he went from Bhopal to England for his education, which possibly indicates that his family was sufficiently well-to-do. While in England, he came to know some of the Indian revolutionaries who were active there at the beginning of the 20th century and was imposed with a strong nationalist spirit. He came in contact with the Bengal revolutionaries in or about 1904, but not much is known about his activities during this early period.

Later, he worked as a colleague of Raja Mahendra Pratap, Abdullah and Lala Hardayal. On account of his revolutionary ideas, he left India for Japan as a teacher of Hindustani. Japan was then an embodiment of military strength in Asia which appealed to the imagination of the young. It was also an asylum for revolutionaries like Rash Behari Bose and others. In Japan he edited a paper called the *Islam Fraternity* which was stopped after a while by the Japanese Government under British pressure. Finding his position uncomfortable in Japan, Barkatullah went to the United States of America on the eve of World War I.

The U.S. was at that time a great centre of Indian revolutionary activity. Barkatullah came to be actively associated with the Ghadar Party. After the outbreak of World War I, he crossed over to Europe and joined the Indo-German Mission of Istanbul (Turkey) in 1915. Like Champak Ram Pillai and other revolutionaries, he believed that India could be free from British yoke with German support. The Mission proceeded to Afghanistan and formed as Azad Indian Government with the cooperation of Raja Mahendra Pratap and Abdullah.

The Afghan Government, under pressure from the British, withdrew its help, the Mission was closed down and Barkatullah left for Germany. He edited and published the *Naya Islam* from Germany, though it also had a brief existence. He sought to *indoctrinate* the Indian Prisoners of War, captured by Germany, with anti-British ideas. He became a member of the Indian National Party in Berlin organised by Champak Raman Pillai, and he was attached to the German General Staff.

On the termination of the War, Barkatullah made a tour of many European countries advocating the cause of Indian freedom. He went to Russia in 1921, but returned to Germany in 1922, which he made his centre of activity till his death on 5 January 1928. He participated in the anti-Imperialist Conference held at Brussels in 1927 and delivered a well-reasoned speech in support of Indian freedom.

Barkatullah is one of those freedom-fighters who spent the major part of their lives outside India. The main centres of his activities were Japan, the U.S.A.. Turkey, Afghanistan and Germany. As a revolutionary, he believed in the dictum: 'end justifies the means'.

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Barthakur, Indreswar (1887 -- 1961)

Barthakur was a poet and dramatist of repute. Barkathakur was also a musician and composed a large number of songs which he himself tuned.

Indreswar Barthakur, a versatile personality having proficiency in the arts of stage-acting, painting, clay-modeling, music and different branches of literature, was a teacher by profession, but an artist by temperament and aptitude. He was born in 1887 at Sibsagar town in a well-to-do Brahmin family. His father Durgeswar Barthakur was a revenue collector (Mouzadar) of the Sibsagar town

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circle. He had his schooling in the native town and higher education in Cotton College, wherefrom he graduated in the early years of the second decade of the current century.

Having served as an assistant teacher in different schools for a few years, he became the Headmaster of Nebular Gordon High School round about 1920, and thence, he was taken as the Assistant Head Master of Tezpur Government High School. He was promoted to the status of the Headmaster in 1935 and retired from the government service in 1942. He was a District Scout Commissioner and played a conspicuous part in popularising the scout movement in Assam. Being a man of manifold qualities he was a constant source of inspiration not only to his students, but to all those who came in close contact with him. He was feared but at the same time highly respected by students for his imposing discipline. Inspite of being a stern disciplinarian, he encouraged the students to take active interest in all extra-curricular activities of schools and himself participated in some of them. A teacher of this type, Barthakur who was feared, loved, respected and admired has become a rare phenomenon now-a-days.

Barthakur was famous for his *strolling* performance on the stage. He was usually assigned the hero's role in mythological and historical plays which he used to act, in his imitable style, to be a great satisfaction of the audience. In fact, the audiences of Jorhat and Tezpur stages of the twenties and thirties were thrilled by his historic talent. Another achievement of Barthakur was his innate proficiency in painting.

It may be mentioned here that three or four decades back, stages in Assam used painted scenes and side wing as backdrops instead of realistic sets of the present-day theatre. Barthakur helped the stages by supplying painted scenes drawn by himself. He is also credited with drawing imaginary portraits of medieval historical figures like Gadadhar, Jaymati and Lachit Phunkan. Barthakur also excelled in moulding clay images of deities like Saraswati, Lakshmi and Durga in his own imaginative way and initiated some of his students to this art of clay-modelling . Images of Saraswati and Lakshmi moulded by him were worshipped on the occasions of Saraswati and Lakshmi Puja.

Barthakur was a poet and dramatist of repute. *Chandramallika* (1951) is a collection of lyrics where he made successful experiments with some new meters to express his sensibility. The other poetical work, *Rajeuti* (1955) is a long narrative poem, akin to a literary epic, where the heroic exploit of mythological Ghatotkacha, the son of Bhima, is narrated in several cantos. He wrote several stage-plays like *Daksayajnia Simhasana Viswamitra* and *Srivatsachina* of which only the last one came out in print (1927).

His plays are an admirable blending of dramatic and poetic elements, although some of them are too long for faithful representation on the stage. It may, however, be mentioned that when he wrote these plays in the twenties and thirties, the shows usually commenced from 9 or 10 P.M. and continued till late hours of the night. Therefore, plays having five or six acts were not considered *unstable*. Of his three prose works, *viz. Saptaparna (1953) Pancha-Pradip and Malachi,* only the first one was published during his life time.

Barthakur was also a musician. His knowledge of classical Indian music was not negligible and he could play several instruments with equal facility. He is said to have received training in the classical Indian music from a Bengali musician hailing from Murshidabad. He also composed a large number of songs which he himself tuned. The collection of his songs entitled *gitali* is still unpublished. He derived literary inspiration from English, Sanskrit and Bengali literatures.

Barthakur had an imposing physique. He was six feet tall with sufficient girth, fair in compleion with bushy eyebrows. He used to keep moustache, but was seen clean-shaven in the later part of his life. His deep voice and commanding appearance used to install a sense of admiration and respect for him. His usual dress consisted of dhothi, chaddar and kurta, but during the period of his government service he was frequently seen attired in trousers and buttoned

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coat. He died on 5 May, 1961 leaving five sons and two daughters.

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Materials are collected from his son and two of his students.

Barua, Anundoram (1850 -- 1889)

Anundoram Barua, born at Rajaduar in North Gauhati in May 1850, was a silent worker, an unassuming scholar and a man of independent views.

Born in May 1850 at Rajaduar in North Gauhati, Assam, Anundoram Barua was the third son of Gangaram Barua by his first wife Durlovershwari. The ancestry of the family can be traced back to Manickchandra who held the important office of Majinder Barua (Chief Secretary) during the reign of the Ahom king Sukhampha (1522-1603). Gangaram Barua was the last Majinder Barua of the Ahom kings. He was a Sanskrit scholar and held the post of Sadar Amin (Deputy Magistrate) under the British. Of his two wives, Anundoram's mother Durlovershwari came of the illustrious Dowara family of Upper Assam.

Anundoram was a confirmed bachelor and pursued his literary activities with an unparalleled devotion and singleness of purpose. Whenever anyone talked of marriage to him, he would point to his book-shelf and say, "This is the darling of my life, demanding from me my best attention and energy."

Anundoram had his early lessons in Sanskrit at home, and before he attained the age of 14 he is reputed to have memorised the entire 'Ama Kosh'. He passed his Entrance examination from Gauhati in 1864 and proceeded to the Presidency College, Calcutta, for collegiate education. In 1866 he passed the F.A. examination securing first class sixth position which entitled him to the coveted Duff Scholarship. In 1869 he obtained his B.A. degree, again securing the third place in the first class. For these brilliant results, he was awarded a State Scholarship and the Guitarist Scholarship for further education in England. He obtained his B.Sc. degree from the London University, and in 1871 passed the I.C.S. examination, securing the first position in Mathematics. He also studied law at the Middle Temple from where he was called to the Bar in 1872.

During his student career at Calcutta, he came into contact with such inspiring personalities as Gurudas Banerjee (later Sir) and Mahamaho Padhyaya Mohesh Chandra Nyayaratna, and developed an abiding interest in Sanskrit and Mathematics. In England also he met international scholars like Frederick Max Muller and came into intimate contact with Sir Taraknath Palit, the famous Barrister of Calcutta, and Steeped Balaji Thakur, the first Indian Civil Servant of Bombay.

Anundoram returned to India in September 1872 and was appointed Assistant Magistrate at Sibsagar, Assam. He served in that capacity in several districts of Bengal and later became the Sub-Divisional Officer of Raniganj and Kotowara. In 1881 he went on a long leave to England for collection valuable research material on Sanskrit language and literature. He returned home in October 1883 and was appointed Joint Magistrate at Chittagong and later at Jessore. In 1884 he became Magistrate of Noakhali and continued to hold that office at Tripura and Bagura in 1884 and 1886 respectively.

His strenuous life and excessive study began to tell on his health and in January 1889 he went to Calcutta for treatment. His condition continued to deteriorate, and on 19 January that year, while still in the prime of life, he breathed his last at the Calcutta residence of his dear friend Sir Taraknath Palit.

Anundoram Barua was a Sanskritist. He delved deep into Sanskrit literature and made a systematic presentation of its treasures for the benefit of the western scholars. In the short life-span of 39 years he wrote as many as 12 scholarly treatises on Sanskrit language and literature. Chief among his works are:

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'A practical English-Sanskrit Dictionary': Vol. I (1877), Vol. II (1878), Vol. III (1880); 'Bhababhuti's Mahabiracharitam' (with commentary and a Sanskrit-English Glossary) (1877), 'Bhababhuti and His place in Sanskrit Literature' (with a chronological sketch of the Romantic Drama) (1878);' A Comprehensive Grammar of the Sanskrit language': Vol. X-Prosody (1882) Vol. III (1884) and ' Vamana Sutra-Vritti, Vagbhatalankara, Saraswati Kanthabharana' (1883).

From his early childhood, Anundoram preferred the company of books to the company of men. He was a silent worker, an unassuming scholar and a man of independent views. By dint of his scholarship, administrative efficiency and a keen sense of self-respect, he always held an honourable place among his British and Indian colleagues in the Civil Service. He was the first Assamese I.C.S. Officer. The study of Sanskrit language and literature was the life-long passion of Anundoram Barua. A happy blending of Oriental and Occidental education has added lustre to his writings. His monumental works, produced in an actual productive period of only about 12 years, will ever remain a source of inspiration to the coming generation.

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Barua, Benimadhav (1888 -- 1948)

Benimadhav, born at Pahartali in Chittagong in December 1888, was a leading Indologist. He took active part in national movement.

Born at Pahartali in the district of Chittagong (now in Bangladesh) on 31 December, 1888, Benimadhav was brought up just above the starvation line. But he never cowered before the specture of poverty or faltered in the pursuit of his life's mission, In 1911 he passed the B.A. Examination from the Krishnanath College, Berhampore, with honours in Pali and stood first. He took his M.A. in Pali in 1913 from Calcutta University and came out first in first class.

Benimadhav began his career as a temporary Head Master of the Mahamuni Anglo-Pali institution, Chittagong. Shortly afterwards he was elected a State scholar of the Government of India and left for England for further studies in September 1914.

Benimadhav arrived in England on 5 October, 1914 and was admitted as a cadidate for the degree of D.Litt in the University of London. He had taken subject which demanded extensive reading in philosophy and orginal research in Sanskrit, Pali and Prakrit texts. He systematically studied and specialised in Pali literature, ancient Indian Philosophy and the modern method of reearch under the guidance of F.W. Thomas, L.D. Barnett and other eminent British Indologista.On January, 1915 he was advised by Professor T.W. Arnold to get himself acquainted with Professor T.W. Rhys Davids and his wife who were then at Machester. Benimadhav spent a fortnight with them, during which time he was told repeatedly that there were no such scholars in England who would be able to guide him much. Rhys Davids taught him the method of research in Pali, besides having a thorough discussion with him on problems in the history of Pali Literature and Indian Philosophy.

In the same year Benimadhav was introduced to Professor G. Dawes Hicks who advised him to attend a course of lectures on the history of western philosophy. This course he continued, and found it very useful. The branch of philosophy in which he was interested besides history was the theory of knowledge. It may be mentioned in passing that he also received every possible encouragement from men like Carveth Read and Arthur Anthony Macdonell.

Benimadhav eventually received his D. litt, in July 1917 for his work in *The origin and growth of Indian Phiilosophy from the Vedas to Buddhism.* He earned high acclaim from almost all his teachers. Dr. Maybel Haymes Bode testified (September 1917):

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As an Internal Student of the University Dr. Benimabdhav Barua has attended lectures in the Department of Philosophy and has made a close study of European methods in research and teaching. As his work came chiefly within my own Department (Pali and Buddhist Literature) I am able to testify to his regular, thorough and conscientious work and high standard of scholarship; Barnett stated (27 September 1917).

In this work, he shows not only wide knowledge, but also considerable vigour and indepencence of thought in his interpretation of the ancient documents of Hindu philosophical doctrine, and in several respects his treatment of the subject is marked by distinct orginality. Rhys Davids wrote (22 November, 1917) to him in these terms: "He (Benimadhav Barua) impressed me as a student who combines diligence and high intellectual ambitions with moral worth and modest candour. The work he has done in this country shows orginal merit."

Back in Calcutta, Benimadhav joined Calcutta University as a lecturer in Pali in 1918 and was appointed Professor and Head of the Department of Pali in 1924. He had a strong sense of duty and responsibility. He used to take great interest in his University and was always after its progress and improvement. Benimadhav was a fine gentleman with rare qualities of head and heart. He was closely connected with various public institutions of the country and made substantial help to their progress. Although an Indologist of International standing, he was amiable and always had a soft corner for his wards and colleagues.

Before his sudden and untimely death on 24 March, 1948, Benimadhav was elected as a Fellow of the Royal Asiatic Society of Bengali in recognition of his outstanding scholarship in the field of Buddhistic studies and was awarded the B.C. Law Gold Medal by the Society. He was also honoured with the title of *Tipitakacharia* by the Bidyalankara Parivena, Ceylon, where he was invited to deliver a lecture on 22 March, 1944. The subject of his lecture was Buddhism and early Vedanta.

Besides his numerous original and valuable contributions to Indian philosophy and religion especially Buddhism, Buddhist art, history and inscriptions, Benimadhav worked as a co-editor of the famous Indological journal, *Indian Culture*. Among the major works of this distinguished doyen of Indological studies may be mentioned: *A history of pre-Buddhistic Indian philosophy, Calcutta, 1918, Prolegomena to the history of Buddhist philosophy Calcutta, 1919; The Ajirkas, Calcutta, 1920; Role of Buddhism in Indian life and thought, Calcutta 1946-47; Prakrit Dhammapada (in collaboration with Shailendranath Mitra)* Calcutta, 1921; *Gaya and Buddhagaya,* Calcutta 1931; *Ceylon Lectures, Calcutta, 1945; Philosophy of Progress, Calcutta, 1948; Old Brahmi inscriptions in the Udayagiri and Khandagir caves, Calcutta, 1926-29; Barhut inscriptions (in collaboration with Ganganada Sinha), Calcutta, 1926; Inscriptions of Asoka (parts I-II), Calcutta, 1943; Barhut (3 Vols, Calcutta 1934-37; Studies in Buddhism (ed Binayendranath Chaudhury,) Calcutta, 1974.*

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Barua, Dr. Bhuboneswar (1893 -- 1956)

Bhuboneswar Barua, born at Bhuboneswar in September 1893, was a very influential figure in the public life of Assam for over three decades.

Dr. Bhuboneswar Barua came of a well-known respectable family of Dibrugarh in Upper Assam. His forefathers, Kayastha by caste, came from Kanauj at the behest of the Ahom Kings and first settled in Rangpur, the capital town of the Ahom Kings, now Sibsagar. Later, the family settled in Raja Duar, part of North Gauhati and belonged to the famous Majindar

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Borooah family to which the erudite Sanskritist and the first Assamese I.C.S., Anundoram Barua, belonged. Bhuboneswar's father, Jibeswar Barua, belonged. Bhuboneswar's father, Jibeswar Barua, having been educated at North Gauhati took up a Government job and was later on posted in far-flung Sadiya in erstwhile NEFA as an assistant in the Office of the Political Officer. Jibeswar Barua permanently settled in Dibrugarh.

Born on September 24, 1893, Bhuboneswar had his elementary education in Sadiya. He was the third son of the parents. His father gave education to all his sons, and the second, Laksheswar Barua, who was a freedom-fighter, became the Speaker of the Assam Assembly while the fourth son, Kanakeswar Barua, also a freedom-fighter, took up medical profession after education in Vienna.

Having passed the Matriculation Examination of Calcutta University from Dibrugarh Government High School in 1912, Bhuboneswar was sent to Cotton College at Gauhati, for higher education from which he creditably passed the Intermediate examination and aspired to go to Calcutta for education in Medicine. Certain unforeseen difficulties, however, stood in the way and, as a result, he worked as a Sub-Inspector of Schools for a short spell. But his ambition to become a medical man did not desert him, and in 1914 he was admitted to Calcutta Medical College from where he qualified for the M.B.B.S. degree in 1920. In that year, he was appointed Assistant Surgeon by the Government of Assam and posted at Barpeta.

A young man of independent spirit, Dr. Barua could not stand the overbearing attitude of his European boss and consequently resigned his Government job and started private practice in Gauhati. Before long, he acquired name and fame as a physician and established himself as an eminent doctor. His friends and admirers called him "Dr. Bidhan Roy of Assam", both for his services to the people and reputation as a physician. No wonder, after his death his name became known as "*Lokabandhu* Dr. Bhuboneswar Barua."

Though Dr. Barua was attracted to the freedom movement in 1922, it was in 1930 that his participation in it became active. During the Civil Disobedience Movement, Dr. Barua was put in charge of the campaign against opium and *ganja* in the Gauhati District Congress Committee after the office-bearers of this district level Congress organisation were in jail. He himself was arrested alongwith thirty-two other Congressmen on 13 April, 1932 as they were observing the Jallianwalabag Day in Gauhati. Dr. Barua and the other arrested persons were, however, released after a few days in detention in the local jail, but on 24 April, 1932, Dr. Barua was arrested in connection with observance of the AICC Day and sentenced to three months R.I. and a fine of Rs. 100 and lodged in Silchar jail.

On his release, he intensively involved himself in the Congress work in recognition of which he was elected President of the Gauhati DCC in 1939 and held that office without break till his sudden death on September 24, 1956. He was for all these years in the thick and thin of the Congress organisation. He offered individual Satyagraha on 29 February, 1941 for which he was arrested and fined Rs. 500, in default five months' simple imprisonment. In connection with the Quit India Movement of 1942, he was gaoled for four months' simple imprisonment under the Defence of India Rules.

Though Dr. Barua had a distinguished record of service as a Congressman, he did not seek any office of profit in the Government after Independence; in fact, he refused to succumb to the pressure of his friends and admirers to stand as a candidate of the Congress ticket in the Assam Assembly election in 1952 and 1957. However, Dr. Barua exercised considerable influence, on his contemporaries in the Congress organisation and the Congress Government in the State in initiating development schemes for Assam. Indeed, the Assam Medical Congress at Dibrugarh established after independence owned much to Dr. Barua who acutely felt the dearth of medicalmen in the State.

He also initiated the move for establishment of the Assam Ayurvedic College as a Government institution of Gauhati which he believed was necessary to

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promote the indigenous system of medicine for which there were plenty of raw materials. Despite protests from all opathic doctors, his strong advocacy of an Ayurvedic college was conceded. There was hardly any public institution in Assam with which he was not associated in one way or the other till his death.

Admittedly, Dr. Barua was a very influential figure in the public life of Assam for over three decades. His patriotism, liberal outlook and interest in the welfare activities for the weaker segment of the society and patronage for sports and art activities endeared him to the people, irrespective of caste creed, communities and avocation. He married Indraprabha, who has been the President of the Assam Mahila Samiti, the pioneer organisation for uplift of the women-folk.

In fond memory of Dr. Bhuboneswar Barua a Cancer Institute for treatment and research in cancer has been established in Gauhati which was recently provincialised.

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Barua, Binanda Chandra (1905 --)

Binanda Chandra Barua, born at Teok, in the district of Sibsagar, in 1905, is a poet, dramatist, prose writer, journalist and social-worker.

Binanda Chandra Barua was born at Teok, in the district of Sibsagar, in 1905. His lineage is known as Sukhdev Adhyapaker Ghar. He is the second son of GolapChandra Barua. His mother Damayanti Devi is the grand-daughter of Roseswer Barua who was a pioneer in tea-industry.

Having passed the Matriculation Examination from the Jorhat Government High School in 1921, he went to Gauhati. He graduated from the Cotton College in 1925 with honours in History. Then he went to Calcutta in 1926 for higher studies but could not complete the same.

Returning home in 1929, he served as assistant teacher in Janaki High School (Sibsagar). He became the Headmaster of the School wherefrom he retired in 1967.

Binanda Chandra is a poet, dramatist and prose-writer. He is primarily a poet. Among his poetical collections are *Samkhadhawani, Pratidhwari and Jayadwani.* His poetic fame rests primarily on his patriotic poems rather than his nature--lyrics that are few. He employs his sonorous meters in writing a series of powerful patriotic verses, much in the line of the Bengali revolutionary poet Kazi Nazrul Islam. Most of the poems of *Samkhadhwani and Pratidhwani* deal with the glorious period of Ahom rule, as contrasted with its precarious present. But the post is not dejected. If he takes up the ashes of the past, it is only to find sparks of courage, inspiration and light for the present and the future.

In his poem 'Smashan', the vagrant *minstral* sees the vision of our country meetings in a crematory. His young optimistic poetry sings the maddening clarion call "Get up, oh! you fledglings of power." "Rangpur' is a poem of sonorous musical cadence, the effect of which is achieved through *assonanas* and consonantal repetition. Closely allied to this poem is '*Garhgaon.*' Herein the historical atmosphere of independent Assam has been picturesquely painted. He has also adapted a few English anecdotes and episodes into Assamese, e.g.. *Agiathutir Veer* (The Incident of the French Camp by R. Browning), *Rangamua Veer* (After Blenheim by R. Southey) etc.

He has written a few plays. Of his two serious plays, *Partha-Sarathi* is mythological while *Saraighal* is historical. He has also written two farces; *Bengena-Rahasya* and *Titi-Hel.* He has displayed his numerous views in some articles under the pseudonym 'Kerpai Sarma'.

He has also written books for the young. These are *Maharaj Naranarayana, Lorar Bezbarua, Rajasthanar Galpa, Assam Gourab Amar Lakshminath* etc. He received Kamala Devi Sisu Sahitya Award.

He was connected with the Assam Students Conference and became the editor of *Milan*, pub-

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lished from Calcutta. He is associated with the Assam Sahitya Sabha. He was General Secretary of the Sabha for one term. He became its Vice-President, and later on President.

Tall and stout, with blooming face, simple in his dress and demeanour he never escapes attention in any crowd. Beneath his rough exterior, there is the softness of humanity. He is a social-worker, and is connected with many organisations.

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Barua, Birinchi Kumar (1908 -- 1964)

Birinchi Kumar Barua, born at Nowgong in October 1908, was the doyen of Assamese language and literature.

Birinchi Kumar Barua, the doyen of Assamese language and literature, was born on 16 October, 1908 at Nowgong in Central Assam. He was the fourth child in a family of five illustrious sons and two daughters. His father Bijayram Barua was originally an Inspector, in the Postal department, but retired from service as a Postmaster.

Birinchi Kumar had his early education at the Nowgong Government High English School. He was studious in habits, but also took active part in extra-curricular activities. While in school he evinced great interest in literary works and edited a monthly magazine. He was also associated with a youth organisation called Juvenile Association. In 1928 he passed the matriculation Examination of Calcutta University securing a good first division. He then proceeded to Calcutta for higher studies and graduated in 1932 from the Presidency College with honours in Pali. Two years later he took his M.A. degree in Pali, standing first in the first class. He also took his B.L. degree from the same University.

In 1945, he went to London to prosecute higher studies in the School of Oriental and African Studies. There he worked under the celebrated Indologist, Dr. L.D. Barnett, and was awarded the Ph.D. degree in 1947 for his thesis (later published) 'A Cultural History of Assam'. In 1949 Dr. Barua married Santichhaya Barua. They had three children, two sons and a daughter.

Dr. Barua's professional career began at Calcutta where he was for sometime a lecturer in the Department of Modern Indian Languages (Assamese) at the Calcutta University. There he was actively associated with the Assam Sahitya Sabha (Assam Literary Society) and the Assam Chatra Sammelan (Assam Student Conference). He had also the opportunity of coming in contact with such luminaries of those days like Dr. D.R. Bhandarkar, Dr. Hemchandra Raychaudhuri, Dr. Syama Prasad Mukherjee and Lakshminath Bez Barua.

Dr. Barua came back to Gauhati and joined the Cotton College as Lecturer in Assamese. With the establishment of the Gauhati University in 1948, he joined its Post-Graduate Department of Assamese as Reader and for a few years worked in Association with the famous philologist Dr. Banikanta Kakati. From 1 February, 1950 he was also holding the charge of the Secretary, University Classes. After the death of Dr. Kakati, Dr. Barua was appointed Professor in Assamese and held that post till his death in 1964. He was also for some time the Dean of the Faculty of Arts, Gauhati University. In 1961 he went to Russia on a cultural mission programme sponsored by the Ministry of Scientific Research and Cultural Affairs, Government of India.

In 1963, he went to the United States as a Visiting Professor of Folklore at the Indiana University, Bloomington, and instantly made his mark as an erudite scholar of Indian Folklore. There he finalised a project of writing (in collaboration with Professor Richard M. Dorson, Director of the Folklore Institute of Indiana University) a book, *Folklore of India*, in two volumes. He had also another ambitious project, an Encyclopedia of Indian Folklore. Unfortunately, the project could not materialize owing to his sudden death at Gauhati on the 30 March, 1964.

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The contribution of Professor Barua to Assamese history, language and literature was immense. He edited Sir Edward Gait's pioneering work, 'A History of Assam' and also published a boom on Buddhism. *Buddha Dharma and Sahitya* Buddhism and Literaturer). His *Asamiya Bhasha* (Assamese language), *Asamiya Bhasha aru Sàmskriti* (Assamese Language and Culture) and *Asamer Loka Samskriti* (Folk Culture of Assam) bear the impression of his creative mind. His English works are *Assamese Literature, A Cultural History of Assam;* Vol, 1 *Early Geography of Assam, Studies in Early Assamese Literature, Modern Assamese Literature, Sankaradeva, Vaishnava Saint of Assam and History of Assamese Literature,* the last one was posthumously published by the Sahitya Academy in 1964. Besides these, he had also edited a number of the old Assamese classics and wrote large number of learned papers which were published in national and international journals. Clarity of thought and perception and thematic cohesion are two unique features of his writing.

As a short story writer and novelist, Dr. Barua left behind him an indelible imprint on the minds of the Assamese people. His collection of short-stories, *Aghoni Bai* (Sister Aghoni) and *Pat-Parivartan* (Change of Scene) and the novel *Jivaner Batat* (On the way of Life) were written under the pseudonym Bina Barua, while another novel *Sueji Patar Kahini* (Tale of the Green Leaves) was published in the name of Rasna Barua. Based purely on a regional theme , Barua's *Jivaner Batat* is still acknowledged as a 'one of the best' Assamese social novels.

Though a scholar par excellence, Dr. Barua was not devoid of organisational ability. He was one of the founding fathers of Assam's first University, the Gauhati University. He organised a series of lectures in the memory of Professor Banikanta Kakoti, the first two of which were delivered by Professor Suniti Kumar Chatterjee and Professor K.A. Nikanta Sastri respectively. He was for many years Honorary Deputy Director of the Department of Historical and Antiquarian Studies, Assam.

He was also actively conceded with the Kamarupa Anusandhan Samiti (Assam Research Society) and was the editor of its research journal. He was a member of the Sahitya Akademy and was the Convener of its Advisory Committee for Assamese. In 1964, the Sahitya Akademy honoured him posthumously with the Akademy Award in Assamese for his book *Asamer Loka Sanskriti*. The establishment of the Assam Akademy for Cultural Relations, an organisation through which Dr. Barua sought to foster "emotional and cultural integration" of the people of India as a whole, was the hall mark of his untiring zeal and ability.

Dr. Barua had an amiable personality and charming look and could inspire and influence his foes and friends alike. He was hard working and industrious and as a true teacher, prepared his lectures and delivered them with logic and self-confidence. He was a man of rare intellect and energy and had wide range of interests. He combined in himself the insight of a versatile genius and a dedicated and indefatigable worker. Always in a smiling mood and ever ready to help and listen, Dr. Barua was a person above the narrow limits of caste and religion. The credit of raising the banner of Assam within and outside the country largely belonged to him. He was, in the words of Professor Humayun Kabir "one of the finest cultural ambassadors of India."

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Life -sketch in *Professor Birinchi Kumar Barua Commemoration Volume ed. by Neog and Sharma, Gauhati, 1966.*

Barua, Gunaviram (1837 -- 1894)

Gunaviram Barua, born in Upper Assam in 1837, made outstanding contributions to the modern Assamese language and literature.

Gunaviram Barua was born in 1837 in an orthodox Brahmin family of Upper Assam, which was compelled to seek a new home at Gauhati during the political upheaval that overtook the Ahom Kingdom in the later part of the eighteenth century. Gunaviram was one of the few Assamese youth of his day who imbibed the light of modern times. Thanks to the liberal assistance of the uncle, Anundoram Dhekial Phukan, he received his education at Calcutta, then the cultural centre of India, where he passed his entrance examination with a scholarship. He studied then for two years in the Presidency College, Calcutta, and entered the Government service, rising by his ability to the rank of an Extra Assistant Commissioner. In recognition of his services, the Government conferred on him the title of Rai Bahadur in 1887.

Long association with an enlightened government and contact with renascent *Bengal* profoundly influenced Gunaviram's life and activities. He was one of those few Assamese to be converted to the Brahmo religion which was having a great speed on Bengal at this time. The great Bengali social reformer, Iswar Chandra Vidyasagar, had also greatly influenced young Gunaviram. It was from him that Barua received his ideas about widow remarriage, which were immortalized in his drama '*Ramnavami*'. Barua, ever since, wielded his great pen as well as his great energy for reforming the abuses in the Hindu society. He set an example to the Assamese society by himself marrying a widow and from all evidence it appears that the marriage was a happy one.

Gunaviram was an advocate of female education and equal rights for both sexes. He himself presided over an enlightened home; his wife and children were highly educated. In one field of social reform, Gunaviram broke entirely a new ground. He encouraged inter-provincial marriages, some of the members of his family marrying into the great Tagore family of Bengal. While Gunaviram worked for a reformed society and an integrated nationalism, his love of his motherland, Assam, was nonetheless deep.

His famous article 'Saumer Brahman' is replete with his great love for Assam. Indeed, he devoted much of his energies for revival of Assamese social and cultural life. It was due chiefly to his eloquent writing that the Assamese was re-introduced in schools replacing the Bengali language. The monthly magazine *Assam Bandhu* published by him from Calcutta was a watchdog of Assam's rights and interests. Barua's contribution to the spread of higher education among the Assamese was also considerable. He made liberal donations for the purpose to the Calcutta University, of whose Senate he was a Fellow for some years.

A great Assamese social reformer and educationist, Gunaviram had also made outstanding contributions to the modern Assamese language and literature. He was a prolific writer in Assamese. His works were of a varied nature, ranging from simple textbooks to complicated social problems, dealt with in his numerous essays, dramas, historical and biographical sketches and exquisite poems. Of his outstanding literary efforts, the 'Assam Buranji', a history of Assam, and 'Anundoram Dhekial Phukanar Jiwan Charitra', a biography of his great patron, are regarded as classics in the line. Barua's style of prose was vigorous and forceful and set a standard for the Assamese writers.

Gunaviram, together with his great contemporaries, Hem Chandra Barua, Chandra Kumar Agarwala and Lombodar Barua ushered in a ferment in Assamese society. The pages of the famous Assamese magazines, the *Orunoday*, the *Jonaki and the Assam Bandhu*, echoed the warm thoughts and ideas of the men who worked for a rejuvenated society, often without hope of any *recompense*. Together they laid the foundation for Assamese national revival and the dawn of a new social order. Of the many luminaries of the

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'Jonaki age' in Assam, Gunaviram may rightly be regarded as the most imposing figure.

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Barua, Hemachandra (1835 -- 1896)

Hemachandra, born at Rajabahar in December 1835, was the acknowledged doyen of the elite of Assam, leader of men and ideas and hub of life and politics.

Born on December 10, 1835 in his ancestral home at Rajabahar, near Sibsagar, Hemchandra (his own practice was to detach the two words, *hem and Chandra,* while writing in English but to conjoin them together in Assamese) was the second son, but third of the children of Muktaram Barua, *Mouzadar* (semi-official revenue collector of a given circle) of Missamara in the Sibsagar sub-division of the district of the same name.

Upper Assam, in which the district of Sibsagar lies, was taken over by the British only in 1838, i.e. the three years after his birth. Such facilities for education as then existed were meagre, but Hemachandra did not have much of the benefit of elementary education even by way of the traditional pattern of schooling. His education started at home only when he was 9 years old. While receiving his lessons in Sanskrit, Hemchandra also did a little reading in Assamese and Bengali and soon proved himself capable of reading the Dronaparva, Karnaparva and the like in Assamese manuscripts, besides some elementary Bengali works.

The death of his father in 1847 was the turning point in his carrier. He and other members of his family were brought to Sibsagar town by his uncle, Lakshminath Barua, who was the *Sheristadar* in the Revenue Collectorate of the subdivision. Lakshminath enrolled Hemchandra as a copyist in the Sibsagar Court. While serving in the court, he utilized his spare time in reading and writing Bengali which was then in use in the courts of Assam and, in the evening, used to attend to his studies in Sanskrit in the Chatuspathi, run by Urvidhar Barua.

The study of English was at the time a taboo, more so in the case of Hemchandra who was a Brahmin. His uncle Lakshminath was dead against the very idea. Hemchandra, however, secretly got an English Primer from Captain Brodie, Collector of the District, and began to learn English by himself. But the secret soon leaked out and his uncle promptly sent him back home.

Back home, his education would have come to an abrupt end but for the fostering care of Kusharam Gogoi, a pupil of Class X in the High English School. He also got the much-needed encouragement and help for Parmanand Bharali, a school master of repute, and Priyalal Barua, Sub-Inspector of Schools, in the pursuit of his study of English. A little later Hemchandra came into contact with the 'padrees' of the American Baptist Mission at Sibsagar whose contributions to the development of modern Assamese literature could change comparison only with those of the Serampore Mission to Bengali. When Hemchandra sought their help in his efforts to learn English, they rendered him all possible assistance. When Hemchandra could become reasonably sure of his hold over the English language at the age of 23, he threw off the evil of secrecy, and his uncle Lakshminath reconciled himself to it.

In 1858, Hemchandra was appointed *Peshkar* in the sub-divisional collectorate at Golaghat on a temporary basis for a period of six months. After that he worked as a teacher in the Sibsagar High School for sometime. His first substantive appointment was as *Mahafez* in the revenue collectorate of Sibsagar, a post which he held till 1862 when he was transferred to Gauhati to take up the post of Translator in the Court of the Judical Commissioner of Assam, Major Agnew. Gradually he rose to the rank of Superintendent of the office of the Judicial Commissioner. On January 1, 1881, he retired on pension. Between 1861

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and 1876 he was offered the post of Deputy Inspector of Schools and that of Extra Assistant Commissioner. He declined, however, these offers partly because he was anxious not to part company with Major Agnew, and partly because he came to be preoccupied more and more with literary activities. On his retirement, he settled down at Gauhati making it the bane of his work. It was at Gauhati that he passed away on April 28, 1896.

A product of the renaissance ushered in by British occupation of the country with its attendant flair for western ideas and English education, Hemchandra was also its chief exponent in the nineteenth century Assam. His primary distinction was, however, won in the filed of literature, and the tremendous amount of pioneering work he had to do in this regard could best be judged by reference to the fact that Assamese was introduced in the schools of Assam only in 1872 and for long the prevailing language in the courts and schools was Bengali. There were no reliable text-books then for the school-going children; even a prose style of modern Assamese audible as vehicle of literary expression was yet to evolve. In all these, Hemchandra's contribution was decisive and permanent.

An article contributed to the *Orunodoi* (no. 4 Vol. XI, 1856;) under the caption 'Anek Bai Kara August' (One Ought Not Too Marry To Many Wives), is usually regarded as the earliest specimen of Hemchandra's writings. It was a tract on the bane of polygamy then rife in Assamese society, especially in the upper rungs. As the article was written in his literary non-age, he was somewhat shy of revealing his identity and had the article published under the pseudonym *'Sonarchand'*.

But Hemchandra's most significant work eluding this period was the reform of the Assamese script then used in the *orunodoi*, the mouthpiece of the American Baptist Mission. The script patented and devised by the American Missionaries conformed generally to the types cast for Bengali in the printing press run by the Serampore Mission at Hooghly and did not provide for the semi-vowel *ua* which is the most marked feature of the Assamese orthography. Moreover, the spelling or words in the *Orunodio* was dictated more by the phonems of local colloquialism than by the rules of grammar and etymology. Hemchandra took up the matter with the missionaries and succeeded in persuading them to have the type *va* specially cast for Assamese. It was largely through his efforts that the *Orunodio* shook off its incondite spellings in the later years of its publication.

The first important work by Hemchandra to come out in print was 'Asamiya Vyakaran' (Assamese Grammar), Sibsagar, 1860. This was followed by 'Adipath' (Preliminary Lessons), Gauhati, 1873; 'Asamiya Larar Vyakaran' (Boy's Own Assamese Grammar), Gauhati, 1886, 'Pathmala (Gauhati, 1888, 'Padhasalia Garland of Lessons, a text-book for school boys), Abhidhan' (School Standard Dictionary), Gauhati, 1892, and 'Samkshipta Hemokosa ' (Condensed Hemokosa), Gauhati, 1894. His *Magnum opus* was, however, the 'Hemokosa' ('Hem kosha', as he puts it), an Assamese lexicon containing 22, 346, words, published posthumously in 900. It is this work which laid, more than anything else, the foundation of modern Assamese language and literature.

Two other works by Hemchandra unfolded one of the curious facets of his versatile genius 'Kaniar Kirtan' -Hymns of the opium (Eaters), Sibsangar, 1861, is a partial play directed against the opium-eaters, and great many of the countrymen were at the time. The other work 'Bahire Rang-Chang Bhitare Koabhaturi (All Glamour Outside, Rotten Inside), Gauhati, 1876, is a monstrous satire on the decadent, but once the privileged order of the Assamese clergy. One of Hemchandra's writings 'Atmajivan Charit, an autobiographical sketch., published in the *Jonaki* (No. 2 Vol IV Calcutta, 1892) deserves more than a passing notice, as the noblest monument of modern Assamese prose. It demonstrates ''his capability as a master of serious dignified prose in measured language and compact style, neither verbose nor ornamental, nor Sanskritic or heavy, but elegant, logical and forceful ''.

Between 1882 and 1885, Hemchandra also did a tremendous amount of journalistic work, editing the *Assam News*, an Anglo-Assamese weekly, with great credit and renown. This weekly owed its organising to the initiative of Manik Chandra Barua and

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Anandaram Phukaran, two leading figures in public life, who jointly owned and managed a business concern. The influence of this weekly on the rising generation of Assam was great. The *Assam News*, together with the *Assam Bandhu* (1885-1886), the Assamese monthly edited by Gunaviram Barua and published from Calcutta, unalterably fixed the "norm" of modern Assamese prose style.

Hemchandra's mind and spirit were a reflex in Assam of the matrix of the momentious changes then going on *inengal*. A staunch advocate to widow remarriage, Hemchandra quotes with approval the authority of Iswar Chandra Vidyasagar (1820-1891). Hemchandra seems to have been influenced by Vidyasagar in some other ways. The title of his autobiographical sketch is identical with that of Vidyasagar; Hemchandra's 'Pathmala' (1888) invites comparison with Vidyasagar's 'Kathamala' (1856). Not unoften in Hemchandra's writings do we come across accostations of personified abstractions and expression of rhetorical flourishes punctuated by notes of interrogation and exclamation as we have in Vidyasagar. There are also very good reasons to believe that he was familiar with the writings of Pearychand Mitra (1813-1883) and Kaliprasanna Sinha (1840-1870), both of whom were his contemporaries.

Hemchandra was also quite decided in his views about polygamy, an evil which he proceeded early in his life to uproot. He went a step farther and wanted no man to remarry even after the death of his wife. As example is between than precept, he set one himself and did not remarry after the death of his wife in 1865. He also initiated a move for prohibition of opium and impressed upon the then ruling British authorities the need of chalking out appropriate measures in this regard.

A product of the new intellectual awakening mellowed by the varied experience of his old and new order of things, Hemchandra combined in him the wisdom of the generations past with the broad vision of the shape of things to come. He dedicated himself to hard-work and incessant toil. He was the acknowledged doyen of the elite of Assam, leader of men and ideas and hub of life and politics, ever wary and watchful and radiant with the hope of a brave new world in which the Assamese people would have their rightful place.

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Barua, Harendra Nath (1909-)

Harendra Nath Barua, born in Golaghat in November 1909, has spent about forty years in journalism except brief intervals necessitated either by closure of his newspaper or imprisonment in connection with freedom movement.

Harendra Nath Barua was born in November, 1909 in Golaghat town in Upper Assam. His father, Ramakanata Barua, belonged to a lower middle class family and worked in a petty job in the local court, but he supplemented his small earning that he made out of the petty job in the local court, with income from his paternal agricultural lands. Harendra was the third son of his parents. His mother, Sabiti, was a

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typical Assamese woman devoted to weaving and household affairs.

Having implemented elementary education in local primary school, Harendra was admitted into the Government Bez Barua High School in his home town from where he passed the Matriculation Examination of Calcutta University in 1925. As there was no college in Upper Assam at that time, he came to Gauhati and was admitted into Cotton College, the only Government institution for higher education in the entire Brahmaputra Valley. For a short span he had to go to Coochbihar where he passed the Intermediate Examination from Victoria College and thereafter returned to Gauhati for rejoining Cotton College from which he took his B.A. Degree in 1930.

Barua was of in dependent spirit from his school days. instead of seeking any Government job after his graduation, he joined the Earle Law College at Gauhati with a view to becoming a lawyer. He passed the Law examination of Calcutta University in 1934. While Barua was studying Law he was attracted to journalism and active politics. He became Vice President of the Gauhati District Congress Committee for a term and a member of the Assam Pradesh Congress in 1934. In 1941 he involved himself in the anti-war propaganda and later in the Quit India Movement in 1942-47. Barua was elected on Congress ticket to the Gauhati Municipal Board and became its Chairman for a brief term.

Meawhile, a large number of Congressmen in Assam left the Congress to form a new political party under the name of Kisan-Mazdoor Praja Party with Acharya J.B. Kripalani as its Chairman in 1952. Barua was one of such Congressmen to leave the Congress, but he did not join this new party or any other. Since then he had remained a non-party man. However, he takes active interest in current affairs. He is a recipient of Tamrapatra.

Journalism, more than politics and legal profession, attracted Barua after he completed his higher education. Having joined, *Asamiya*, a nationalist biweekly in Assamese, as its editor in 1934 he has spent about forty years in journalism except brief intervals necessitated either by closure of his newspaper or imprisonment in connection with freedom movement. In 1950 he joined a new Assamese biweekly, *Raij* which mainly advocated the cause of the Congress.

However, this nationalist paper was short lived, and Barua joined *Natun AQsamiya* an Assamese daily, as its editor and ran it as a non- party paper specially spotlighting the problems of Assam. He retired from its editorship in 1976. Barua's devotion to Assamese journalism was marked by his incisive study of problems peculiar to Assam as a border State. His output of literary work is not much, but the few books he published received considerable appreciation. Among these publications are the *biographies* of Deshbhakta Tarun Ram Phookun, Karmavir Nabin Chandra Bardolou and Lokapriya Gopinath Bardolou, three outstanding figures of Assam in Indian politics. His "*Reflection on Assam Cum Pakistan*" in English which he wrote in 1946 in the context of the Muslim League's bid to grab Assam was an in-depth study of the intricate problem.

While he was Chairman of the Assam State Integration Council in 1977-78, he brought out a book entitled *Jatiya Sanghati Aru Kalita Jati* in which he as one of the kalitas, an upper caste of the Hindu community, strongly pleaded for abolition of caste barriers as a prelude to national integration. His laterst publication "*Assamer Bideshi Samasya*" in Assamese relating to the problem of foreign nationals in the State in a factual account on the subject in which he has succintly analysed the bearing of the problems on India's national life. In recognition of Barua's services to Assamese journalism and literature the Government of Assam awarded him a literary pension in 1975.

Barua has remained aloof from active politics for about three decades now, however, he has been associated with academic and social organisations. He was a member of the Executive Council of Gauhati University and its Court for several years, besides being the Vice-President of the Assam Publication Board, a Government of Assam undertaking, for about a decade. He was President of the Assm Working Journalists Association for a term and was the

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working President of the Assam Freedom-Fighters' Association for sometime. Harendra Nath Barua married rather late in 1948 in a tea planter's family in Upper Assam and lives a simple life. He has permanently settled in Gauhati.

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Barua, Hitendra Kumar (1916 -- 1980)

Hitendra Kumar Barua, leading microbiologist and former Vice-Chancellor, Gauhati University, was one of the few botanists from Assam to achieve international eminence and wide appreciation for his scientific researches.

Hitendra Kumar, born at Dibrugarh in Upper Assam in January 1916, was a Fellow of the National Academy of Sciences, Allahabad, and Visiting Fellow under the Colombo Plan. He was the second son of Prasanna Kumar Barua, (1884-1958) an enterprising tea planter and a renowned political figure of the Pre-Gandhian era in Assam, who is chiefly remembered for his mission to London in 1919 in company with his brother-in-law, Nabin Chandra Bordolou, to impress on E.S. Montagu, the then Secretary of State for India, the necessity of extending to Assam the benefit of the administrative reforms later embodied in the Government of India Act, 1919.

Hitendra Kumar had his lineage in a distinguished family of the Suryabipras (Daivajnas). His grandfather, Malbhog Barua, took to tea plantations some six kilometers away from Dibrugarh which his father converted into a flourishing concern. Although, perched in the upper rung of society, Hitendra Kumar was most unostentatious in gait and unassuming in demeanor, a trait which he never missed throughout his life.

Hitendra Kumar passed the Matriculation Examination in 1931 from the Dibrugarh Government High School in the First Division with letters in Sanskrit and Additional Sanskrit. In the same year he had him enrolled in the Presidency College, Calcutta, and took the Bachelor's degree in Science in 1935 with Honours in Botany. He stood first in Class II in this examination and was awarded a post graduate scholarship by the College authority. In 1937, he took his Master's degree in Botany, in Class II from the University of Calcutta and proceeded to England for advanced studies.

In 1942, he was admitted into a doctorate by the University of Cambridge for his thesis on parasitism of citrus fruits by penicillium digitatum sacc. Keenly interested as he was in Applied Botany he served for sometime as an apprentice-trainee in agriculture at the Agricultural School, Cambridge.

In 1943, he came back to India and served in the Bose Research Institute, Calcutta, as a microbiologist for about four years, In 1947, he joined as Professor of Botany in the Rangoon University of Burma, but came back to Assam in 1948 as Professor and Head of the Post-Graduate Department of Botany, Cotton College. Gauhati. In the very same year, the University of Gauhati came into being and it took over the Post- Graduate Class of Botany from the Cotton College. Dr. Barua was absorbed on a permanent basis as Professor and Head of the Department of Botany, a post he relinquished only on 14 July, 1974, consequent to his appointment as Vice-Chancellor of the Gauhati university.

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Dr. Barua was the Vice-Chancellor of the Gauhati University for five years (July 1974- July 1979). On 14 July, 1979, he resigned on grounds of ill-health and went to Vellore for treatment of kidney troubles. Two months of stay in the Vellore Christian Hospital did not produce the desired result. On 11 January, 1980, while he was in Calcutta he had to be hospitalised in the Diamond Harbour Hospital for dialysis. The end came five days after, on 15 January 1980, just on completion of his sixty-fifth birthday.

Dr. Barua's chief successes lay in the sphere of microbiology. He was honoured by the Indian Mycological Society as the most outstanding mycologist of India. He dissected the genetic code of the parasites of citrus fruits and spelt out the mechanism by which infection by them could be arrested. His researches in the line, especially on the application of penicillium digitatum sacc, added a new dimension to our stock of knowledge on the subject. His investigations into enzyme-substrate relationship and the process of infection through invisible wounds and their detection by pectionlytic enzymes were widely applauded by scientists from all parts of the world. It is on the basis of his findings that the use of pectionlytic enzymes in softening of fibre plants and jute-root cuttings was carried out on a pilot scale to the immense advantage of the industry.

Dr. Barua had to his credit about eighty-two research papers carried by scientific journals all over the world. The Textile Manufacturer, London, Rangoon University Medical Journal, Rangoon, Physiologia Planatarium, Sweden, International Mycologist, Holland, Economic Botanist , U.S.A. Journal of General Microbiology, London, Fibres, London, Science and Culture, Journal of the Gauhati University, Journal of the Assam Science Society, Phyton, Indian Agriculturist, Journal of Plantation crops, Indian Phytopath and Current Science are some of the journals and periodicals in which his research papers were published. Some of his dissertations on thitherto unknown aspects of the healthy as against the infected plant cells in relation to fungus basidiomycetes of the corticiacease family and fungus deuteromycetes of the melancoinceae family were also incorporated in the Bulletins of the Department of Agriculture and the allied agencies of the Government of Assam and the Government of India.

Dr. Barua was always painstaking in his efforts to see that his observations and experiments in the laboratory were correlated to actual field work in the farms. "Desk-work without field-work has no roots," he used to say. Initiated as many as eighteen research projects, two of them were financed by the Indian Central Arecanut Committee and two others by the Indian Council of Agricultural and Scientific Research.

Dr. Barua was elected President of the Botany Section of the Indian Science Congress, 56th Session, Bombay. He gave talks and read out papers in several sittings of the said Congress between 1952 and 1971. In 1971, he presided over the Mycology Section of the International Symposium on Plant Pathology. In the same year, he was elected President of the Assam Science Society. He was twice appointed Visiting Professor on deputation to the USA, but he could not accept that assignment on both the occasions due to pre-occupation with some other work.

Dr. Barua also served for long as Dean of the Faculty of Science, Gauhati University. He had membership in quite a lot of important bodies devoted to the pursuit of scientific studies such as the Central Advisory Board of Biology, New Delhi, Executive Council of the National Botanic Garden, Lucknow, Educational Boards of the Journal of Experimental Medicine and Biochemistry and of the Indian Agriculturist, Calcutta, Assam State Executive of Planning Forum, Shilling, and Radio Programme Advisory Board, Gauhati. He was a Fellow of the National Academy of Sciences, Allahabad, and Visiting Fellow under the Colombo Plan (1956-57).

Dr. Barua is survived by his wife, Dr. Parukutty Barua distinguished botanist in her own right, who retired as Principal, Cotton College, Gauhati; and two doughters. The Barua, had no son.

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Barua, Parbati Prasad (1904 -- 1964)

Parbati Prasad Barua, born in Sibsagar district in 1904, well-known poet and musician. He loved to deseribe the serene beauty of nature.

Parbati Prasad Barua, a well-known poet and musician, was born on 19 August 1904 in Sibsagar district. His great grandfather Jaduram Barua, was the author of the first Assamese dictionary. He also used to write articles in the Bengali Magazines, *Samachar Chandrika and Samachar Darpan.* Parbati Prasad Barua's father, Radhika Prasad Barua was a member of the Assam Council. He was awarded the title 'Rai Saheb' by the British government. Parbati Prasad's mother Bimala Devi published a book of poems mourning the death of her eldest son Bhagabati Prasad Barua. Parbati Prasad came from an aristocratic family with a rich cultural heritage. Mostly due to the environment, Parbati Prasad and his elder brother Bhagabati Prasad became fascinated with poetry and music. Parbati Prasad studied in Phuleswari School at Sibsagar. Well known poet Padmadhar Chaliha was a teacher in that school and he taught music to Parbati Prasad for sometime. He had a melodious voice and had to participate in all local functions. He also practised Rabindra Sangeet (Tagore's songs) at that time. While he was in school he published a hand-written magazine *Khusibhara.* Another hand-written magazine *Mar Jeoti* was published and Parbati Prasad was a regular contributor of that magazine.

In 1921, Parbati Prasad was admitted into Cotton College. But his obsession of music and poetry made him neglect his studies and he finally passed F.A. examination in 1925. In the same year he was admitted into Scottish Church College, Calcutta and came in contact with the elaborated Assamese poet Binanda Barua. Both of them were ardent admirers of Rabindranath Tagore and never missed a chance of listening to the poet's lectures at Albert Hall. At that time Binanda Barua published a book of poems *Sankhadhani*; the name was chosen by Parbati Prasad Barua who painted its cover also.

After his graduation in 1929, Parbati Prasad worked as an apprentice in his uncle's tea garden. During this period he published two books of poems, *Honor Holong and Lakhimi.* There he became the manager of 'Rajabari' tea garden, but this did not prevent him from writing poetry or attending musical conferences. On 14 October, 1933 a tragedy occurred. While crossing the Disang river alongwith his brother Bhagabai Prasad and his family, the boat capsized and he was the lone survivor. For some time he was too grief-stricken to write anything. He only composed a few mournful songs at that time.

Then, he started working with renewed vigour and became the owner of 'Honari' tea garden. In 1940 while staying at Broadway Hotel in Calcutta he made the fourth Assamese film 'Rupali' in which he played the role of 'Ananda Mohanta.' He had considerable talent as an actor. Unfortunately the combined pressure of creative work and the supervision of tea garden proved too much for him and he became an invalid in 1953. Still he worked on. He produced several books of poems; *Ganguamani Luhati*

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etc. in his sick-bed. His poems are usually full of the descriptions of nature and some of them reflect poet's philosophy of life . He loved to deseribe the serene beauty of Autumn. That way he was called the poet of Autumn.

Parbati Prasad married Padma Kumari who was a very beautiful and accomplished woman. They had four daughters and three sons.

Parbati Prasad donated a large sum of money to various institutions in memory of his elder brother Bhagabati Prasad. He gave fifty thousand rupees to the Assamese Literary Association. He was also responsible for the re-radiation of 'Bhagabati Prasad Mancha' at Sibsagar. He established, 'Bhagabati Memorial School' at Honari and despite ill-health, worked as a Headmaster there for sometime.

In recognition of his contributions to Assamese literature he was elected the President of Assamese Literary Association at Goalpara in 1961. When he appeared on the stage from his sick-bed he received an odd applause from the audience. In 1964 he had two strokes and died on 17 June of the same year.

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Barua, Pramathes Chandra (1903 -- 1951)

Pramathes, born at Gauripur in the Goalpara district in October 1903, was a leading film director and producer.

Pramathes Chandra Barua was born into a patrician family of ancient lineage. The Mughal Emperor Jahangir (1605-27) had conferred on it the hereditary title of Raja as seal of recognition of its aristocracy and extensive land holding.

The zamindary of the Baruas was in north-east India. In the latter half of the nineteenth century the family shifted the seat of its estate to Gauripur in the Goalpara district of Assam, where Pramathes was born on 24 October, 1903. His father, Raja Prabhat Chandra Barua was a well-known figure of his times as a munificent patron of literature and arts. Pramathes's mother, Rani Sarojbala, a deeply religious woman, was also an accomplished singer.

As the first born, and a male child, Pramathes received in his childhood, affection and attention in abundant measure. He was not sent to school at first, but was coached at home by reputed teachers and taught, alongwith normal instructions, music, horse-riding, rowing, outdoor games and the use of fire-arms. He imbibed the sophisticated and cultured atmosphere of the household and showed early signs of having a natural flair for the art including acting and dancing. He was also fond of games and liked to accompany hunting parties. He shot a tiger when he was barely thirteen. Young Pramathes was sent to Calcutta where the Gauripur *Raj* had several houses, and admitted to class IX of Hare School. He passed the Matriculation Examination of Calcutta University from Gauhati in 1918. After some interruption in his studies he joined the Presidency College in Calcutta and obtained in 1924 the degree of Bachelor of Science with honours in Physics.

During his years as a student in Calcutta he became keenly interested in dramatics. He went to Gauripur frequently and whenever there, would direct and act in plays staged by him. He was a popular prince with his people and became well known as a

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pianist, an Earsj player, a singer, an actor, a footballer, a tennis player and a big game hunter. Pramathes had meanwhile been married to Madhuri Devi in 1921. He lost his mother in 1925. In the following year he went to England, the first of many subsequent trips abroad. In the same year he became a nominated member of Assam Legislative Council and chose to associate himself with the party in opposition becoming its chief whip. However, he soon became tired of politics and finally got out of it within three years after joining the Legislative Council.

Pramathes Barua's first association with cinema was in 1919 when he became a director of a company called the British Dominion Films Ltd. He was at that time spending more and more of his time in Calcutta where he had become a well-known figure in artistic and upper crust circles as a highly gifted young man of exceptional good looks, infinite charm and spendthrift habits. He had come to know Debaki Bose, a pioneer in the field of Bengali cinema, who persuaded him to join the Board of Directors of the Company. He did not act in the films made by it except in a bit pat in *Panchashar*, the last of eight films produced by the company. By then his interest in cinema must have been aroused, for, when he went to Europe later in the year (1930) he took with him a letter of introduction from Rabindranath Tagore which helped him to get training in the craft of film making in a studio in Paris. While there, he is reported to have written a script for a film.

Returning to India in 1931 Pramathes Barua formed his own film producing concern. It made three films before it went out of business. In all the three, based on his own stories, he acted in the lead roles. In the first, *Aparadhi*, he introduced filming indoors under artificial lighting, a process which had not been tried before here. In the third film, *Bengal* 1933, he tried his hand for the first time at film direction.

The years 1931-33 were notable and turbulent ones in the life of Pramathes Barua. Cinema in those years was undergiong an almost mutative change with the coming of sound and talking pictures. Barua's production concern was up to its neck in debts. He had to grapple with a host of problems--technical, financial and artistic that the ear of talking picture had brought in its wake. On the one hand, he found his artistic vocation and became irrevocably involved in film making in all its aspects, while on the other, his personal life was buffeted by a passionate love affair with a woman of great charm. Kshiti Devi whom he married despite strong opposition from his family and friends. His allowance was cut off and he spent days and months in dire financial distress.

Pramathes Baruna joined New Theatres Ltd, the concern which became synonymous with the best of Bengali cinema of the period, in 1933. Thus began a fruitful association and a period of fame and fulfilment. The first film he directed and acted in for New Theatres Ltd., was Rupalekha. He did not direct the next one Abashese, but took the main role in it, then came *Debdas* in 1935 which brought him unprecedented popularity on adoration. He directed the film and acted in the role of the dissipated and doomed hero of the widely read novel by Sarat Chandra Chatterjee. *Debdas* was followed by *Grihadaha*, another of Sarat Chandra's novels. His next film *Maya* proved a failure at the box office.

But the next one, *Mukti* made in 1937, was a phenomenal popular success. He had made a Hindi version of *Debdas* and did one of *Mukti*. These and other Hindi films directed by him like *Zindagi* spread his fame throughout India. He was by now directing the music of most of his films and used in *Mukti* Tagore's songs and tunes, a practice which had been followed by other directors of his, and subsequent generations. After *Mukti* he directed and acted into other Bengali films, in one of which, *Rajat Jayant*, he gave a marvellous demonstration of his unsuspected flair for comedy. He severed his connection with New Theatres Ltd in 1939.

In 1940, he contracted with another concern to direct *Shap Mukti*. In the same year he started with M.P. Productions. He made, for the new concern in which he had part proprietary interest, several films in quick succession, in one of which, *Uttarayan*, the lead female role was taken by Jamuna Devi, whom he later married. In 1942, he made *Sesh Uttar* teaming with Karan Devi, the herioine of *Mukti*. A Hindi

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version *Jawab*, was also made. Another double version film followed in 1944.

Pramathes lost his father in 1945. His bonds with Gauripur had become thin and he had ceased to take any interest in the affairs of the zeamindary. He was pressed by his two brothers to return to Gauripur and look after the management of the estate. He did go but his heart was not in it. He returned to Calcutta and resumed making films. He made several. However, his health, impaired by years of hard drinking and dissipation, had by now given way. He was stricken with tuberculosis and suffered from various other ailments. He went for treatment to Europe in 1948, but cut short his stay. He had become an alcoholic and was in acute financial, physical and mental distress. By 1950 he had become very ill indeed and could not complete *Maya Kanan*, a film he had started to work on. He went to Europe once again for treatment but came back within a few months. He died in Calcutta leaving behind his widow and six children.

Pramathes Barua became a legend in his lifetime. His image of the irresistible prince charming, fated to destory himself, remains undiminished to this day. The roles he played and the life he led reinforced the image. As a director he could combine art with commerce and daring experiments with convention. He directed and acted in more than twenty-five films.

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Barua, Radha Gobind (1900 -- 1975)

Radha Gobind Barua, born at Sibsagar in Upper Assam in 1900, was a leading citizen of Assam who introduced several newspapers and magazines.

Born in a respectable Brahmin family of Sibsagar in Upper Assam on 17 October 1900, Radha Gobind Barua became one of the leading citizens of Assam, by virtue of hard-work, perseverance and determination. His father, Guna Gobind Barua, a Revenue Officer of the Government of Assam under the British rule, provided his son, Radha Gobind, all facilities for studies--family reputation, proper environment and wherewithal. To his father's dismay he could not make any mark in the school at Sibsagar; on the contrary he appeared to be a wayward boy with interest in extra-mural activities such as gymnasium sports, theatrical performance, etc.

There was a noticeable change in Radha Gobind's student life when his father was transferred to Nowgong where he passed the Matriculation Examination of Calcutta University in 1971 in the second division from the Nowgong Government High School. He was sent to Cotton College, Gauhati, for college education, but due to an attack of smallpox he went home at Dibrugarh. In the meantime his father had settled permanently in Dibrugarh after retirement.

Seeing that young Radha Gobind was no good at studies, his father engaged him in a tea estate which he had purchased. Though he showed keen interest in business, Radha Gobind Barua did not take much interest in the management of the tea garden. Indeed his father was despaired of his son. Like a traunt, Radha Gobind left for Calcutta to learn book-keeping and accountancy for which he somehow had an attraction. Before he completed the course he returned to his home-town Dibrugarh, where he succeeded in persuading an officer of the then Imperial Bank of India to open a branch of the Bank. Radha Gobind

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Barua himself became an employee of the Dibrugarh branch of the Bank. However, his association with the bank was short and he left it. He joined the family printing press, Barua Press. In addition young Radha Gobind Barua worked as an agent of the Bombay Mutual Life Insurance Company. His interest in the agency became so deep that he stood first among all the agents of the Company in terms of business and secured high commendation of the Company in Assam, Bengal and Bihar.

As Barua was looking after the family printing press an unusual idea struck him. At the time there was in Dibrugarh an English weekly newspaper, *Times of Assam*, very popular with the tea planters in Upper Assam who were mostly Europeans. Radha Gobind one day mooted the proposal before the editor of *Times of Assam* that he wanted to bring a new weekly in English from his own press. The editor of the old weekly, Kedar Nath Goswami, frankly told Barua that the proposal was quite attractive for an energetic young man, but as newspaper management was beset with formidable difficulties, it would not be advisable for Barua to embark on the venture of the kind.

In Barua's own words, "Actually his (Goswami's) doubts made me more determined and ` made up my mind to see that a second weekly got its footing in Assam." True to his determination, Barua started a new weekly, second on Assam, in 4 August, 1939, under the name *The Assam Tribune*. This name was suggested by a European planter, G. Boyal. The time was obviously not propositious for the new weekly as the World War II was round the corner and Dibrugarh soon became part of the operationai area. However, Barua did not succumb to the difficulties created by the War and went ahead with the weekly and proved it to be a success.

The birth of *The Assam Tribune* at his own initiative was a turning point in Barua's life, and it seemed to him that he was no longer going to be a rolling stone gathering no moss. Through untiring efforts he planned to convert the weekly into a Daily newspaper, not from Dibrugarh but from Gauhati, the premier town of Assam. And, on 30 September, 1946, he brought out *the Assam Tribune* as Assam's first English early newspapers. Since then this paper has played a very important role in moulding public opinion in this region. Not content with this daily paper, Barua brought out two other newspapers within a span of ten years. *Assam Bani* was the Assamese weekly that he started on 1 July 1955, and this paper is at present the largest circulated weekly in Assam.

About ten years later, on 4 August 1965, Barua brought out the Assamese Daily, *Dainik Assam*. This paper too like its two sister publications, *The Assam Tribune and Assam Bani* had become a success with the largest circulation among all the newspapers in Assamese. These three newspapers together bear testimony to Radha Gobind Barua's organising capacity and able management of newspaper industry. *Sahitya Prakash*, is the Publication Section of the Tribune establishment through which he had been publishing important works of Lakshmi Nath BezBarua, the generate Assamese literature.

It is noteworthy that versatile Radha Gobinds Barua found in Gauhati--the seat of his three newspapers--a wide field to devote himself in a big way to public activities specially sports and culture, notwithstanding his pre-occupation with the three newspapers which he had been looking after, single-handed, since their inception. His interest in gymnasium, sports, histrionics and other cultural activities which marked his earlier years revived in a big way. The establishment of the Nehru Stadium at Gauhati which is landmark in the development of Gauhati city, the organisation of the Lokapriya Gopinath Bardoloi Football Tournament, The Gauhati indoor Stadium, The Assam Sangeet Sammelan, The Assam Flying Club are all the results of Barua's foresight and labour. The *bihu* festival that forms an important feature of the cultural life of the Assamese people has been given a new character by Barua in as much as the festival in now-a-days celebrated in an organised manner in rural as well as urban areas of the State.

In the midst of his activities in myriad fields, Barua used to play a very important role in popularising the Small Savings Movement in Assam as Chairman of the State Advisory Committee on Small Savings for several years. He was a member of the first Press Council of India for a term.

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Politics was no attraction for Radha Gobind Barua, though he had intimate connection with eminent politicians in Assam and outside. However, being impressed by his organising skill, his friends pressed him to seek election to the Gauhati Municipal Corporation in 1974--the first poll in the corporation. The idea was that Barua would be able to give a fresh look to the civic affairs of Assam's largest city. He fought in 1974, the election on Congress ticket and was duly elected. But there was a fly in the ointment.

The Congress Party failed to secure an absolute majority in the Corporation election and, the responsibility to run the civil affairs went to the non-Congress party. Not a politician himself, Barua was trapped by the non-Congress counsellors of the Gauhati corporation and they elected him as their leader resulting in the election as the first Mayor of Gauhati corporation. Barua himself realised that the way through which he secured the honour of being the first Mayor of the City was not edifying in any case. This feeling really caused a setback to his health from which he did not fully recover. He died on 15 July, 1975.

Radha Govind Barua's forte was his capacity to endear himself to all sections of the population by his amiable manners and strong personality. That was the way to the success of his life in the later years Never given to repair even in the midst of adversities, he had a clear perspective in what he sought to perform, and this he followed in a spirit of self-confidence. It is admitted by all in Assam that Radha Gobind Barua's contributions to the cultural and social life of Assam have been as notable as to the newspaper industry.

Barua has left behind there sons and four daughters besides a host of relatives who have acquired name and fame in different fields of activities such as administration, tea industry and business.

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Barua, Rohini Kanta (1910 -- 1968)

Rohini Kanta Barua, born in Sadiya in Upper Assam in 1910, was one of the best known pioneers of biochemical research in India.

Rohini Kanta was the eldest of the two sons of Keshab Kanta Barua, reputed school teacher. Keshab Kanta came of the lineage of the Bania Kakatis of Sibsagar and his father (Robini Kanta's grandfather), Tanushyam Barua, was a mouzadar semi-official revenue collector of Sibsagar. As Assistant School Master, Keshab Kanta held a transferable post and had to serve a goodly number of Government High Schools in different places. He died in 1923, when he was officiating as the Headmaster of Tejpur Government High School. Rohini Kanta was then only thirteen years old.

In 1926, Rohini Kanta passed the Matriculation Examination from the Sibsagar Government High School in the First Division with star marks and letters in five subjects. In 1928, he passed the Intermediate Examination in Science from the Cotton College, Gauhati, in the First Division with letters in three subjects. In 1930, he graduated with Honours in Chemistry from the Presidency College, Calcutta. In 1932, he took his M.Sc degree in Chemistry (Organic) from the University of Calcutta standing first in class, II. A year later, he also took the B.L degree in class 1 from University Law, Calcutta.

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Back in Assam, Rohini Kanta imputed for the Assam Civil Service Examination in 1933. He acquitted himself quite creditably and was selected for appointment as Extra Assistant Commissioner. At the elventh hour, however, his appointment was rescinded due to adverse police report. Rohini Kanta's mother happened to be the sister of Dr. Bhubaneswar Barua, a prominent Congressman and later President, Gauhati District Congress Committee, and of Lakshesar Barua, later an M.L.A. on Congress ticket from Dibrugarh and Speaker, Assam Legislative Assembly. This irked to overzealous police officers of the British Government and they lost no time in bedaubing Rohini Kanta with anti-British proclivities.

Undaunted by this damper at the beginning of his career, Rohini Kanta took to the practice of law at the Dibrugarh Court and soon established his reputation as an outstanding lawyer. He could not, however, continue for long in the legal profession. In 1938 at the instance of his maternal uncle he joined Cotton College, Gauhati as a lecturer in Chemistry, though it meant considerable reduction in income.

A versatile genius with remarkable resilience, Rohini Kanta had no difficulty in proving his mettle as a very successful teacher of Chemistry. In 1946, he went to England on an overseas stipend from the Government and had him enrolled in the University of Liverpool as research scholar under Dr. R.A. Morton, Professor and Head of the Department, Biochemistry. In 1948 he had his doctorate from the said University for his thesis on Vitamin A and its chemical and physiochemical relations on metabolism of the human body. While in the U.K. he represented India in the International Biochemistry Conference.

Back in India, Rohini Kanta joined the newly started Assam Medical College at Dibrugarh as Professor and Head of the Department of Biochemistry (1948). In 1960, he was persuaded to come over to Gauhati and join as Professor and Head of the Department of Chemistry. It was he who practically built up the Post-Graduate Laboratory of Chemistry by producing most up-to-date and sophisticated appliances from abroad. The first research scholar to be admitted into a Doctorate in the Physical Sciences by the Gauhati University namely Dr. M.G.R. Nair, had Dr. R.K. Barua as his guide.

In 1968, having been appointed an examiner of a doctoral thesis by the University of Baroda, Dr. Barua went to Baroda to do the viva-vace part of examination. On his way back he halted for a day in Calcutta. While getting on board a plane bound for Gauhati in the early hours on 7 July 1968, he felt a sudden paroxysm of pain in the chest. Medical help was rushed, but it was of no avail. The end came almost immediately.

As a scientist, Dr. Barua's chief successes lay in the sphere of Biochemistry, especially in the domain of Chemical reaction in living cells when the body absorbs nutrients and assimilates Vitamins. His investigations into the hydraulic reactions on metabolism of the vertebrates when the digestive enzymes interact on doses of vitamin A and Vitamin D are well received by scientists all over the world. Indeed, Vitamin A and Vitamin D were with him a passion and a craze. Most of his research papers, which were carried by *subject-journals* like the *Analyst, London, Biochemical Journal, U.K. Indian Journal of Chemistry, Current Science, etc.,* dealt with these two vitamins either directly on indirectly. Professor Morton of Liverpool, in his inaugural address to the International Biochemistry Conference held at Bangalore described Dr. Barua as "one of the pioneers of Biochemical Research in India".

Dr. Barua was an educationlist in an unorthodox sense of the term. He was much worried about the antipathy to Mathematics and the Physical Sciences exhibited by most of our school going children. The malaise, as he diagnosed it; is due to the fact that these "disciplines" are imposed on them as serious mental exercise whereas our children should have been "acculturate " in them from the early stages in a "play-way" fashion. Dr. Barua's approach to the problem was" Inductive"; from specific instances young learners would be encouraged to work out their way to a general principle.

With a view to experimenting on his ideas of educational reform, Dr. Barua established at Dibrugarh a Pre-primary School for children under six

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years of age. He was its President and sole driving force as long as he severed in the Medical College there. He contributed a lot towards shaping the decisions of the Court, the Academic Council and the Executive Council of the Gauhati University. He was also the Chairman of the Selection Committee for appointment to the Regional Laboratory at Jorhat, a Government of India undertaking, a member of the Board of Governors, Regional Engineering College, Silchar, and of the Advisory Board, Indian Institute of Technology, Karagpur. In 1955, he presided over the Science Section of the *Assam Sahitya Sabha at* Gauhati.

Rohini Kanta Barua was also a distinguished writer is Assamese. In the early stages, he assumed the pseudonym, Lajkuria (The Bashful). A large number of his essays on Popular Science and short stories as well as poems are scattered in the leading periodicals of the day. In 1932, he won a prize from the *Assam Sahitya Sabha* for a work on Popular Science, namely *Bijnanar Sadhu* (Tales of Science). Another work of his, *Paripushti Bijnan* (Science of Nutrition) saw the light of the day at a later date.

He introduced into Assamese the Julian Huxley type of writing on Popular Science having his eye on a readership of young learners. A man of varied gifts, he had also an absorbing penchant for the classics, especially the plays of Bisakhadatta and Barua and those of Aeschylus, Sophocles and Euripides. He also kept abreast of the most modern trends in literature. His *Param Kàhudha* is a faithful translation into Assamese of Knut Hamsun's *Hunger* and was an instant success. Unfortunately some of his works, literary and scientific, both in English and Assamese, were left half-done.

No appraisal of Rohini Kanta Barua shall be complete without a reference to his magnetic personality. Hefty and tall, endowed with a subhysiqu neatly relieved by a dolichocephalic head, which in turn was adorned with a bright face radiating soothing smiles and robust optimism. Rohini Kanta was eminently pre-possessing in outlook. "In conferences in the University and elsewhere", in the words of a contemporary. " his words were characterised by a distinct clarity of conception and expression and a marked degree of objective grasp. And such pleasant were his ways of putting things that the keenest antagonist would accept a defeat from him with a smile if not an embrace".

Rohini Kanta got married to Muktalala, daughter of Rai Bahadur D.C. Barua of Jorhat and sister of H.P. Barua, The Baruas were, however, childless. The Assam Science Society institutes an award in his name out of a trust created with grants from the Government and donation from Mrs.. Muktslata Barua.

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Basak, Radha Govinda (1885 -- 1982)

Radha Govinda, born in Dacca in 1885, belonged to the old school of historians to whom the accuracy of historical facts is more important than any extra-historical consideration.

Son of Jagamohan and Manoram, Radha Govinda received his early education in the town of Dacca where he was born on 8 January, 1885. He passed the Entrance Examination of Calcutta University in the first division in 1901 and secured a second-grade scholarship. He took his M.A. in Sanskrit in 1907 from the Dacca College, then under the Calcutta University standing first and winning the Sonamani Prize of the University. After working for sometime as Head Pandit in the Dacca Collegiate School, he started researches in Indian Epigraphy and Paleography as a Bengal and Assam Government Research Scholar under the guidance of Harirnath Deo in the Imperial (now National) Library and carried on the same for about a couple of years (1908-1910).

In 1910, he officiated as Lecturer in Sanskrit in the Dacca College and a year later was made permanent in the said post and was transferred to the Rajashahi College. He worked there for eight years. While in Rajashahi he completed a Catalogue of the Archaeological Relics in the Museum of the Virendra Research Society Rajashahi (1919) in collaboration with Dinesh Chandra Bhattacharya. On the invitation of Sir Asutosh Mukherjee, he joined the Calcutta University on lien to teach Indian Epigraphy in 1918 and a year later went back to the Rajashahi College on obtaining the Senior Professorship in Sanskrit in the then Bengal Provincial Educational Service. He worked there till 1921 and in the same year joined the newly founded Dacca University on deputation. He served this University from July 1921 to July 1933 as Lecturer in the Department of Sanskrit and Bengali and also additionally as lecturer in Epigraphy in the department of History.

He left Dacca in July to join the Presidency College where he shortly became the Head of the Department of Sanskrit and from where he retired in December 1940. During this period (until 1941) he was an Honorary Lecturer in the Departments of Sanskrit, Pali and Ancient Indian History and Culture of the Calcutta University.

The Rajashahi phase of Basak's career was fruitful in ways more than one. Here he came in close contact with the Virendra Research Society and its founder-member, Akshaya Kumar Maitreya (1861-1930). The society had then been collecting inscriptions and other antiquities and Basak took the opportunity of utilizing his knowledge of Sanskrit and Epigraphy by studying the source-material embedded in these original records. He made his debut as an Epigraphist in 1916 by editing the *Epigraphia Indica* (published in Vol. XII) for the first time the Belave Copper-Place of the East Bengal King, Bhojavarman (first half of the twentieth centaury). In the same journal, he published a large number of inscriptions of Bengal, including the well-known Set of five copper-plates found at Damodarpur (Dinajpur, now in Bangladesh).

He appeared as a front-rank Historian in 1934 with his *History of North-Eastern India* (henceforth referred to as *History*) which as a doctoral dissertation earned him the Ph.D.. Degree of the Dacca University in the previous year. This twelve chapter volume deals with the history of the region concerned, comprising the present day Bihar, Bengal (undivided), Assam and Orissa as well as the neighboring Nepal, during the period extending approximately from A.D. 320 to A.D.760. The forte of the book lies in the wealth of hitherto unknown facts, not a few of which were brought to light by the author himself from his study of epigraphically records. Though the accent in this work is on the relevant inscriptions, Basak has utilised the data gathered from other sources, such as numismatic and literary, to make his story complete.

As he has given the contents of the relevant inscriptions in a nutshell, the general readers of his books particularly those who are not conversant with Sanskrit, can avoid the trouble of consulting the original documents or the editions and translations therefore which are not easily available. The author had a feeling of inability to make his book comprehensive by including in it full-length discussions on

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the non-political aspects of the people of North-eastern India and hence perhaps he was later prompted to write on the social, economic, religious and cultural conditions of ancient India in general, and Bengal in particular.

Thus long after the publication of his *History* came in succession a series of old texts, edited and translated (in Bengali as well as in English) by him: *Kautilya Arthasastra* (1950-51, with only Bengali rendering; 1946, with the original texts as well), Sandhyakaranadin's Ramchartia (1953 with a Bengali translation together with the original text prior to it, in 1939), he collaborated with R.C. Majumdar and Nanigopal Banerjee in publishing its critical edition and its English translation), Hala's poetical work in Prakrit Called *Gathasattasi* (1956, with the original and Bengali rendering thereof 1971, with the original and English translation as well as a long 'Introduction' comprising historical and cultural gleanings), Pravarasena's *Ravanavadha or Setubandha* (1959) and the Mahavastu-Avadana (in three volumes, 1963, 1964, 1968).

His last work in the area of textual scholarship is the reincarnation of Haraparasad Sastri's edition of the *Ramacharita* (1910), published by the Asiatic Society in 1972. His other works include *Prachina Bharatiya Rajayasasana-paddhati* in Bengali (1955), *Asokan Inscriptions* (1959) and *Lectures on Buddha and Buddhism (1961).* Besides, he had contributed to the first volume of the *History of Bengal* (edited by R.C. Majumdar, (1943), the second and the fifth volumes of the *Cultural Heritage of India 1937, 1978)* and the *religion of the Hindus* (1953). His several articles lying scattered in various English and Bengali periodicals (some of which are defunct) deserve an early compilation.

Profound scholarship of Radha Govinda Basak brought many an honour to him. The Sanskrit College of Calcutta conferred on him the title of 'Vidyavachaspati' in 1963. It also wisely requisitioned his services by inviting him to act as a Member of the Committee for Post-Graduate Training and Research and also as Chairman of the Board of Editors for Research Publications. He presided over Section 1 (Ancient India) of the Indian History Congress at Gwalior in 1952 and delivered courses of lectures on 'Indian life as depicted in the Buddhist Sanskrit work. *Mahavastu Avadana*' at the Calcutta University in 1958 and Some Aspects of Kautilya's Political Thinking at the University of Burdwan in 1967. The President of India gave him the Certificate of Honour in Sanskrit on 15 August, 1965, while the Asiatic Society elected him its Honorary Fellow in 1967 and awarded him the Tagore Plaque in 1980. The University of Burdwan conferred on him D. Litt (Honours causa) in 1972.

The rare combination of an excellent Sanskritist and a sound epigraphist in Radha Govinda Basak has endowed his works with a commendable perfection. His editions of the inscriptions, published well-high sixty or seventy years ago, are still the most dependable. His editions of old texts. enriched by factual and perceptive 'Introductions' have facilitated his task of collecting historical and cultural materials from them. and have set the model for subsequent editors of ancient texts.

As the author of the *History* he has studied these tests with the mind and age of a historian and made good use of the data gleaned therefore in his historical writings. And with his knowledge of, and taste in literature he could look at the epigraphical record from the literary point of view. His extensive *oeuvre* had covered parochially every aspect of ancient Indian history and culture. Admittedly his contributions have substantially helped use in reconstructing the twilights past of India in general, and or Bengal in particular.

As historian Radha Govinda Basak belongs to the so-called old school of historians to whom the accuracy of historical facts is more important than any extra-historical consideration and the ascertainment of historical truth by proceeding on such principles as are followed by a judge were the primary conditions of his profession. His modern outlook has been manifest in declining the necessity of the neighbouring countries and he has himself set an example by studying the History of Nepal in depth (he spared no pains updating the chapter on this history in the second edition of his *History* in the light of new materials at the age of eighty) on the convic-

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tion that a fuller understanding of ancient Indian history and culture is possible only in the context of the history and culture of this neighbouring country which was an integral part of India in ancient times.

Radha Govinda Basak belongs to a generation which is fast disappearing. His works represent the sunset glow of the historical scholarship which was inaugurated in the last century by Western Indologists and sustained by their Indian compatriots. His love for his mother-tongue is exemplary and his numerous writings in Bengali seem to mark the climax of tradition flourishing since the time of Haraprasd Sastri (1851-1931) and Akshaya Kumar Miterya (supra), when history was in happy rapport with literature. With the death of Radha Govinda Basak, which occurred on 10 December, 1982 perhaps ends an era of historical scholarship based on sound knowledge of source languages and ability of editing texts.

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Collection of bio-data mostly based on author's interview with the late R.G. Basak.

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Basawanal, S. S. (1893 -- 1951)

Prof. Basawanal, born at Haveri in Dharwa district in 1893, served, at various times in the society which he built, as a teacher, as Headmaster and as a Professor.

Professor Shivalingappa Shivayogappa Basawanal was born on 7 November, 1893 at Haveri in Dharwa district. His father Shivayogappa was a Station Master who served in many places in Bellary District. He knew three languages, Kannada, English and Sanskrit and taught his oldest son Shivalingappa all these three languages at home and sent him to Wardlaw Mission High School at Bellary. Being in Bellary District Basawanal understood enough of the Telugu language and this knowledge enabled him in later life while he was editing Veerashaiva literary volumes.

When Basawanal's father was transferred to Bijapur district, Basawanal joined the Government High School at Dharwa from which institution he passed his Matriculation. Basawanal joined the Deccan College, Poona for his higher education. He was not only a good student in the college but had endeared himself to the then Principal F.W. Bain, a brilliant scholar. Basawanal studied in this College for four years and completed his B.A. Examination in 1914 with honours, taking history and economics as his optional subjects. Notwithstanding hard family affairs caused by his parent's death, Basawanalal joined the Deccan College again for his Master's Degree and in the course of the next two years passed his M.A. Examination distinguishing himself in History, Economics and Political Science.

Alongwith Basawanal, his colleague Sakhare also passed his M.A. Examination. The prize amount instituted by the Lingayat Community to the first M.A.. of the community, at the instance of Basawanal was divided equally between these two although Basawanal was the full element. Not only this, but Basawanal wanted the amount to be given in the form of books and not in cash. This only shows his love for knowledge from the beginning.

In those days, the number of graduates in any community was small and if they so desired they would have Government posts easily. But Basawanal, preferred to serve the country in general and his Lingayat community in particular and decided to enter the educational field. As a first step he started with the spread of education.

Basawanal and his friend, H.F. Kattimani, had decided to start an educational institution and informed the elders and friends of their community about their decision. Although the All India Veerashaiva Conferences held in 1907 at Dharwa and in 1904 at Bangalore had passed resolutions in favour of starting educational institutions, the resolutions had not materialized as yet. A meeting of the elders of the community to discuss this matter was called. The participants, Panditappa Chikodi, M.R. Sakhare, S.S.

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Basawanal, B. B. Mamadapur, B.S.. Hanchinal, H.F. Kattimani and B.L. Patil, decided to start an Educational Institution with headquarters at Belgaum on the same lines as the Deccan Education Society, Pune. This decision was taken after considering the suitability of Dharwa where the Lingayat Association was already in existence, in Bijapur, Bagalkot, Shivayogappa Mandir, etc.

Finally in 1916, the Karnataka Lingayat Education Society was founded and under its auspices, The Gilganchi Artal High School commenced working at Belgaum. As per the present secular ideals the Society is now renamed as The Karnataka Liberal Education Society. Its branches have now spread throughout the Karnataka State. Thus the Society has now done its almost for the spread of education. Basawanal served, at various times in the Society which he built, as a teacher, as Headmaster and as a Professor.

After passing his M.A. examination, Basawanal's attention was directed towards Kannada literature, Further, by his own strenuous efforts he acquired enough proficiency in many aspects of Kannada literature. He started the Literary Committee that formed a part of the Dharwa Lingayat Educational Institution and published critical editions of works in old Kannda like *Channabasava Purana, Shabara-Shankara vilasa, Prabhulinga Leele etc.* Also on behalf of the Karnataka Vidya Vardhaka Sangha, Dhawad, he published two classical works on grammar and rhetorics, (1) *Kavyavalokana of Nagavarma and (2) Shabdanushasana of Bhattakalanka Deva*, with comments and notes.

The Great Basawanal's *Vachanas* freed from errors which had crept into them over the ages have been arranged by him in order and with comments and notes and were published just two months prior to his death in 1951. In view of such massive contribution to Kannada literature, the Kannada Sahitya Parishad elected him unanimously to be the President of the Kannada Sahitya Sammelan held at Rabakavi in December 1944. Earlier in 1940, he worked as the Chairman. of the Reception Committee of the Kannada Sahitya Sammelan. (25th Session) held at Dharwa, in 1940.

Basawanal has to his credit a number of other works both in Kannada and English. He was joint author of " *Hand-book of Indian administration*" *and "Musings of Basawa"* in English; " *History of India and "History of England"* in Kannada. He also conducted the well-known Kannada literary monthly *Jaya Kamatak*, since 1943.

Basawanal was connected with various cultural and literary institutions, as member of Kannada Sahitya Parishad, Chairman of the Managing Committee of Vidya Vardhak Sangha, Dharwa, Member of the Indian P.E.N., President of the All India Veerashaiva Young Men's Conference, Siddhaganga, etc.

Basawanal served the motherland with the same zeal as he served his mother-tongue. He became, during 1922-1925 the first Managing Director of the Karnatak Central Co-operative Bank. He was the President of the first 'All Religion Conference' held at Tumkur in 1945. He played a very important role during the formative stage of the Karnatak University, Dharwa (1947) and after the University was established he was a Member of its Syndicate and served the University to his best till his last breath.

He played a very important role in the unification movement of the Karnataka State and was able to put forth its case with facts and figures and showed that it would not be a deficit state. He died in harness. Quarter of an hour before his death on 22 December 1951 he was participating in the discussions, relating to the affairs of the Karnatak University. Basawanal worked in many fields, with equal effieicncy and zeal in all of them--literary, organizational, publicational, educational, banking, etc. His younger brother, Virupakshappa was his right hand in most of these activities and stood by him till the last. Basawanal was blessed with six daughters and four sons.

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Bashir-ud-din, Mahmud Ahmad (1889 -- 1965)

Bashir-ud-din, born at Qadian in Gurdaspur district in 1889, was a strong protagonist of cottage industry. He was also a writer and editor of great repute.

Born on 12 January 1889 at Qadian in District Gurdaspur in the family of Punjab chiefs, Bashir-ud-din was the son of Mirza Gulam Ahmad, the founder of the Ahmedia movement. His mother, Nusrat Jahan Begam, was the daughter of Mir Nasir Nawab Sahib of the family of Mir Dard. Pir Manzoor Mohammad introduced him to new and simple teaching of the Holy Koran. He was most influenced by Maulvi Hakim Nur-ud-din, the first successor to the Promised Messiah. He also attended the local school, the Talimul Islam High School, at Qadian where he attended classes up to Matriculation. He married seven times, all wives belonging to respectable educated families. He led a very quiet and simple life. He was well-conversant with the religious beliefs of various communities, especially the Mohammedans and the Ahmadias. He had also acquired some knowledge of Marxian and Communist literature. He was an extremely religious man. He primarily worked for the welfare of his community of Ahmadias.

He was a widely travelled man. He visited Mecca and Egypt for Hajj in 1912. Twelve years later, he went to England to participate in the 'Wimbley Conference of the Living Religions of the World''. He revisited England in 1955 and on his way back he went to Germany. He also visited Switzerland for medical treatment.

He was a conservative reformer. As second Khalifa of the Ahmedia movement, he simplified the teachings of Islam. He made a radical break with the past tradition. He asserted that the *Jihad* against the unfaithful must be conducted with peaceful means. To him major objectives of the religion were attainment of divinity and moral behaviour. To this purpose he introduced simplicity and economy in the social customs. He did not believe in caste system. He appealed to the Ahmedia women to come out and work with men for the uplift of the women-folk.

A great supporter of education, he insisted that religious instruction must be a part of the curriculum. He was the Headmaster of the Ahmedia School at Qadian. There he opened a girls' school in 1920 and a college in 1924. He laid the foundation of a Science Research Institute.

He was an admirer of the British rule in India. But he believed that Indians morally and politically deserved a responsible government. Being of the opinion that Islam does not permit rebellion against a lawful government, he adopted constitutional methods to attain independence. While rejecting the Nehru Report, he said that the best government was that which fostered a sense of unity. He worked hard to avoid partition, and when it became certain, he pleaded for establishing common links to follow joint policies in certain matters and thus keeping up the possibility of reunion.

He deprecated Communism, for in his opinion it stood for neither equality nor independence. He believed in the possibility of a rapprochement with the West on the basis of equality and complete freedom. In the termination of colonialism he found a way to establish world peace and in economic co-operation, prosperity. International co-operation could be established by replacing the evil systems of capitalism and communism with the principles of Islam.

As regards his economic views, his chief interest was agriculture. In his book 'Islam and Malkiat Zamin' (Urdu) he conducted an enquiry into the cause of agricultural backwardness. While suggesting remedies, he appealed to the land-owners to treat the tillers justly. He was a strong protagonist of cottage industry. He displayed his partial interest in industrialization by establishing glass, button and motor spare parts factories at Qadian.

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He was a writer of great repute and edited the *Tash-ihzul-Izhan and the Al-Fazae The Mishab-Assar-bullah Al-Furqan, Khalid, Al-Rahmat, Satya Dulian, Darvesh, Al-Muharash, Al-Bushrab* (From Palestine), and the *Sun Rise* from Lahore were a few of his many other ventures. He was a great speaker who could by force of sheer reasoning keep his audience spell-bound. He published a few pamphlets, two of which presented to Lord Irwin and Amanullah of Afghanistan.

Finally, his major contribution was to the welfare of his own community. He aroused in them a strong sense of co-operation. The community developed rapidly under his leadership. He inspired them to lead a clean and simple life and to work for the Ahmedia cause. He was appointed as second Khalifah for the Ahmadias, a position he held till his death on 8 November 1965.

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Basudev, Sudhaldev (1850 -- 1903)

Basudev,born in Barma (Orissa) in May 1850, was famous for his patronage of learning, a statesman and socio-political reformer.

Basudev was born in the Ganga royal family of the State of Barma (Orissa) on 16 May 1850. His father Harihardev was the brother of Raja Barjasundardev of Barma. As Brajasundar had no heir to succeed him to the *Gadec*, he adopted Basudev when he was a boy of five years and took all possible care for his education. Basudev became proficient in Sanskrit and Oriya within a short period, but had no scope to receive English education.

Raja Brajasundardev died in 1869 and was succeeded by Basudev who, after obtaining the *Gadee*, assumed the title of Sudhaldev. As Basudev did not attain, by that time, the age of maturity, his natural father Harihardev was allowed by the Government to act as his regent. But very soon there arose a conflict between the father and the son, as a result of which Harihardev volantarily, left the State of Barma.

In 1871, Basudev married Girirajkumari, the daughter of Maharaja Udit Pratepdev of Kalahandi. Girirajkumari also was proficient in Sanskrit and could compose beautiful Sanskrit verses which she chanted melodiously. She gave birth to a son in 1872, but breathed her last when the boy was hardly one year old. Raja Basudev was greatly upset, and decided to visit important towns and places of pilgrimage for regaining mental peace. Accordingly he went to Calcutta, Delhi, Agra, Mathura, Allahabad and Gaya. After his return to Deogarh, the head quarters town of Bamra State, he brought his father back from Sambalpur where he was living in self-imposed exile. Basudev married three more wives later and had eleven daughters and eight sons.

Raja Basudev was an able and enlightened ruler. Although his State yielded small revenues, he could effect various improvements in all branches of administration. He modernised the judical organisation, revised the revenue system and constructed pucca buildings for jail, police stations, courts and administrative offices. For efficient administration he organised the Council in 1880 with the Raja as President. He planned a network of roads and connected his head quarters with the Barma Railway

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Station and Sambalpur, as well as with the neighbouring States like Pallahara, Bonai, Talcher and Rairakhol. He maintained a sound system of rural education by providing free primary education throughout his State and established a High English School at Deogarh. He also encouraged female education and took care to make all his daughters educated and accomplished.

In 1886 Raja Basudev established a printing press called Jagnnath Ballahaav at Deogarh and started publication of a weekly paper entitled *Sambalpur Hitaishini*. This was edited for a long time by the erudite Pandit Nilmani Bidyaratna. Raja Basudev improved and beautified Deogarh by lying out gardens and channelising the water of the Pradhanpar fall for the use of the people. The town enjoyed the benefit of telegraph and telephone systems. It had also an observatory and a laboratory where some valuable equipments were kept by the inquisitive Raja.

Raja Basudev obtained the titles of C.I.E. in 1889 and K.C.I.E. in 1895. He was, however, famous for his patronage of learning and his headquarters, Deogarh, was a resort for many notable poets and pundits all over Orissa. His attempt at social reforms in his own State deserves special mention. He banned the use of liquors and tried to ameliorate the condition of women, in which he suceeded to a great extent. Raja Basudev was himself a poet of merit and his poems 'Chitrotpala' and 'Birbama' are widely admired, 'Chitrotpala' is a descriptive poem on the beauty of the Mahanadi river valley, while 'Birbama' is a historical poem on the activities of the Rani of Jhansi during the great rebellian of 1857.

Raja Basudev was a great admirer of the heroic Rani Lakashmibai, and he not only commemorated her in his poems but also installed a marble statue of her in his palace garden without caring for the displeasure of the British authorities, Among his other literary works, mention may be made of " Alamkara Bodhodaya," a notable treatise on Grammar and Alamkara. He also composed a small book entitled "Dharma Siksha" in Hindi. He died in Calcutta on 19 November 1903.

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Batalvi, Shiv Kumar (1936 -- 1973)

Shiv Kumar Batalvi, born at Lohtian in 1936, was a leading poet of Punjabi literature.

Shiv Kumar Batalvi, popularly known as Shiv, was born in 1936 in Lohtian, a village in Shakargarh Tehsil, now in Pakistan. A Brahmin by caste, Shiv belonged to middle-class and as a poet too he could not rise above his middle-class consciousness. His father, Pandit Krishna Gopal, was an employee of the Revenue Department of the Punjab Government and retired as Naib Tehsildar. The family migrated to India after partition and settled down at-Batala in the State of Punjab.

Shiv passed his Matriculation examination in 1953 and had also had a brief spell of college education at the Baring Union Christian College, Batala and S.N. College, Quadlan. However, he did not sit for the University examination and got employed as Patwari in the Revenue department. In 1967 he was married to Aruna and has two children, a son and a daughter.

He started writing poetry at an early age and his first poem was published in 1958. His poetic genius was recognized immediately on the publication of his first collection in 1960- *A Handful of Pams*. For this work of his the Department of Languages of the Punjab Government awarded him first prize in the year 1961.

Within a very short period he was able to carve out for himself a permanent place amongst the most leading poets of the Punjab. In 1963 came one of the most monumental works of his *Loona*. This won him the Sahitya Akademi Prize in 1965 and Shiv became

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the youngest ever recipient of the Akademi award in Punjabi poetry. Written after a well-known Punjabi folk tale, *Purna Bhagawat Dass* by Quadar Yar, Shiv's focus of study is a female character, Loona. It is through her that the poet describes the mental anguish of an average emotional woman who is vainly waiting to break the taboos of a male dominated feudal society in order to seek her emotional fulfillment.

Described as a "Passionate singer of beauty, woman and love," Shiv was a poet of romantic melancholy. The themes of human pain and sufferings, death and despair, parting and separation and above all alienation were often the key notes of several of his poetic compositions. His *I and Me,* published in 1970, is rated by some critics as one of the classics of modern Indian literature. In this volume Shiv tries to highlight the predicament of a modern being who is alienated for his environment, family and society, and indeed from his own self.

There is no conscious influence of any Western thinker or creative writer visible on Shiv's poetry, even though traces of some Feudian ideas and those of Keats are discernible here and there. Shiv's poetic works exhibit a happy blend of the two well recognized traditions of the Punjabi literature, the Sufi and folk traditions, in addition to that of the modern.

Shiv Batalvi died at a young age of thirty seven on 7 May, 1973. A "prisoner of his death wish" some of his most popularly known songs and poems such as "On my Birthday" and his collection *Lajwanti* (1961) reveal poet's incessant quest for and obsession with death which he identifies with life.

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Bazaz, Prem Nath (1905 --)

Prem Nath Bazaz, born in Srinagar in 1905, followed Gandhiji's path of non-violence to secure responsible government for the Kashmiris.

Born in 13 July 1905 in a modestly upper class family of Srinagar, Prem Nath Bazaz has played a prominent role in the freedom struggle. His father Kanth Ram was a Kashmiri Pandit who, after leaving his profession, joined government service and worked as a Sub-Inspector in the Police Department. His mother Rajrani was of a religious bent of mind.

Prem Nath received his entire education at Srinagar. He had a special interest in learning languages. Besides Kashmiri, which is his mother tongue, he knows Hindi, English, Persian, Urdu and Bengali. While he was still at School, he was married to Senapati, daughter of Shiv Bhat, a Sanskrit scholar of considerable repute. A keen and diligent student as he was, Prem Nath did not confine his study to the prescribed syllabi. He was greatly influenced by the Bhagwad Gita, Hitopadesh, Panchatantra. John Banyan's Pilgrim's Progress and the works of Gandhiji, Jawaharlal Nehru, Tolstoy and Bertinrand Russell. Other thinkers and writers who attracted him were Action, Motesquieu, Voltaire and Edmund Burke.

Due to his family background and wide intellectual range, he has developed a liberal and rational attitude towards social, economic and political problems of the day. On the social front, he had not only denounced the caste system and untouchability, but all religious practices emanating from blind faith and superstition. He had been propagating in favour of widow remarriage and inter-caste marriage. In his opinion education is the most important factor in building up a society. He deprecates the existing system of education as anti-national. He asserts that the medium of instruction must be the mother-tongue of the people concerned. He is in favour of imparting education in politics and religion, so that trained and conscientious politicians are made available to guide the national affairs. In short, his outlook on life has been shaped by the urge to have a judicious synthesis of Western rationalism and Indian spiritualism.

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Starting his political career in 1930, he rigidly followed Gandhiji's path of non-violence to secure responsible government for the Kashmiris. He collaborated with Sheikh Abdullah in founding the National Conference and in 1935 brought out a weekly paper, the *Hamdard*, to propagate nationalism, secularism and democracy. In 1938, he was arrested for six months. In 1947, when India attained freedom, he was interned for three years for demanding the right of self-determination for Kashmiris. On the same charge, he was detained for one year in 1958.

He regards political freedom as incomplete without economic freedom. He agrees with the Congress in its programme of promoting cottage industry, to extend avenues of employment and supplement the meagre income of the poor peasants. But he had never approved of the manner in which the economic policies have been executed by the Congress leaders. He has been advocating the plugging of the drainage of national wealth by building up industry and restricting import of luxury goods.

Writing is his passion, he writes both in English and in Urdu with equal ease. Besides editing a journal at Delhi named the *Voice of Kashmir*, he has written a number of books, primarily of a political nature. His most important contribution in this respect is 'A History of Struggle for Freedom in Kashmir'. His other works include: 'Inside Kashmir'. 'Kashmir Crucible'; 'Gandhism, Jainism and Socialism' (in Urdu); 'The Life and History of Abdul Adhazod'; 'Azad Kashmir''; 'Daughter of the Vitasta'; and many poems in Punjabi and pamphlets. At different times he has held the following offices: President of Kashmir Socialist Party; President of Kashmir Democratic Society; President of Kashmir Socio-Cultural Society; Vice-President of All India Rationalist Association; Member of Kashmir Mazdur Conference; Cashier of the National Conference.

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Beg, Arif Mirza G.H. (1910 --)

Arif Mirza G.H. Beg, born at Anantnag, in 1910, was a celebrated poet and scientist. He developed spiritually to claim his place in universal brotherhood uninhibited by caste or class, faith or fraternity.

Arif Mirza G.H. Beg, celebrated poet and scientist was born on 13 September, 1910. He belongs to the well-known family of Begs in Anantnag, Kashmir, who persisted in prefixing their names with the appellation of 'Mirza'. Family tradition links Ghulam Hassan who adopted *A'rij* (Arif) as his pseudonym, to Mirza, Mahmud Beg--a kinsman of the ruling Mughal dynasty--who is said to have supervised in 1590s the construction of the rampart of Akbar round the Sharika Parbat in Srinagar, built a house for himself in the citadel and settled in the Valley. Arif's grandfather Mirza Aziz Beg, an official in the State revenue department, was born at Doda in Jammu division and was buried there towards the end of the last century. The poet's father Mirza Sarfraz Beg settled in Anantnag where the family owned fairly extensive lands entitling them to upper middle-class status. Love of learning and scholarship pursued the family and its member made a mark in different walks of life. The late Mirza M.A. Beg, parliamentarian and Cabinet Minister in Jammu and Kashmir, was among the first cousins of the poet.

Beg had his early education in the district town of Anantnag and later matriculated from Srinagar in 1929. Passing his Inter Science examination in 1931 from the S.P. College, Srinagar, he took up a teacher's job in his home-town. Soon after he shifted to Srinagar on a non-teaching post at the S.P. College and managed to pass B.Sc from Lahore in 1937, the classes being held jointly at the Islamia College and the Government College there. Two years later he

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took his M.Sc. in Zoology from Aligarh with distinction.

On his return from Aligarh, Beg started teaching Zoology at S.P. College, Srinagar. His role as a teacher was brief and in 1942 he joined the State Sericulture Department wherefrom he retired on superannuation in 1965 as Director and Chief Executive. For comparatively short intervals he worked as Director of Programs or Director of Radio, Kashmir in the earlier phases of the Broadcasting Organization in Jammu and Kashmir. Mr. Beg was deputed to China in 1957 to make a study of the silk industry there. On his return he discovered two new species of silkworms in Jammu feeding on leaves of (1) *Beri (izyphus) and arjuna (terminali) and* (2) Oak (quercus). Culturing them he hybridized the oak variety with a species known as *pernyi*. The hybrid worm is regarded as one of the best varieties for the production of *tusser* silk. This research attracted to Jammu the late Dr. J.B.S. Haldane and Dr. Spurvey Haldane who took a lively interest in Beg's discoveries and scrutinized these in his book *Tussar Silk in J& K published* in 1960.

A cultured family like the Begs could not be total strangers to composing poetry. Verses were thrown up off and on even as their conversation sparkled with wit and humour. A'rif's father was well-versed in Arabic and composed verses in Persian and Kashmiri, and A'rif too was attracted by the muse as most young men are. In his case, however, it proved to be more purposeful and lasting espousal. During encountered in Lahore and Aligarh the cultural upsurge there in the shape of various literary movements and he could not remain unaffected by their novelty, liveliness and vigour. During the same period his personality came under the influence of Dr. Matthai who taught him Zoology at Lahore.

He moulded his mind in Darwinism and negation of the traditional values of the oriental society and A'rif almost forgot God. This affected his poetry; he was attracted easily by the Progressive Writers' Movement and became General Secretary of the Cultural Front of Progressive Writers in Kashmir with G.M. Sadiq as its President. He wrote poems on such themes as S'achan (a needle), *Mezeṣren* (female labourer), barefooted peasants over the snow covered Banihal etc, highlighting class conflict.

Flame of strife raging around here bewilders me. The earth is growing ruddier in complexion. The World's mood has undergone a radical change. Tyranny is to be cured by a slash in the heart .The dirty cap will extort tribute from a bejewelled crown. The labourer is the ..monarch supreme in the new age..... *Mozren* (the female labourer).

Beg is by training a scientist and by profession an industry executive. It is difficult to say where he would have stopped, were it not for two other influence of Sheikh Muhammad Iqbal, the renowned poet, and of his own father. He had the privilege of meeting Iqbal at Lahore a number of times during student days and he impressed upon Beg that what the Kashmiri community needed most were an assertive self-respecting personality and a well-developed language. It therefore, became for him a mission to help accelarating the growth of Kashmiri language and literature.

A'rif played a leading role in organizing in 1943 a literary society named Kashmiri Bazam-i Adab. Its objectives included a search for literary talent among Kashmiris, making efforts towards evolving a suitable script for the language and preserving the works of the writers of the past. Several outstanding men of letters including Nadim, Harirat Kamili and *Pardesi* joined hands with Beg in this venture.

A'rif's father Mirza Sarfraz Beg was a sufi mystic. When Arif reminded him that valuable lands had passed out of his control because of his otherworldly attitude, his father consoled him that he had taken care to endow his son with something more precious and lasting. A'rif gradually turned away from his erstwhile 'Darwinism' and veered round to deep faith in God and developed spiritually to claim his place in a universal brotherhood uninhibited by caste or class, faith or fraternity. This trait in his personality has been growing stronger with the passing of years, is reflected in his poetic utterances and directs his general attitude towards life. God is more real to him now than He was ever before, and A'rif's poetry which was once an intellectual craft has be-

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come inspirational in spirit. Visions in the dream, or even in the wakeful state, have relevance and significance for him.

"A'rif has composed extensively in various poetic forms. His nazmas on a wide variety of themes are progressive in spirit. For sometime he had a feeling that his own experience, emotional, spiritual and aesthetic, was not profound enough for composing *ghazals*. He started unending the *ghazal* from late in life comparatively. His forte, however, lies in compassion *rubayi*. The *rubayi*, a four-lined quatrain has a form similar to that of the *Avadh and the Shrukh* patronized respectively by Landed and Sheikh Noor-ud-Din more than five centuries earlier. A variety of moods from the spiritual to the satirical can be communicated through the *rubayi* and it comes handy of A'rif in exposing cant and hypocrisy which he finds flourishing around. The surprise is held in the last line which may hit like a whiplash after the first three lines have created suspense.

A'rif draws inspiration for his *rubayis* in all sorts of situation and not a few of these have been composed on the spur of the moment. The *rubayis* are compact with wit, humour and sarcasm, and display originality in the use of diction and in the nuances of meaning. He has also translated into Kashmiri verse the *rubayis* of Omar Khayyam and *Chihal Israr* of Shah Hamdan, the famous saint-poet.

Mirza G.H. Beg was a member of the committee appointed by the Jammu and Kashmir Government to 'rationalise' the script for the Kashmiri language. The script was finally adopted in 1957. Alongwith G.A. Mahjoor he was among the first members of the Sahitya Academy. He also edited literary magazines *Gulrez and Kongposh*. Presently he is a member of the Boards of Studies for Zoology and Kashmiri of the University of Kashmir. He is also a member of the J & K Academy of Art, Culture and Languages and President of the Kashmir Council of Research. He has been a recipient of the J & K Government award in 1950 for his labours on the Committee for 'rationalising' the script for Kashmiri language. His book *Aadami More* received an award from the J & K Academy in 1975. It was preceded by a robe of honour and cash award of the Academy in 1974 for his contribution to the development of literature in the State.

Apart from literary and cultural activities A'rif keenly participates in meaningful social work and is associated with a number of social organizations and heads the Pensioners' Association. A'rif is a lively conversationist and his talk is associated with wit, humour and repartee.

Mirza Arif was married to Mrs. Habbiba, daughter of Khan Saif-ud-din Banahali. in 1940. They have two sons and four daughters. All the children are well settled. His published works are *Baangi Aval* (1944); *Ramoozi Arif (1946); Rubayati A'rif (1954); Aaga ri Woon (1971); Sajar Namai Cheen (1958)l Aadami Moe'r' (Human Anatory (73).*

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Beg, Mirza Samiullah (1875 --)

Mirza Samiullah Beg, born at Amethi in 1857, was a moderate nationalist leader and admired Gandhiji.

Mirza Samiullah Beg was born at Amethi, district Lucknow, in 1857. He was the son of Hasrat Beg, an officer in the Police Department. His uncle looked after his education. He was greatly influenced by Babu Shiv Sahay who selected for him the profession of law.

He was greatly attracted towards Sufism from his early life. He was also interested in Theosophy and joined the Theosophical Society at Lucknow. It was under these influences that he developed a broad outlook on life.

From 1902 to 1918, he practised at the Lucknow Bar. He then went to Hyderabad where he was appointed a judge in the Nizam's Court. In 1925 he was appointed Chief Justice. After

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serving for 19 years in these capacities he was appointed as the President of the Judicial Reform Committee in Hyderabad State and was later appointed Nizam's Emissary to the Agent of Berar. He finally retired from Nizam's service in 1941. The Nizam conferred on him the title of Nawab Mirza Yar Jung Bahadur. Earlier he had served as a nominated member in the U.P. Legislative council from 1910 to 1917. He made his mark as a man of independent outlook. He was elected Vice-Chairman of the Reception Committee for the Lucknow Session of the Indian National Congress in 1916. It was during this time that he tried to bring about a rapprochement between the Muslim League and the Congress.

Under the influence of Sufism and Theosophy he developed a broad religious outlook of toleration towards all. In other matters also he showed his independence of outlook and approach which he showed while a member of the Legislative Council of U.P.

Mirza Samiullah Beg may be included among the moderate nationalist leaders of the country who had faith in India's future and had a national outlook. He admired Gandhiji as a great leader of India, trying to achieve national freedom. But he was a staunch supporter of constitutional methods and disapproved of agitational methods. This constitutional approach to all problems had drawn him very close to the moderate section of the Congressmen. He was respected by all sections of the people as a man of rational and independent views and played a commendable role in the amity talks between the Muslim League and the Congress in 1916. He, however did not actively join any particular party and adopted an independent approach towards all political problems.

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Beg, Mirza Muhammad Afzal (1908 -- 1982)

Mirza Muhammad Afzal Beg, born at Sarnal near Anantnag in February 1908, was a champion of distinct identity of Kashmiri Muslims. He believed in monogamy, family planning and parliamentary democracy.

Mirza Muhammad Afzal Beg, second son of Mirza Nizamuddin Beg, was born at Sarnal near Anantnag in Kashmir in February 1908 in a middle-class zamindar family of Kashmiri Muslims. Married to his cousin, he had three sons and four daughters.

He received his early education at Anantnag, graduated from Sir Pratap College, Srinagar and received law degree from Aligarh Muslim University.

Beg started his eventful political career soon after his return from Aligarh in 1931 by joining Kashmir's freedom movement. He was returned unopposed to the Legislative Assembly of the State when it was first set up in 1934, on All J & K Muslim Conference ticket. He was elected General Secretary of the party and re-elected to the State Assembly in 1938. He was one of the two popular ministers in the Maharaja's cabinet when he introduced the system of diarchy in 1945. He represented National Conference to which Muslim Conference had converted itself in 1939. He resigned from the cabinet in 1946 on political reasons. He was arrested soon after for participation in the Quit Kashmir Movement launched by the National Congress under the leadership of Sheikh Abdullah against the autocratic rule of the Maharaja. He was released in September 1947 after fourteen months of detention.

During tribal raid from Pakistan, he headed the Emergency Administration in South Kashmir when Abdullah took over the Emergency Administration of the State. Beg joined Abdullah's cabinet when he formed it in March 1948 with portfolios of revenue

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and rehabilitation and also became a member of the constituent Assembly of India in June 1949.

Beg's most outstanding achievement as Minister in this period were the revolutionary land reforms he introduced in 1950 which abolished landlordism and proprietorship of land above 182 canals without any compensation. By another legislation authorised by him, debts were drastically scaled down to one and a half times of the principal, irrespective of time and amount.

As Chairman of the Fundamental Rights Committee and Secretary of the Basic Principles Committee of the Constituent Assembly of the State, he played a notable role in directing its process of constitution making. He was the principal negotiator of the State in parleys on Centre-State constitutional relations during which he always asserted the State's autonomy.

Beg was arrested with Abdullah on 19 August, 1953 and was released in 1954. He founded the Plebiscite Front in 1955 and remained its President till 1975 when it was wound up. He was put on trial alongwith Abdullah and others in what was called Kashmir Conspiracy Case in May 1958. The case was withdrawn in April 1964. He accompanied Abdullah to Delhi and later to Pakistan for negotiation on the future of Kashmir. He again accompanied Abdullah when he went to Haj and other foreign countries in 1965 and was held up on return.

As Abdullah's emissary he carried on talks with G. Parthasarthy, the emissary of the Prime Minister of India, on the State's relations with the Centre in 1972 which culminated in Kashmir Accord of 1975 and return to power of Abdullah in the State. He joined the Cabinet as Deputy Chief Minister.

Beg became the President of All J & K National Conference when it was revived in 1975. In the following year, when Abdullah assumed the Presidentship, he became its Vice-President. He got the ruddest shock of his life when his forty seven year long association with his leader was terminated in 1978. He was accused of indiscipline and disloyalty and expelled from the party and the Government.

He founded the Inqilabi National Conference to oppose, as he put it, Abdullah's ambition to install a dynastic rule; returned to the fold in 1981. However, he was never rehabilitated in the party even after expression of regret on his part for the past conduct. He was politically and mentally shattered by his humiliation. He died after protracted illness, in June 1982.

Beg's admirers called him the brain behind Abdullah while his detractors described him as evil genius of his leader. During half a century of his career, he never ceased to provoke controversies and jealousies; particularly on account of increasing reliance of the Sheikh on him. He knew the game of politics and the mind of the people as well as of their leader. He therefore suceeded in out-maneuvering all his formidable rivals one by one in becoming the Second in Command of Abdullah till he met his nemesis.

Beg was more than a reflected glory of his leader. He made his mark in public oratory, parliamentary debate and legal arguments. He demonstrated his organisational skill and political stamina. He was a master of wit and had a sharp mind. He was a modern Muslim believing in monogamy family planning, parliamentary democracy, etc. and a champion of distinct identity of Kashmiri Muslims. Afzal Beg was called fakhre Kashmir, Pride of Kashmir, by his people.

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Begraj, Viroomal (1874 -- 1955)

Viroomal Begraj, born at Shikarpur in 1874, was one of the earliest builders of modern Sindh.

One of the earliest builders of modern Sindh, Viroomal Begraj (popularly known as Deshabhakta

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Viroomal) was born at Shikarpur city in Northern Sindh in 1874. His father, Begraj Lohana, was a small merchant at Shikarpur. Very little is known about the early life and education of Viroomal Begraj. When he died in 1955, he was survived by only one son, the other two sons and his wife having predeceased him. Viroomal had his education at the primary school and then at the Government Secondary School at Shikarpur. He had to travel all the way to Bombay to appear at the Matriculation examination of the Bombay University. It is not known whether he passed the examination, and virtually his education came to an end at that point.

During his brief stay at Bombay, Viroomal came in contact with Gokaldas Lulla, a dynamic personality from Virooma's own home-town, Shikarpir, Gokaldas had studies at the V.J. Technical Institute; Bombay and came to have close connections with the Prarthana Samaj of Bombay and with the eminent figures of the time like M.G. Ranade, Behramji Malabari, Dadabhai Naoroji and Ferozshah Metha. He imbid from these contacts a spirit of nationalism and zeal for social reform. On his return to Shikarpur, Gokaldas Lulla gathered round him a group of enthusiastic young men to work for social reform and political awakening among the measses.

Viroomal Begraj was one of these young lieutenants of Gokaldas. In 1894 a V.J. Technical Institute (on the model of the Bombay Institute) was established at Sukkur, where the headquarters of the Shikarpur district had been transferred in 1883. Gokaldas Lulla was appointed Head of the Institute and he invited the young Viroomal, then only 20, the most promising of his junior associates, to shift his centre of activity from Shikarpur to Sukkur. Since then Sukkur became the main centre of Viroomal's multifarious activities, social, educational and political.

At the very start of his career in Sukkur, Viroomal established a printing press. It was not so much as a business proposition as a help in his nation-building activities. The press was needed to bring out newspapers and progressive literature to further the cause of social and educational reform and political movement. In 1895 Viroomal established a social service institution known as the 'Sudhar Sabha' on the lines of the institution started at Hyderabad (Sindh) a few years earlier by leaders like Sadhu Hiranand and Dewan Kauramal. Among the regular activities of this Reform Association were holding prayer classes for spiritual development, spread of education, particularly among girls, and propaganda against social evils like early marriage, drinking, gambling, etc.

In the teeth of opposition from the orthodox elements, Viroomal started in 1897 a girl's school in the Sudhar Sabha premises, the first such school at Sukkur. Shortly afterwards, he started in the same premises a night school for the education of adults. He also started a thread ball factory in order to help poor widows earn their livelihood. In 1897 when there was an outbreak of plague in Sindh, the members of the Sudhar Sabha rendered great service to the affected people despite grave personal risks. Gokaldas Lulla, who was the foremost in this mission, died of infection. The martyrdom of Gokaldas gave further impetus to the Sudhar Sabha movement, and Viroomal took up the leadership.

When shortly afterwards a session of the Bombay Presidency Political Conference was held at Karachi, Viroomal led his gallant band of workers to Karachi and gave full support to the nationalist movement. After the partition of Bengal when the Swadeshi Movement was spreading all over India, Viroomal was foremost in spreading the movement at Sukkur. He started a weekly Sindhi newspaper, *The Sindhi,* to spread the message of Swarajya and Swadeshi. He gave a practical shape to that message by organising a Swadeshi Store shop at Sukkur and helping the establishment of a cloth weaving factory there. It was through his efforts that the first Sindh Political Conference was held at Sukkur in 1908. He was also a leading figure in the second conference held at Hyderabad (Sindh) in 1909. His political activities led to his arrest and detention in the Yervada Central Prison at Poona from 1910 to 1913.

Returning to Sindh early in 1913 Viroomal took an active part in the Karachi session of the Indian National Congress. In 1916 Viroomal, devoted follower of Lokmanya Tilak, started a branch of Tilak's Home Rule League at Sukkur. He also helped the

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holding of Sindh Political Conference at Shikarpur in 1917 and at Karachi in 1918. Viroomal's position was so high at Sukhur that he was elected to the Sukkur municipality for 16 years in succession.

During the non-cooperation movement he was again a front-rank nationalist leader and by his eloquent speeches helped in rousing political consciousness among the masses. He was the President of the Sukkur District Congress Committee. He travelled extensively in rural areas to carry the message of the national movement and also to implement the constructive social programme of Gandhi. For his political activities he was arrested again in 1922 and sentenced to 2 year's imprisonment. After his release in 1924, there took place a ghastly communal riot in Sindh, the main sufferers being the Hindus in rural areas.

Under the new circumstances, the Hindu Mahasabha became more and more active in Sindh, and Viroomal became the President of the Sindh branch of the Hindu Mahasabha. It was a turning-point in his life. He felt that it was not enough to agitate for national freedom, it was more important to save the lives and honour of the Hindu minority in Sindh. When the Muslims of Sindh clamoured for the separation of Sindh from the Bombay presidency, Viroomal strongly opposed it. His worst fears came true when Sindh was separated after the Act of 1935 and there were frequent communal riots in the new province. The plight of the Hindus in Sindh became steadily worse, and Viroomal at constant risk to his life continued the work of giving succour to the helpless people. This work was continued even after the partition of the country when Viroomal refused to migrate to India, like so many other leaders. His mission came to an end only at his death in Pakistan in 1955.

Viroomal was a man of simple habits. He was content with his modest income from his Printing Press. A great orator and a powerful organiser of mass movements, Viroomal Begraj never neglected his constructive work in the fields of social reform and education.

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Behera, Bhubaneswar (1916 --)

Bhubaneswar Behera, born at Mundraguda in Kalahandi in 1916, is a multi-splendorous personality of varied interest and keen intellect. He is a writer of a powerful prose in Oriya writing.

Bhubaneswar Behera was born on 1 January, 1916 in the village Mundraguda in Kalahandi, an ex-feudatory state, at present known as Kalahandi District in Orissa. His father's name was Laxman Behera. Sri Behera after his formal schooling, studied for B.Sc. Honours in Physics and after graduation he had his B.Sc (Engineering) with a first class Honours in Civil Engineering from Patna-University.

From 1943 to 1945, he worked as an Engineer, but his zeal for knowledge and higher education impelled him to proceed for higher study in the United States of America. He successfully completed his course there and in 1947, he obtained the degree of M.S. (Engineering) in Fluid Mechanics from the State University of Lowa. Further a course of training in the Bureau of Reclamation on Design and Construction of Dams including Model Studies and subsequently his training in the Tennessee Valley Authority in Project Planning proved to be of immense value to Sri Behera and also to his country.

After returning to India he worked at first as an Irrigation Engineer in Kalahandi State after which he was called upon to take up responsibilities in the construction of the great Hirakund Dam Project; he worked sincerely and shortly achieved distinction. Particularly his work in the construction of the Main Earth Dam and the Canal structure brought him recognition from all quarters. Sri Behera by temperament was of a pursuing nature and he was soon

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known among his contemporaries for his inherent interest in teaching, research and academic planning. Perhaps this aspect in his character encouraged him to join the University College of Engineering, Burla as a Special Officer and then as Professor and Head of the Department of Civil Engineering. Sometime after he was appointed as the Principal of that College, from where he was called upon to join as the Principal of the Regional Engineering College, Rourkela and this post he continued to hold with distinction from 1962 to 1971. Thus Sri Behera was associated with the establishment, expansion and consolidation of higher technical education in the State of Orissa to give it a concrete shape.

The year 1971 was a turning point in the life history of Sri Behera, when he was, in recognition of his qualities and abilities as an educationalist-cum administrator, appointed the Vice Chancellor of Sambalpur University in July 1971 and in that position he continued with distinction and with success for his full term of five years till November 1976. He proved to be not only an ideal Vice-Chancellor, he also became the Chief Architect of the growth and development of the Samabalpur University during its formative years. For his untiring efforts the University achieved progress in its present dimension. After he retired from Sambalpur University as Vice-Chancellor he was nominated as a member of the State Planning Board and was invited by the Government of India in 1977 to lead a technical delegation to Libya.

He served as a member of the committee set up by Government of Orissa for the establishment of new colleges in Orissa in the State. Subsequently he was selected as a member of the Union Public Service Commission. Professor Behera has produced research papers which were widely received and appreciated for its depth in study, originality, quality and contemporary relevance. He was awarded the Irrigation and Power Gold Medal for one of his original papers. He is a member of the Institute of Engineers.

Professor Behera is a multi-splendorous personality of varied interest and keen intellect. He is a writer of a powerful prose in Oriya writing. Making by social awareness and humorous flashes, he has also written several short stories which are fascinating for their frank narration and humorous treatment of character. He initiated the publication of a magazine titled *Saptarshi* as the literary form of Sambalpur University with the help of the team of professors like Gopal Chandra Mishra, Dr. P.K. Pati and many others. He was awarded the Annual Bishuv Milan, a local literary award for his essays in 1975.

In recognition of his contribution to technical education in particular and learning in general in Orissa, he was awarded the Degree of Doctor of Science (Honoris Causa) by Sambalpur University in 1979 at its 12th Annual convocation. *Sun Parikshya, Katha O Latha, Sahabshthan are some of his books.*

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Bendre, Dr. Dattatreya Ramchandra (1896 -- 1981)

Dattatreya Ramchandra Bendre, born in Dharwar in 1896, was a pioneer in the Kannada romantic movement in the early decades of this century.

Dattatreya Ramchandra Bendre, who wrote under the penname of Ambikatanaya Datta (Datta, son of Ambika), was born in Dharwar on 31 January, 1896 to Ramchandra Bendre and Ambika in a lower middle-class, Marathi-speaking, highly orthodox, Chitpavan Konkanasta Brahmin family. He married Laxmibai in 1919 but death snatched her away from him in 1966. They had nine children, of whom only three managed to survive beyond adolescence. His second son, Vamana, is a poet and Kannada scholar in his own right. The elder son, Pandurang, works in an industrial establishment in Pune. His only daughter is married.

His schooling took place in Dharwar, then a centre of Kannada literary and cultural renaissance. His college education continued in Fergusson College, Pune. His educational achievements include an M.A. from Bombay University and honorary doctor-

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ates from Mysore and Karnataka Universities. Among the major influences on his literary development were classical Kannada poetry devotional poetry, in Kannada and Marathi, Aurobindo and Tagore, Kalidas, the English romantic poets Shelley and Keats, and above all, the themes and rhythms of folk life, songs and art around him.

Bendre shot to sudden literary fame as a pioneer in the Kannada romantic movement in the early decades of this century, with his very first work *Gari* (Feathers), a collection of lyrics which are generally rated as some of the best lyrical poetry in the language. His twenty-seven volumes of poetry include *Sakheegeete*, a haunting autobiographical poem, *Gangavatarana*, the elegiac *Matte Shravana Bantu, and Naaku Tanti*. The last collection was awarded the Jnanapith Award in 1973. Among his other honours have been Presidentship of the 27th Kannada Literary Conference (1943), *Padmashree* (1968) and Fellowship of the Central Sahitya Akademy (1969). In his poetry, Bendre seeks to weave a highly personal, lyrical sensibility with a relentless search for truth. His themes vary from the most personal to the cosmic.

He has also written light essays on literary criticism, aesthetics and philosophy. He had written plays, of which the best known collection is *Hucchatagalu*, which explores social and metaphysical themes. He has translated from English into Kannada, from Marathi into Kannada, and from Kannada into Marathi. He has been able to produce all these while working at various jobs, as a school teacher, a journalist, college professor. As a person, he is a fascinating combination of aggressive intellectualism, childlike charm and fierce commitment. In his later years he turned towards mathematics, especially numbers, as the path towards absolute truth.

His mathematical contributions is yet to be properly presented and adequately evaluated. His political and philosophical outlook may be described as religious humanism, with a strong bias towards naturalism. He was a brilliant conversationalist, a beguiling story-teller and a spell-binding public speaker. In whatever he did or said, he showed great personal integrity and courage. His death has removed from the Kannada literary scene a truly integral personality. His intense personality resulted in his gaining passionate friends and enemies. He enjoyed polemics and controversy.

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Bendre, Narayan Shridhar (1910 --)

Narayan Shridhar Bendre, born at Indore in 1910, helped in the development of Indian painting from the early academic realism of the thirties to the abstract expressionism of the sixties and ending with the figurative neo-realism of the seventies.

N.S. Bendre, one of the most outstanding artists of India whose contribution as a painter, art teacher and as an active participant in all India art activities is really monumental.

Narayan Shridhar Bendre was born in a Maharashtra family on 21 August 1910, at Indore. His father Shridhar and mother Janaki gave him primary teachings, as he was born in a lower middle-class. His father was an accountant in British Residency Office. He has two brothers Raghuvir and Dattatreya. Luckily he met Mona, at Madras who is also a good painter. He has three children, two daughters--Chandarani who married a Bengali gentleman and second daughter is Bakula married and settle down in Canada. His only son Padmanabha is an interior decorator and is very well settled in life.

Narayan Bendre studied in the Indore School and graduated from Holkar College, Indore in 1933. He took his formal training in Art (painting) at Indore School of Arts, under Shri D.D. Deolaliker. In 1934, he obtained diploma in painting from Bombay. After gaining government diploma in 1933, he entered into the Art world. His success was immediate. His painting "Vegabond" won for him silver medal at the Bombay Art Society in 1933. In 1941 he beautifully

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printed Benaras landscapes which gave him gold medal of the Bombay Art Society.

In those days, Bendre would never stay at one place for more than a few months. He travelled extensively in the country visiting centres of ancient and contemporary art, artists, museums, and art institutions. This proved an excellent opportunity to study and compare notes on deterrent style and technique of different artists.

From 1933-39, he worked in the Visitors Bureau of the Government of Kashmir as an artist and journalist. During this period he produced numerous sketches of Kashmir valley. He visited Shantiniketan and worked with many artists there in order to imbibe its Indian spirit and grasped the technique of preparing earthen colours, sutiable for mural paintings as they possess special values.

Thereafter, he began to work in Bombay as a freelance artist and excuted number of portraits, murals and story illustrations. At the sametime the trained students in his studio.

An assignment for the art direction for a film, (unfortunately) the film did not materalise took him to Madras where he met Mona and they were married in 1942.

Bendre, thus, had varied experience in the first ten years of his life as an artist. Within these ten years he won thrity prizes of high order including the prizes of Governors of Bombay and Bengal. In 1946 the Patel Trophy of the Art Society of India was given to him. He became closely assciated with this society and was elected as member of the Art Advisory Committee of Government of Bombay.

In 1943,Bendre held his first one man show in Bombay. In 1947, he went abroad. He came back to India in 1950. He was influenced in his form and method by his teacher Shri Deolalikar. He was also influenced by the European artists like Picaso. He started a modern trend in the field of painting. European Lyrical form of painting influenced him a lot and he tried to do some of his portraits in this direction.

He visited West Asia in 1958, Japan in 1963, Czechoslovakia, Yugoslavia and Poland in 1969. He held one-man shows in America in 1947-48, in Czeckoslovakia and Poland in 1969, Bombay in 1943, 1956, 1957, 1963, 1968, 1970, 1973, 1974, 1976, 1977. He held group shows in New Zealand in 1970.

He moved to Baroda in 1950 to join the Fine Arts College affiliated to the M.S. University of Baroda as the Head of the Department of Painting. This was a great challenge of harmonising teaching and practice. Bendre took this challenge seriously and had showed himself the best teacher and at the same time proved his qualities as a superb artist. He fully utilised in both teaching and parcite the knowldge he had gained. This had been, creatively the richest period of his career. He knows how to impart knowldge and the works produced by his pupils under his guidance have won an admiration from many noted critics.

From 1959, onwards he started experimenting abstract painting. There was a lot of risk involved. In 1963, he retired as a professor and devoted his entire life to realistic painting. He started neo-realism in Bombay with 'pleasant colours. He left abstract painting and wanted to paint for the common men to understand it, because he did not want to dusturb their mind.

He was awarded *Padmashree* in 1969 by the Government of India for his contribution to painting. He is an expert in colour and landscapes, which is characterised in his spontaneous brush-work. He began to experiment because his temperament did not allow him to fall into a rut or endlessly repeat style which had an appeal to the paying public. His work is to be found in many private and public collection e.g. Benaras Hindu University, Art Sociey of Calcutta, etc. He was made Chairman of the International Jury for Second Triennial Exhibition India 1972 and elected Fellow of the National Academy of Art in 1974.

Bendre is not an orthodox Brahmin. He does not believe in caste or class restriction and differences. He does not have faith in Hindu religious rights and rituals. He truly believes in God as an unknown

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Shakti who works wonder in the world. He believed that poverty is not an easy problem and requires lot of time for its abolition. He is a simple dressed man in dhoti and kurta. He does not live a gorgeous life but believes in discipline and character. His food habits too are simple. He has an attractive personality of a painter and has close friends like fellow-artist K.K. Hebbar.

Painter Bendre had helped in the development of Indian painting in general, for last forty/forty-five years, beginning from the early academic realism of the thirties to the abstract expressionism of the sixties and ending with the figurative neo-realism of the seventies. He cannot be straight jacketed into a known style or 'ism'. His personal identity through form, organisation and above all, colour orchestration is so strong and individual that inspite of his running through many 'ism' and modalites of contemporary art, Bendre, in all his phases looms large as Bendre himself.

His earlier visual awarensess which was mainly centred on colour and coloured areas now changed to three dimensioned colour construction. The study of graphics which he did at New York also influenced the basic structures of his paintings. At the end of this period, Bendre produced some of the finest pieces of abstract expressionism like seashore and sands. Bendre's aesthetic sensibility will go down in history as the most vivifying force during the past four decades he has been painting.

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Besant, Annie (1847 -- 1938)

Rarely do remember of a ruling race interest themselves in the welfare of their subjects. Annie Besant was such. As a rebel against authoritarianism, she did not hesitate to give up her husband.

Annie Besant was born in London on October 1, 1947. Her father was half-Irish and half-English. His name was William Page Wood, and he belonged to a family of distinction, one of his ancestors having been the Mayor of London and another a Lord Chancellor. Her mother, Emily Morris, however, was of pure Irish descent, and Annie Besant says in her own autobiography, ''The Irish tongue is musical to my ears and the Irish nature dear to my heart.'' Her father belonged to the medical profession, and while she was still a child, he died on 5 October 1852. The Woods had only two children--Henry a son, and Annie,a daughter. The son later-on became Sir Henry Wood and was well-known in London in the last years of the nineteenth, and in the beginning of the twentieth centuries.

The family belonged to the well-do-do upper middle class. The death of Mr. Wood left the family in serious financial straits, and it was not easy for the mother to live on the slender income that she had and to give her children the kind of education that she wanted then to have. After a great deal of thought, she selected the Harrow Public School for the education of her son. She went to Harrow and took a house where the family lived for the next twelve years.

At this time a very important event happened which was a turning-point in Annie's whole life. She met Miss Marryat, sister of the well-known writer Capt. Marryat, at the house of some friend Miss Marryat was greatly attracted to little Annie and offered to Mrs. Wood to take over the education of her little daughter and keep Annie with her. The children living in her house were taught in the evening by Miss Marryat herself in subjects such as English, French, German, etc. for music she engaged another teacher Annie Wood loved Miss Marryat very much and her gratitude to her was great. She learnt to speak fluent French.

Alongwith this education Miss Marryat insisted that all her young pupils should interest themselves in social service. In 1861, Miss Marryat re-

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quested Mrs. Wood for permission to take Annie abroad. They first went to Germany and afterwards spent seven months in Paris perfecting French. From Paris they came back to England and in 1863 she finished her education with Miss Marryat and went back to Harrow to her own home. She was by this time a highly accomplished girl of sixteen.

In the year 1866, she met Rev. Frank Besant, a young graduate from Cambridge, who was serving as a Deacon in the little Mission Church in Calpham, a poor suburb of London. She married Frank Besant, though she had no special love for him. She married in the winter of 1867 and she herself considered that it was a fatal blunder. Two children were born to her, a boy, Digby, and a daughter, Mabel. Her married life was not happy because her husband did not understand her at all and demanded complete and unquestioned obedience which was not in her to give. They finally separated in 1873. Her mother was made bitterly unhappy by her separation from her husband. Annie had no money. However she found some work in Folkestone as 'headcook, governess and nurse'. In 1874 she and her mother set a house together. But in the same year Mrs. Wood became very ill and died, nursed devotedly to the last by Annie Besant.

In July 1874, she happened to read a copy of the *National Reformer* which was the official journal of the National Secular Society of England. The leading spirit of the Society, which called itself ''atheist'', was the famous Charles Bradlaugh. In August 1874 Mrs. Besant became a member of the National Secular Society. Later on she became co-editor with Bradlaugh of the *National Reformer* and used her great gift of eloquent expression in the cause of free thought. She became known as Bradlaugh's second-in-command.

Slowly she started to work for social reforms in many directions. She was instrumental in helping to start the first trade unions in London. Her famous struggle in connection with the amelioration of the working conditions of the girls who worked in match factories is a classical instance of the early struggle of people who worked for such unpopular things as associations of workers. She joined the Fabian Society and was a close associate of such people as the Sydney Webs, George Bernard Shaw, George Lansbury, Ramsay MacDonald and several other prominent socialists of the time. In 1889 it was said that there was scarcely any modern reform for which she had not worked, written, spoken and suffered.

In 1866, she read two theosophical books written by Mr. A.P. Sonnet, a prominent theosophist, and in 1889, she was given Mme. H.P. Blavatsky's ''The Secret Doctrine'' for review. This book was to her revelation. She joined the Theosophical Society in May 1889 and became Mem. Blavatsky's devoted pupil and helper. She became a prominent worker in the Society and after the death of Col. Olcott in 1907, she was elected President of the Society, which position she held till her death on 21 September 1933.

She first came to India on 16 November 1893. She landed at Tuticorin and lectured in twelve towns in South India, after which she attended the Annual Convention of the Theosophical Society at Adyar in Madras. In 1894 she toured North India lecturing in eighteen places. Her lectures were mainly on the Hindu religion and on Indian culture. In 1895 she established her home in Benaras and completed her great translation of the 'Bhagvad Gita'. In the year 1898 she established the Central Hindu College at Benaras. This became one of the great educational institutions of the time and formed the nucleus of the Benaras Hindu University.

In 1907, on her election as President of the Theosophical Society, she made Adyar, Madras, her permanent home. On October 1913 she spoke at a great public meeting in Madras recommending that there should be a Standing Committee of the House of Commons for Indian Affairs which would go into the question of how India might attain freedom. She founded a weekly newspaper *Commonwealth* in January 1914 for her political work. In June 1914 she purchased the *Madras Standard* and renamed it *New India,* which thereafter, became her chosen organ for her tempestuous propaganda for India's freedom. She called this freedom ''Home Rule'' for India. She was a delegate to the Indian National Congress in 1914. Her firm belief was that India should have her freedom, but should remain in the British Commonwealth. In 1915, in Bombay, at a meeting called by

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her, she explained her plan for the establishment of the Home Rule League. In 1916 this work intensified. People eagerly read the *New India* for news of the progress of the movement and read Dr. Besant's editorials in the paper.

The Home Rule League was started on 1 September 1916. She failed in her first efforts to persuade Bal Gangadhar Tilak to combine their two movements. In 1916, after she had addressed a meeting at . Cuddalore in South India, Lord Pentland, then Governor of Madras, asked her to leave India. She refused to do so. In June 1917, with G.S. Arundale and B.P. Wadia, two of her principal workers she was interned at Ootacamund. Because of the wide protest all-over India and abroad, the inernment order was withdrawn, and in August 1917 she was made the President of the Calcutta Session of the Indian National Congress.

As a result of her campaign and in deference to the strength of public opinion in India, the Montagu-Chelmsoford proposals were formulated and put into force. At the Congress in December 1918, Dr. Besant admitted that the Montagu Chelmford reforms did not fulfill her hopes. However, she suggested that they should be given a chance and worked in the Provinces.

By this time Gandhiji, who had returned to India, was slowly developing his technique of non-violent non-cooperation. In 1920 Gandhiji landed his campaign of Satyagraha, and at the Congress of 1920 in Lahore, Annie Besant with five others stood against the overthrowing flood of support in favour of Gandhiji's plan. A whole lifetime of fighting by constitutional means and within the law left her with a deep distrust of massive law-breaking in whatever cause it might be.

For holding these views, her popularity swiftly warned. Her voice was a single voice against the shouting of thousands. However, her creative work for India went on. Between 1922 and 1924, in consultation with such colleagues as Sir Tej Bahadur Sapru, Sir C.P. Ramaswami Aiyar, Sir P.S. Sivasawam Aiyar, Rt. Hon. V.S. Srinivasa Sastri, Sir Purshottamadas Thakurdas, Sir Hari Singh Gaur and others, she drafted the Commonwealth of India Bill which was presented in Parliament by Mr.. George Lanbsury in December 1925. But it did not go beyond the first reading stage.

In 1917, she established the Indian Boy Scouts Association and this was united to the International Movement according to Sir Robert Baden Powell's request in 1921. She was made Honorary Commissioner for India and in 1932 was awarded the Order of the Silver Wolf, the greatest honour that the Scout Movement could offer.

Her work for education went on steadily. In 1915 she established the National College at Madanapalle in South India. In 1917 she started the Society for the Promotion of National Education. In 1918 the National University was established by her at Adyar in South India. The Chancellor of the University was Rabindranath Tagore, the Vice-Chancellor, Sir. S. Subramaina Aiyar, and the Principal, Dr. G.S. Arundale. She also started a number of schools for boys and girls. In 1925 she delivered the first three Kamala Lectures at the Calcutta University.

In 1917, she started the Women's Indian Association to which she gave her powerful support. She was assisted in this by Dr. (Mrs.) Muthulakshmi Reddy, the first woman legislator in India, and by Mrs. Margaret Cousins. In 1924, the Association had 51 branches. In 1927, the first All India Women's Conference was held in Poona and it became a permanent and powerful body.

There was no constructive work done during the forty years of her active service in India of which, if not the originator, she was not one of the most powerful supporters.

Her health began to give way very slowly in 1930, and she passed away peacefully on September 21, 1933. She herself desired as her epitaph only the simple words "she tried to follow Truth". Her whole life was a striking vindication of this determination.

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Bewoor, Gurunath Venkatesh (1888 -- 1950)

Gurunath Venkatesh, born at Bagalkot in Bijapur district in November 1888, was in Indian Civil Service and sympathetic towards the Indian National Movement.

Shri Gurunath Venkatesh Bewoor was born on 20 November, 1888 in a Madhwa Brahmin family in Bewoor village, Taluka Bagalkot, District Bijapur in Karnataka. His father was a revenue official who died when Gurunath was only six years old and his mother Shrimati Ramabai also died young. He was brought up and educated by his uncle Shri Swamirao alias Ramappa who was then Mamlatdar at Bagalkot. He had his primary education at Bewoor and middle school education at Bagalkot. He went to High School at Bijapur from where he passed Matriculation in 1905. Thereafter he joined Deccan College, Pune and passed Bachelor of Science in First Division and was awarded Dakshina Fellowhip. At that time Bijapur District alongwith Dharwar, Belgaum and Karwar was in Bombay State and these were known as North Karnataka Districts.

Shri Gurunath proceeded for further studies to Sydney Sussex College, Cambridge on securing a Government scholarship. He passed Bachelor of Sience (1 Division), Cambridge and entered into Indian Civil Service in 1911. He was the first I.C.S. from North Karnataka and that too from a famine-prone backward district like Bijapur. He married in 1908 Shrimati Rungati (Shrimati Rukmini after marriage,) daughter of Shri R.N. Madholkar, a Barrister in Bombay. He had two sons and three daughters, and one of his sons General Gopal Bewoor had retired as Chief of Army Staff who had been awarded *Padmashree* and Parama Visistha Sewa Medal.

As an officer of Indian Civil Service Shri Bewoor held between 1912 and 1922 the posts of Assistant Commissioner, Khandwa, Under Secretary to the Government of Central Province and Deputy Commissioner, Chanda and Nagpur. From 1922 he was shifted to Posts and Telegraphs Department and worked as Post Master General, Bihar and Orissa, Central Province and Bombay Circles upto 1934. He was promoted as Director General, Posts and Telegraphs, New Delhi in 1934 in which post he continued upto 1941. Thereafter he was posted as Secretary, Defence Department for a short period and then as Secretary, Posts and Air Department which post he held till retirement in 1946.

As he was associated with Post and Telegraphs Department for about twenty-four years his main achievements were in that Department only. The most important contribution to the Department is the inductive formula for measuring the work which is famous as 'Bewoor Time Test''. In 1928 the Government decided to appoint an Officer on Special Duty for reviewing the formula for gauging the work, and the mantle fell on Shri G.V. Bewoor who was the Post Master General, Nagpur.

It is significant that though majority of PMGs were Europeans, Shri Bewoor was nominated for the assignment which speaks volumes for his ability and

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efficiency. The formula was reviewed thoroughly by Sir Bewoor by actual observation of methods of work scientifically and report was submitted in 1929. Some of the important changes introduced were, that, time allowances were provided for individual operations of traffic, and the total work was measured in terms of time by providing a time coefficient for each item. The report was accepted by the Government and the formula came to be known as "Bewoor Time Test." The statistical registers maintained in this connection are still called as 'Statistics' a land mark in the history of the organisation.

Shri Bewoor had made a thorough study of the working system of the Department in view of which he was nominated as India's Delegate for the International Airmail Congress 1927, Hague and for Universal Postal Congress 1929, London. During his term as Director General, Post and Telegraph many innovations were introduced like IPOs in 1935 and Mobile Post office in 1939. The first pictorial stamps were issued in 1935 for Silver Jubilee Commemoration. While working as Director General, Posts and Telgraphs he represented India in the Imperial Telegraph Conference (1937) in London.

While working as Secretary, Posts and Air, he was nominated as India's delegate to the International Civil Aviation Conference, 1944, Chicago and Imperial Telecomuication Conference, 1945, Bermuda. He was taken up as Member, Viceroy's Council from July to October 1946 which is a rare gesture to a civil servant. He received the following awards for his meritorious service--Companion of the Indian Empire (CIE) 1932), Knighthood 1939, Knight Commander of the Indian Empire (K.C.I.E) 1946, Silver Jubilee Medal, 1935, Coronation Medal 1937. He retired in November 1946. After retirement he worked as Director, Tata Industries till his death on 29 November, 1950.

Though Shri Bewoor was in Indian Civil Service, he was sympathetic towards the Indian National Movement. It is stated that he attended Indian National Congress Session at Nagpur incognito and it is believed that on account of this incident he was shifted from Revenue Department to Posts and Telegraphs Department.

Though some of the orthodoxy brahmins treated him as an outcaste for some years on his return from England he did not bear any ill will towards them, nor did he believe in orthodoxy. Once when he visited the famous Maruti Temple at Yalgur village near his native place, it was represented by the devotees that there was no arrangement for storing water upon which he immediately donated a steel tank of 1000 gallons. This speaks for his attitude towards religion.

He was an able administrator who has left a lasting imprint on the edifice of public administration. On his death a Central Government notification dated 30 November. 1950, was issued declaring half-day holiday for the officers of Communication Ministry. Director General, Posts and Telegraphs and Director Civil Aviation, which is a rare tribute to a civil servant.

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Bhabha, Homi Jehangir (1909 -- 1966)

India reached a sophisticated level in the field of nuclear physics and atomic energy due to the dedication of Homi Jehangir Bhabha.

Today, India is among the nations that have reached a sophisticated level in the field of nuclear physics and atomic energy. Although many people have contributed to this fact, it was largely due to the dedication of Homi Jehangir Bhabha. His intellect had almost the *maestro's* penetrative power as well as versatile sweep. But the exponential growth of the sciences, if not the arts, during the intervening five centuries has long since made impossible a respect performance of the *Leonardesqye* feat.

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Bhabha had the good sense to restrain, in deference to this prolific multiplication of human knowledge, an early itch to take all the sciences and the arts in his stride. Fond of things of beauty and *joie de vivre* from his boyhood, he took to music and painting, only to make them his second love when he switched over to engineering and technology to please his father; or, a little later, to atomic physics to the delight of his idol, the Nobel Laureate, Dirac. By bid of discipline and concentrated application of his enormous talents in the field of atomic physics that he chose as his life's *metier*, he leapt to fame Byron-wise almost overnight with his `cascade' theory of cosmic-ray showers. The fame was well deserved because the theory elucidated one of the most puzzling mysteries of cosmic rays--a phenomenon so complex that, though known for a bout half a century, it is beginning to be understood only today.

To comprehend the mystery, Bhabha unraveled, it is necessary to remark that cosmic rays are now known to be of two kinds. First, there are the primary rays, which are fast-moving, ultraenergetic, sub-microscopic particles like the nuclei of hydrogen atoms or protons accelerated to the speed of light, possibly by happening to approach the earth and enter our atmosphere, the trespassing particles collide with atoms in the air and, in view of their enormous energies, breed new nuclear particles. These new particles, which also began to move at great speeds in nearly the same direction as the primaries, are the secondary cosmic rays. They too, in their turn, have been divided roughly into two classes by the experimental distinction of whether or not they pierce through 10 to 15 cm. of lead, or an equivalent depth of air, which, naturally, is much longer. Bhabha's `cascade' theory that won him fame is concerned with the genesis of the non-penetrating or the so-called `soft' component of secondary cosmic rays.

Dr. Homi Bhabha was born on 30 October , 1909 in Bombay in a well-to-do cultured Parsi family. He had his education at the Cathedral and John Cannon High School, Elphinstone College and Institute of Science, Bombay.

In 1927, he went to Cambridge University, England, to study engineering. But he soon realised that mathematics and physics was his real field. In 1930 Bhabha, after getting a First Class in Engineering, began his research in Theoretical Physics, a subject closely related to mathematics. In Cambridge he obtained the Rouse Ball Travelling Studentship in Mathematics in 1932, Isaac Newton Studentship from 1934, the Senior Studentship of the Exhibition of 1851 from 1936. He passed his B.A. in 1930 and Ph.D. in 1934 During his stay in England, Bhabha travelled to other cities in Europe, Copenhagen, Zurich and Rome, where similar work was being done.

Dr. Bhabha achieved great distinction and recognition as a physicist for his pioneering research work in the field of cosmic radiation, the theory of elementary particles and quantum theory. His Cascade Theory of Electron Showers, developed with W. Heitler in 1937, is basic for an understanding of the soft component of cosmic radiation and the behaviour of high energy electrons and gamma rays. He did some of the earliest work establishing the existence of the new elementary particle, the meson, which owes its name to his suggestion.

He returned to India for a holiday in 1938, but shortly afterwards the Second World War started and Bhabha could not return to Cambridge in 1940. He was appointed Special Reader in Theoretical Physics at the Indian Institute of Science, Bangalore. He received the Adams Prize in 1942 and was appointed Professor, Cosmic Ray Unit at the Institute (1942-45).

While in Bangalore, Bhabha began to realise how science would help to make a modern nation out of an under-developed country like India. He therefore, wrote to the Sir Dorab Tata Trust asking for money to start an Institute of Fundamental Research, comparable to the best anywhere. The Tata Institute was started in Bangalore with Bhabha as its Director. The institute moved to Bombay in 1945.

When it was still uncertain whether atomic energy could be used for producing electrical power, Bhabha already had plans ready for the building of atomic power stations in India. He was one of the first to realise the importance of developing atoms for

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peaceful purposes rather than for producing atom bombs for destroying life. Not only was he aware of the need for nuclear scientists but he had already made provision for their training in the plans. He assured the Sir Dorab Tata Trust that when nuclear energy is successfully applied for power production, in a couple of decades, India will not have to look abroad for its experts but will find them at hand.

In 1957, Prime Minister Jawaharlal Nehru inaugurated the Atomic Research Centre at Trombay, now known as the Bhabha Atomic Research Centre or B.A.R.C.

The importance of Dr. Bhabha's work had received wide recognition and in 1941 at the early age of thirty-one, he was elected a Fellow of the Royal Society.

An Honoris Causa D.Sc. was conferred upon him (Patna) 1944, (Lucknow) 1949, (Benaras) 1950, (Agra) 1952, (Perth) 1954, (Allahabad) 1958, (Cambridge) 1959, (London) 1960, (Padova) 1961, (Andhra) 1964, (Aligarh) 1964. He received the *Padma Bhusan* award at the hands of the President of India in 1954.

Dr. Bhabha was appointed Secretary to the Government of India, Department of Atomic Energy; Chairman Atomic Energy Commission, India and Director, Atomic, Energy Establishment, Trombay, Bombay.

He was President of the International Conference on the peaceful Uses of Atomic. Energy, Geneva, August 1955; President, International Union of Pure and Applied Physics, 1960-63; President National Institute of Sciences of India, 1963, 1964.

He was Honorary Fellow, Gonville and Caius. Cambridge, 1957; Honorary Fellow, Royal Society of Edinburgh, 1957; Honorary Fellow, American Academy of Arts and Sciences, 1959; Fellow Member, World Academy of Art and Science, 1962; Foreign Associate, U.S. National Academy of Sciences, 1963; Honorary Life Member, New York Academy of Science, 1963; Foreign Corresponding Academician, Royal Academy of Sciences. Madrid. 1964; Member, Scientific Advisory Committee, International Atomic Energy Agency; Member, United Nations Scientific Advisory Committee; Chairman, Scientific Advisory Committee to the Cabinet, Government of India, from July 1964.

Dr. Bhabha died in an air crash on Mount Balanc in the Alps on 24 January, 1966, while on his way to attend the meeting of the Scientific Advisory Committee to the International Atomic Energy Commission in Vienna. It was an enormous loss not only for India but also to the world of science. He did not live to see the inauguration of India's first Atomic Power Station at Tarapur. This was a project with which he had been intimately associated from the beginning.

The B.A.R.C. at Trombay had grown enormously. In its buildings and in the building of the Tata Institute of Fundamental Research at Colaba, there are number of beautiful paintings and sculptures. These, alongwith the scientific achievements, stand as a tribute to a man who was not only a great scientist and administrator, but also an artist and a patron of the arts. The flower beds, the landscaping, the architecture of the building in Tormbay, all bear witness to the keenness of Homi Bhabha's perception of colour, form and design. His publications are - *Quantum Theory, Elementary Physical Particles, Cosmic Radiation.*

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Bhaduri, Sati Nath (1906 -- 1965)

Sati Nath Bhaduri, born in Purnea in 1906, was a prominent figure in the socio-cultural life of Purnea.

Sati Nath Bhaduri, born on 27 September, 1906 at the Bhattabazar mohalla of the town of Purnea in the North-eastern part of the State of Bihar. Sati Nath was the son of Indubhushan Bhaduri, a leading advocate in the Purnea court. Indubhusan hailed from an affluent and respectable family of Krishnagar in

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Bengal and had his higher education in Calcutta. His mother Muktakeshi Devi was the niece of Ramatanu Lahir, a leading light in the nineteenth century Bengal awakening.

Sati Nath was the youngest of the seven children three sons and four daughters of Indubhusan and Rajbala Devi. Unlike the usual immigrant Bengali families who kept aloof from the local people, Sati Nath's higher middle-class family freely mixed with the non-Bengalees of the area, primarily because Indubhushan had a large clientele of all types.

Sati Nath remained a confirmed bachelor. As long as he was in politics he had a stream of visitors, but in the evening of his life, his huge family mansion at Purnea wore a deserted look. His only companions were his servant Kalachand and his dog 'Pahara', He had even stoped visiting the shop of one Janaki Babu where he used to spend his evenings at one time, for he had heart troubles which ultimately cut short his life on 30 March, 1965.

Sati Nath's early education began at the Purnea Zila School. He was a brilliant student and passed his Matriculation Examination in the first division, securing a divisional merit scholarship. His teachers were all praise for him. Besides their encouragement his early education and upbringing were moulded by his mother.

The college education of Sati Nath began in the Science College at Patna, the capital of Bihar and Orissa. After passing the I.Sc. examination he came over to the Patna (Arts) College and passed his B.A.. (honours in Economics) in 1928. This was followed by his M.A. (Economics) in 1930 and the B.L degree from the Patna Law College in 1931. He knew Sanskrit and French and later learnt Spanish, German and Russian languages.

In his college days Sati Nath was influenced by the writings of the famous Marxist thinker M.N. Roy and possibly by the socialist ideas of his teacher Gyanchand.

In his early career as a lawyer (1932-38) at Purnea, Sati Nath was guided by his father and soon he earned a good reputation. But his real interest was in politics in which field he was later closely associated with the national leaders like Rajendra Prasad, Jay Prakash Narayan and J.B. Kripalani as well as with Bihar leaders like Shri Krishna Sinha, Anugraha Narayan Sinha, Ramanand Mishra, and literary figures like Phanishwar Nath Renu and Bhola Paswan Shastri who later became the Chief Minister Bihar and a Union Minister, was SatiNath's private assistant for some time.

Sati Nath became a prominent figure in the socio-cultural life of Purnea and founded the Purnea Library in 1935. He also took to writing and contributed to some Bengali periodicals like *Bichitra and Navashakti*. He took an active part in the Civil Disobedience Movement and in 1939 left his home against his father's wishes and became a full time Congress worker, living in the Tikappatti Ashram of Baidyanath Chaudhuri. In 1942, he led the Quit India Movement in the Purnea district where his name inspired the young and the old alike in every village.

Sati Nath courted arrest three times between 1939 and 1945, serving his jail sentences in the Hazaribagh., Purnea and Bhagalpur jails. His political career was marked by a spirit of sacrifice and service. His brilliant oratory and extra-ordinary organising ability made him the idol of the people. Very often he was under police vigilance for his secret party work and public speeches. He toured even the Kosi-ravaged areas in the interior of the Purnea district. He was the Secretary of the Purnea Zila Conress in the 1940s and in January 1947 he successfully organized the annual convention of the Bihar Pradesh Congress at Purnea which was attended by Rajendra Prasad and Mridula Sarabhai.

It was in the Bhagalpur Central jail that Sati Nath wrote his *magnum opus, jagari* which was published in 1946 and translated by Lila Roy as the *Vigil* published by the UNESCO. This excellent literary piece under laid Bhaduri's own experience of various events and characters and it got the first *Rabindra Puraskar* in 1950.

After Indian independence Sati Nath gradually got disillusioned with party politics; he disliked the internal squabbles, caste permutations and combina-

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tions and the lust for power among his Congress colleagues. Eventually he left the Congress, joined the Socialist Party and later gave up politics for good to devote his energies to creative writing. In 1952, efforts were made to persuade him to contest the general elections, but he politely declined.

In 1948, Sati Nath's second novel *Dhonrai Charit Manas* (part I) was serialized in the Bengali weekly *Desh*, presenting a vivid picture of the Purnea region under the British Raj. The hatred between the low-caste Tatmas and the Christianized tribals, called Dhangars (Oraons) in the vicinity of Purnea, some aspects of the freedom struggle under Mahatma Gandhi, and the emergence of a new social philosophy were interwoven into a marvellous way. There was a stamp of Tulsidas's *Ram-Charita-Manas* on this work.

In 1950, Sati Nath visited Europe and next year published his travelogue *Satyi Bhraman Kahini*, In 1952 came the second part of *Dhonrai Charit Manas*, followed by *Aparachita Achin Ragini (1954), Chakachaki (1956), Sankat (1957), Patralekhar Babu (1959), Kalbharami (1962), Alonke Drishti (1964)* and *Digbhrama (1966).*

Every literary piece of Sati Nath delineated a picture of the simple common people, places and events of the Purnea district. Like his great predecessors, Sarat Chandra Chattejee, Bibhuti Bhushan Bandyopadhyaya and Bonaphul, Sati Nath found in Bihar the attractive natural surroundings for his stories and novels. "The thoughts and aspirations of our age", says Jay Prakash Narayan "find a living expression in his works".

Sati Nath was an authority on plants and bids and tended a lovely garden in his compound. He had a rich personal library. He maintained the family motto of 'plain living and high thinking'. He wore *khadi dhoti and kurta*. His heart melted at the suffering of the poor and the down-trodden. He was indeed a humanistic writer, sensitive and full of the milk of human kindness. True, he wrote in the Bengali language but his writings were meant for the humanity at large.

Sati Nath was a highly cultured man, fair looking soft-spoken, amiable and hospitable by nature. Although a man of few words, he liked the company of a limited number of friends even in the old age. He was a man to taste and liked a good brand of tea.

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Bhaduri, Sisir Kumar (1889 -- 1959)

Sisir Kumar Bhaduri, a distinguished actor and a noted teacher of dramatics, became a legend and a celebrity to all who love the stage.

Sisir Kumar was born in Midnapore on 2 October 1889. He spent his childhood days with his illustrious maternal grandfather Krishna Kishore Acharya whose ancestral home was in the village of Dadpur in Nadia of Bengal, His father Haridas Bhaduri had fallen on evil days after losing his job at a Government office and had to move about from place to place as he later accepted employment in the Martin Company and such like merchant offices. Haridas Bhaduri lived at Ramrajatala in the district of Howrah and his ancestral home was at Santragachi, another place in the same district. Since Haridas had a touring job, and since the Bhaduris at Santragachi were not well-off financially. He would often ask his newly-wed wife Kamalekamini to stay at her father's house at Midnapore . Sisir Kumar was thus born at Midnapore and not at Santragachi.

He passed the Entrance examination from Bangabasi Collegiate School in 1905. Thereafter he read in the Scottish Church College and finally he passed the M.A. examination in English from Calcutta University in 1913. He joined in 1914 the Metropolitan College, known as Vidyasagar College since 1917 as a lecturer in English. He married Usha Devi, daughter of the famous physician Rai Bahadur Nibin Chandra Charkarborty of Agra. His married life was, however,

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short-lived as his wife cut-short her life in the prime of her youth.

As student, Sister Kumar was uniformly brilliant and he earned great name and fame as a teacher of the English language and literature. In his formative years, Sisir Kumar had the good fortune of coming in contact with a host of eminent teachers who taught him to master the niceties and subtileties of dramatics and recitation. When a student of Scottish Church College, he took part in English dramas staged there on various occasions. He played the part of Brutus in 'Julius Caesar' Antonio in the 'Merchant of Venice' and Claudius and the Ghost in 'Hamlet.'

So far as the English dramas are concerned, his teachers were, among others, Professor Davies and Dauglas. Sisir Kumar had the proud privilege of learning the art of acting in Bengali plays from Professor Manmatha Mohan Basu. Professor Basu was widely known as the 'Motion-Master' in theatrical parlance. He would teach his disciples with great care and enthusiasm how to play a part with an eye to correct pronunciation, stress, modulation, movement, etc. Understandably, Sisir Kumar could manifest his histrionic talents and flourish, since he could learn also much from such fine teachers.

Even as a student, Sisir Kumar was a noted reciter of poems in Bengali, Sanskrit and English. He was gifted with a golden voice and could use his voice to suit the demands of the situation. He would very often fascinate the august assembly of audience at the Calcutta University Institute Hall with his superb skill in recitation and eloquent acting. It was in this Institute that he left the audience spell-bound by his fine acting in the role of *Chanakya*. From then on there was no looking back. His rendering of Chanakya earned him a reputation that would swell with the passage of time. In 1915 Sister Kumar was entrusted with the heavy responsibility of teaching his co-actors, when preparations for staging the drama 'Vishma' were in progress. Professor Basu was well aware of Sisir Kumar's genius and now the time came to put him to test and Sisir Kumar made no mistake in establishing himself as an excellent director.

Sisir Kumar came to be associated with the Bengali Theatrical Company set, associated with the Madan Company in 1921. His presence on the stage filled the audience with sheer delight and aesthetic pleasure. Sisir Kumar brought about a total change in the concept and presentation of a drama, freeing it from the bondage of conventional approach and coarseness that had gripped the stage for a long fifty years. He breathed fresh air into the stage and gave it a meaning and purpose. The coarseness gave way to fineness and the drama came to be recognised as a work of art and that too of a very high order.

In 1921, the 'Old Club'' of Bowbazar, Calcutta staged a drama entitled 'Pandaver Agnataba' at the Star Theatre. Sisir Kumar acted the part of the Bhima in that play and enthralled the packed galleries with his wonderful performance. In the same year Sisir Kumar stole the show and became famous over-night when he acted Alamgir in the play 'Alamgir' staged by the Bengali Theatrical Company. In 1924 the producer-actor Sisir Kumar created a sensation when he staged 'Sita' at the Monomohan Natya Mandir. His ingenuity as a producer has remained an object lesson even today.

Some of the notable characters he presented on the stage are; Jibananda in 'Shorashi' (1927), Nimachand in 'Sadhabar Ekadeshi' (1927), Nadir Shah in 'Digbijayee' (1928), Ramesh in 'Rama' (1929), Rama in 'Sita' (1931) Rashbehari and Naren in 'Vijaya (1938) Madhusudan in 'Yogayog' (1936), Sirajudaullah in 'Sirajudaullah' (1947-48), etc.

Sisir Kumar was a great teacher of dramatics. He would take infinite pain to teach his disciples all the finer aspects of acting for ten to twelve hours a day. His disciples like Kanu Bandyopadhyaya, Reba Devi, Carusila Devi, etc. have won the highest praise for their inimitable mentor. Sisir Kumar created a school of actors who have made their mark on the Bengali stage.

He earned a number of awards and was widely acclaimed as the 'Natyacharya' the great teacher of drama. Rabindranath spoke highly of his style of presentation. Sisir Kumar refused the State Award *Padma Bhushan in* 1959 on the ground that (such

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honours) 'have' effect of demoralization of the people and creating a race of to adies hankering after governrnment honour. He further observed, " I have a personal reason, besides the ones of principle, for not switching to be conferred the honour. By its acceptance I shall mislead the lovers of the theatre into believing that the Government is aware of the importance of drama in the life of the nation."

Sisir Kumar was handsome and elegant and was therefore the cynosure of all eyes, while acting in the role of a romantic hero. His golden voice resembling the murmur of a soft flowing rivulet could easily arrest the attention of the audience, his towering over wontedly on the stage and his effortless easy style of acting would at once impress them. Sisir Kumar was a glowing example of the saying 'Art lies in concealing art'. In whatever, broke he might be acting--be it Rama, Jibananda, Alamgir, Chanakya, Digamber, Nimchand or Michael, one would feel that acting came naturally to him, that he was simply cut-out for the role and that no serious efforts on his part to make his acting convincing was needed. He was indeed a born-artist and an exponent of the natural style of acting. Sisir Kumar spent his formative years in Calcutta, lived and flourished in this great city and breathed his last here on 30 June, 1959.

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Baliram Bhagat, born in Patna in October 1922, took part in the freedom movement. He is the member of Indian National Congress since 1939.

Baliram Bhagat was born on 7 October, 1922 in Patna, Bihar. His father Ram Rup Bhagat was an agriculturist. Baliram took his M.A. degree in Economics from Patna University. He married Vidya Bhagat in 1944. They have one son and one daughter. Bhagat took part in the freedom movement and was underground for two years during the 1942 movement. He was presented a Tamrapatra on 11 August. 1976 for his participation in the Quit India Movement in 1942. Later a statement appeared in *the Indian Express* (Bombay Edition, April 15, 1977) questioning the basis of the award.

Bhagat had been with the Indian National Congress since 1939, right from the beginning of his political career. He was founder of the All India Students Congress in Bhagalpur in 1944, member of the Executive Committee of the All India Students Congress 1945-46, General Secretary of the Bihar Pradesh Students Congress (1946-47) and member of the AICC (1958-1977) . After the defeat in the general election in March 1977 (when the Congress also was voted out of power at the Centre) Bhagat resigned from the Indian National Congress led by Shrimati Indira Gandhi (the formal President of the Party, at the time was Brahmanada Reddy) and joined the Congress (U). On Shrimati Indira Gandhi returning to power in the general election in January 1980 Bhagat joined the Indian National Congress (Indira) in May 1981.

He started a Hindi weekly *Rashtradoot* from Patna in 1947 and edited the *Economic Review* as Secretary of the economic research section, of the Bihar Pradesh Congress Committee Bhagat was a member of the Provisional Parliament from 1950 till the first general election in 1952, in which he was elected from Bihar to the Lok Sabha (Lower House of Parliament) of which he remained a member till March 1977. He became a Member of Parliament again in January 1980, when he was returned in the general election to the Lok Sabha.

In August 1952 Bhagat was appointed Parliamentary Secretary to the Finance Minister in which capacity he worked till January 1956, when he was promoted to the position of Deputy Minister of Finance. He remained in that position till August 1963, when he became Minister of Planning to continue there till March 1966. From August 1966 to March 1967 he was Minister of State for Finance. Subsequently he became Minister of State for Defence Production (from March 1967 to February 1968) and Minister of State for External Affairs (February 1968 to February 1969). Bhagat became a Cabinet Minister in February 1969 taking charge of Foreign Trade

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and Supply till June 1970 (he gave up the portfolio of Supply in November 1969), when he took over the Steel and Heavy Engineering portfolio to retain it till March, 1971, when he ceased to be a Minister. On 5 January, 1976 he was elected Speaker of the Lok Sabha and remained in the position till March 1977 when he was defeated in the General Election to the Lok Sabha.

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He led the Indian delegation to the Conference of United Nations Economic Commission for Asia and Far East (ECAFE) in Tokyo in 1954. He headed four times the Indian delegation to the Colombo Plan Conference held in Wellington (1956), Saigor (1957), Seattle (USA) (1958) and London (1964). He signed on behalf of India the Charter of the Asian Development Bank at the Second Ministerial Conference on Asian Economic Co-operation and the Conference of Plenipotentiaries on the Asian Development Bank in Manila in 1965 and led the Indian delegation at the inaugurale session of the Asian Development Bank, Tokyo in 1966. At the meeting of the United Nations Conference of Trade and Development (UNCTAD) in New Delhi in 1968, Bhagat was Head of the Indian delegation. Similarly he led the Indian team at the first Indo-American talks in New Delhi in July 1968 as also at the first Indo-Soviet talks in New Delhi in September 1968., the first Round Table Conference of the Indo-Japan Committee on Economic Development in November 1968 in New Delhi; and the first Indo-British talks in New Delhi in December 1968. He was Head of the Indian delegation to the United Nations General Assembly Session in New York in October 1968. He represented India at the Independence Celebrations in Mauritius in March 1968. He attended many other international conferences as a member of the Indian delegation.

In October 1982 Bhagat was elected President of the Indian Council of World Affairs, New Delhi; Rajiv Gandhi, was elected Vice-President.

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Bhagat Singh, Sardar (1907 -- 1931)

Bhagat Singh, born at Banga in the Lyallpur district in 1907, was the first Indian revolutionary to start the slogan on Inquilab Zindabad.

Bhagat Singh was born to Kishan Singh and Vidya Vati at Banga in the Lyallpur district of the West Punjab in 1907 (exact date of birth is not known). Kishan Singh was the eldest of the three sons of Arjan Singh and Jai Kaur, the two others being Ajit Singh and Swaran Singh. The former had been deported to Mandalay alongwith Lala Lajpat Rai under the infamous Regulation III of 1818 on the charge of seditious activities caused by the inequitious Colonisation Bill of 1908. Bhagat Singh was the second of the five children (four sons and a daughter) of Kishan Singh, the others being Jagat Singh (died young), Amar Kaur, Kulbir Singh, Kultar Singh Jat peasant proprietors, known in the *Ilaqa* for their self-sacrificing nature. They associated themselves with all reform movements, Arya Samaj and Singh Sabha alike.

On completion of his primary education at the village school in Banga, Bhagat Singh was sent to the D.A.V.High School, and then to the D.A.V. College at Lahore. Here he came under the influence of two teachers, Bhai Parmanand and Jai Chand Vidyalankar, two veteran nationalists, who left their impress on the plastic mind of Bhagat Singh. He even joined the Indian National Congress but, finding it supine and ineffective, left it.

The execution of the Ghadarite Kartar Singh Saraba in 1915, the Rowlatt Act and the Jallianwala Bagh tragedy of 1919 made Lahore a storm-centre of agitation. Bhagat Singh responded to the non-cooperation call of Gandhi, left the D.A.V. College and later joined the National College founded by Lala Lajpat Rai, from where he graduated in 1923. From

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1923 to the time of his execution in 1931 Bhagat Singh dedicated himself to the liberation of his mother land. In 1923, he associated himself with the Akalis and Babbar Akalis, who had organised Morcha at Guru Ka Bagh. The same year he joined the Hindustan Socialist Republican Association and was very soon elected as the General Secretary of its Central Committee. He was entrusted with the task of coordinating the inter-provincial activities of the association.

In 1925, he founded the Nav Jawan Bharat Sabha at Lahore to inculcate a spirit of revolution among the youth. He came in touch with other revolutionaries like Sukhdev, Yashpal, Bagwati Charan, Chandra Shekhar Azad, B.K. Datt, Surindra Nath Pandya, Jatindra Nath Das and others, who were also working among the youth. Das taught how to make crude bombs. In 1926, Bhagat Singh planned with Kundan Lal and Azad to rescue the prisoners of the Kakori Case, but the plan fell through. On the Dussehra Day of 1926, a bomb exploded in Lahore Bhagat Singh was arrested and prosecuted, but for want of sufficient efficiency he was dichargred. In 1928, the Hindustan Socialist Republican Association decided to open a network of branches in the Punjab under the leadership of Bhagat Singh.

When the all-white Simon Commission landed in Bombay on 3 February 1928, the Congress gave a call of black flag demonstration against it. A mammoth procession led by Lala Lajpat Rai greeted it with black flags at the time of its arrival at Lahore. It was lathi-charged by the police and Lala too was not spared. It was too outrageous an insult to be left unavenged. The Lala succumbed to the injury a few months later. Bhagat Singh, Rajguru and Azad decided to kill Mr. Scott, believed to the responsible for the lathi blows given to the revered Lala. Taking him for Scott, they shot at Saunders, a police head constable, on 17 December 1928 and killed him. Bhagat Singh escaped from Lahore and came to Calcutta where he opened a branch of his party.

The party now entrusted Bhagat Singh and B.K. Datt to throw a bomb in the Central Legislative Assembly in Delhi in order to demonstrate to the aline rulers the utter disgust and disaffection of the Indians against their autocratic rule. On April 8, 1929 they threw a bomb when the Central Assembly was in session and later offered themselves for arrest shouting 'Inquilab Zindabad' (Long Live Revolution). Bhagat Singh and B.K. Datt were arrested and later Bhagat Singh, Rajguru and Sukhdev were tried, and hanged in Lahore Central Jail on 23 March, 1931 at about 7.30 in the evening. Their corpses were not handed over to their relatives but were cremated by the police at the dead of night on the banks of the river Satlej near Ferozepur.

Justly remembered as 'Shahid-i-azam' by his grateful countrymen for making the supreme sacrifice, Bhagat Singh infused life into the youth and became their hero. It "has increased our power for winning freedom for which Bhagat Singh and his comrades have died", said Mahatma Gandhi. "Their magnificent courage and sacrifice has been and inspiration to the youth of India", said Pandit Jawaharlal Nehru, the then President of the Indian National Congress, in his tribute. They died so that India may live.

An ardent nationalist and freedom-loving patriot, Bhagat Singh was however, not an anarchist. "It is my firm belief" he said "that the country will not profit by bombs and pistols--mere throwing of bombs is not only futile but it is often harmful, although it may be permissible in certain circumstances". He justified the use of force only when "it is used in the further once of a legitimate cause".

Besides being a nationalist to his core, Bhagat Singh was a socialist and a republican. "Labour is the real sustainer of society. The sovereignity of the people is the ultimate destiny of workers. For these ideals and for this faith we shall welcome any suffering to which we may be condemned." This brings out Bhagat Singh not as a mere terrorist which his prosecutors laboured to make out. He was a socialist, a democrat all in one.

An example of Bhagat Singh's shrewdness and resourcefulness can be given from an episode in the contributor's life. Bhagat Singh was in jail and the contributor (Prithivi Singh Azad) had gone underground in Gujarat with a bidden

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price on his head announced by the British rulers. The police and the C.I.D. tried to fish out some information about Azad from Bhagat Singh, and Bhagat Singh wanted the same from them. In this battle of wits, Bhagat Singh gathered that Azad was in Gujarat. Through the help of Bhai Parmanand and Dhanwanatri, Azad was traced 'somewhere' in Gujarat, and a meeting was also arranged between Prithivi Singh and Dhanwanatri and Chandra Shekhar in a park in Lucknow where later Chandra Shekhar Azad's automatic pistol was presented to Prithvi Singh and he was asked to proceed to Russia on his own resources to learn the staging of the Bolshevik type of Revolution in India.

It was Bhagat Singh's conviction that India could be liberated from Slavery of the British by means of a sort of Bolshevik Revolution in India. Bhagat Singh had read communist literature, particularly Marx's Das Capital and also the 'Communist Manifesto.'

Bhagat Singh was the first Indian revolutionary to start the slogan of Inquilab Zindabad, which later became the war cry of Indian Independence struggle. He edited the Urdu paper *Kirti* from Amritsar. He also edited the *Akali* at Amritsar. He was a good journalist and for sometime contributed to the *Arjun* (Delhi) and *Pratap* (Kanpur) under the pseudonym of 'Balwant Singh'.

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Bhagavatar, Chembai Vaidyanata (1905 --)

Bhagavatar was born at Chembai in Palghat District in 1905. Chembai earned a hearty applause, when he humbly explained that normally he was not a violinist but was a vocalist.

Chembai Vaidyanata Bhagavatar was born in September 1905 in the village of Chembai in Palghat District of Kerala as the son of Ananta Bhagavatar who was a distinguished singer and violinist. Apart from the fact the region around Chembai had (and still has) a great tradition and nourishing atmosphere for classical South Indian music, Vaidyanata Bhagavatars' family itself was the seat of eminent singers and scholars of music. His great grandfather was Subbayar, a renowned singer popularly known as "Chakratanam" Subbayar.

Vaidyanata Bhagavatar had precious little by way of general education, but he started training in classical music under his own father. The boy learnt both vocal and violin and sang alongwith his younger brother, in the early days they were known as Chembai Brothers.

The giants of the nineteenth century had disappeared and there were none in the beginning of this century who had the stamina and the voluminous voice to carry on a concert for four or five hours. One should, of course, not forget the fact that in those days concerts were conducted without microphones.

Legends go to say that sometime in the second decade of this century, while Chembai was only in his teens, he happened to be present as a listener in a concert at a place called Kuzhitala and offered himself to be a violinist when there was no one else to do the job. People were at first sceptical but very soon found that the boy was not, after all, bad, in his performance. At the peak of the concert Chembai earned a hearty applause, when he humbly explained that normally he was not a violinist but was a vocalist.

Could he sing well, some one asked and he replied "Oh yes." In those days Muttayya Bhagav-

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atar used to be the impresario and this old stalwart did not take any notice of the boy. However, the organisers decided to give a chance to Chembai next day and the young man almost took the audience by storm.

Alaganambi Pillai was present on the occasion and he was convinced that this young man possessed the perfect voluminous voice and stamina to sing in a concert. Pillai was the top-most *Mridangam*-player in those days and he alongwith his two colleagues Govindaswamy Pillai, the *violinist* and Dakshinamoorti Pillai, the *Ganjira*- player were on the look out for a singer of this type. Alaganambi Pillai took this young man to his colleagues who listened to a demonstration of the musical powers of Chembai and fully agreed with the conclusions of Alaganambi.

This was the beginning of a tour of conquest, and music lovers everywhere in Tamilnadu were taken by surprise to see a glowing star deiced upon them. To be accompanied by Alaganambi, Govindaswamy and Daskhinamoorty was considered the highest honour by any violist in those days and Chembai earned it for a song, literally and metaphorically. Professor Sambamoorty, the highest authority on South Indian music goes into fits of inspiration when he writes about the early debuts of Chembai. Look at the following: "His highly responsive voice with a sweeping flight of over two a half octaves had held the audience spindle... .Although relatively young at the commencement of his career senior accompanists of standing like violinist Gobindaswamy Pillai *Mridangam* Alagambai Pillai and *Ganjira* Dakshinamurti Pillai accompanied his concerts with great enthusiasm."

Turned to his high pitch the *violin* gave a delightful tone and Govindaswamy Pillai gave a delight while accompanying him. The *Mridanngam and Ganijra* accompanists played with great enthusiasm because of their principal perfect precision in rhythm.

Describing his recollections of Chembai, S.Y. Krishnaswamy of Madras narrates that he first listened to a music concert of Chembai in the year 1921 (when the Bhagavatar was barely twenty-six) in the Gokhale Hall where major concerts used to be held. An artist's position in the world of music was in those days judged by his ability to reach large audiences without a microphone on this Hall and Chembai easily won the test.

More than sixty years of continuous flow of music from his lips has changed and mesmerised the people with the result that a number of legends have originated attributing even miracles to Chembai. One of these go to say that during a concert, the audience asked him to sing the composition of Tyagaraja, *Evarani, in Amritavarshini raga*, that he warned the people that this composition was supposed to please the Rain-God Varuna and that it may rain, inspite of it being not summer. However, the crowds insisted Chembai sang and the rains came down.

Apart from ever growing success in music performances, the life of the Bhagavatar was without any episode except two or three tragic happenings. He lost the dearest possession of his life, his voice in 1937. This was something like an anatomical ailment. The voice simply refused to come out of his mouth. Doctors and physicians treated him, but he is supposed to have cured himself by prayers to the deity in the famous temple of Guruvayur. Twenty two years later in 1954 the same phenomenon repeated, and Chembai sought refuge in Guruvayur temple. Since then he has made it a principle to visit this temple frequently and donate every paise collected from concerts as offering to the shrine.

Chembai Baidyanatha Bhagavatar had millions of fans, patrons, and admirers all over India, particularly in the South and he knew very many of them intimately. A large number of them were rich and immensely wealthy and the others poor. Chembai perhaps, was more inclined towards the latter. He was merciful and loving to the poor. T.B. Ramachandra Iyer, a wealthy merchant of Trichur who was a close friend of Chembai and with whom Chembai stayed whenever he was at Tirchur, narrates a story of how the Bhagavatar who usually had his food in the house of some poor Brahmins in Palghat while he visited this town promised his host that he would sing gratis for his daughter's marriage and how he scrupulously carried out the promise.

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Chembai himself was not rich. What happened was that he earned money during the early years of his career which he invested in land. This was lost during the agrarian reforms having been leased out to poor peasants of the locality. After 1954 he did not save a paise, but donated everything to Guruvayur temple.

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Bhagavatar, Sebastian Kunjukunju (1901 --)

Sebastian Kunjukunju, born at Amabalapuzha in Travancore in 1901, was instrumental in liberating the Malayalam stage from the unhealthy influence of the Tamil drama.

Sebastian Kunjukunju Bhagavatar was born on 9 February, 1901 of Catholic parents in a lower middle class family of Amabalapuzha (near Alleppey) in the erstwhile Travancore State, now part of Kerala. Those were days when the clergy frowned upon playwrights and play-acting. Drama was taboo for a devout Catholic. The attitude of the Church authorities was not entirely unjustified as the moral and cultural standards of the play actors of those days were indeed very low.

The boy Sebastian attended the Leo XIII School, Alleppey. But he was not interested in his text books. His heart was set on music. After primary education he was sent to St. Albert's High School, Ernakulam, The budding artist considered himself lucky that he was able to continue his music lessons uninterruped by parental anxieties over his future. It was at this time that quite accidentally, he made his dramatic debut. A Tamil drama troupe came to Cochin. But their harmonist failed to turn up in time. Those were the days when the Harmonist or Bhagavatar (Songster) was the centre of attraction on any stage.

In fact, the term Bhagavatar had come to mean a person who sang well to the accompaniment of the harmounim. A dramatic performance without a Bhagavatar was unthinkable. Yielding to the persuasion of his friends Sebastian agreed to go to the rescue of the Tamil troupe. The programme was a great success. The final curtain came down amidst thundering applause. It marked the beginning of a great career. He toured Tamil Nadu performing on a number of stages. On his return home after a few months, the parents deduced that he had enough of schooling. So they found him a bride. It seemed that his acting career had come to an end.

But his vocation to be an artiste was yet to come. The paternal uncle of Sebastian organised a drama troupe. A famous Bhagavatar from Tamil Nadu was invited to join the troupe as the teacher of music. The renowned Malayalam actor Shri Changarath Neelakanta Pillai was the Guru. Under his direction they started rehearsing three plays, '*Sadarama Naishadha, and Genoa*'. Though not a member of the troupe, out of curiosity and owing to an irrepressible inner urge, Sebastian used to watch the rehearsals. The premiere of '*Naishadha*' at a place called Chellanam, near Cochin, was announced. Sebastian accompanied the troupe as he wanted to see how the people would react to the play. The auditorium was filled to capacity. But Sebastian found that something was a miss. The first bell sounded. Suddenly his uncle approached Sebastian and, with tears in his eyes requested him to go on the stage in the place of the actor who had failed to turn up. The nephew was taken aback; all the same he decided to accept that challenge. Brimming with joy the uncle took Sebastian to a picture of Jesus Christ in the green room and with a pinch of make-up powder made the sign of the cross on his forehead. A new actor was born.

It was customary in those days for an actor appearing on the stage for the first time in a play to do so singing a song. He, therefore, chose a well known '*Kirtana* by the immortal Thyagaraja which was greeted with thundering applause. With the prompter doing his best from behind the side curtains, Sebastian did full justice to that major role.

He held the Malayalam stage under his sway for the next three and a-half decades. He was instrumen-

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tal in liberating the Malayalam stage from the unhealthy influence of the stale and time-worn stage conventions of the Tamil drama. In the Tamil drama songs had predominant place; action. was much less important, Sebastian Kunjukunju Bhagavatar convinced his audiences that action was of far greater importance than songs. He also gave by his own blameless and exemplary conduct, a dignity to the stage artiste's profession which was in those days a synonym from informality and darkness.

One of his most memorable roles is that of Upagupta in 'Karuna' the famous play based on the well-known poem of that title by the celebrated Malayalam poet Kumaran Asan. Upagupta is a Buddhist monk with whom Vasavadatta, a very beautiful woman of ill-repute, falls in love. Thus, the role he had to play was that of a mendicant, a *bairaagi* who never laughed or wept or flew into rage. His genius surmounted the difficulties inherent in the role; he rose to the heights of emotional subtleties and took his audience with him. This play was performed on no less than seven thousand stages through the length and breadth of Kerala.

He narrates his colourful experiences in his book *The Autobiography of an Actor*. Those were days when the facilities available to the present days stage were unheard of, electricity and loudspeakers were not widely in use. For stage lighting they depended upon gas lights.

Sebastian Kunjukunju Bhagavatar acted in more than 300 plays. Upagupta, Dusmantya and Salim are a few of the most prominent roles he played. He has contributed his share to the Malayalam screen too, by acting in highly successful films like 'Njanambika' 'Jeevita Nauka'' and 'Navalokam.' He is the recipient of the Chavars Award, 1981 and the Sangeet Natak Akademi Award. He has been honoured by the title 'Chevalier' granted by the Pope to men of exceptional merit.

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Bhagavatar, Venkita Krishna (1881 --)

Bhagavatar, born in 1881, was one of the greatest *kathakali* singers of this century.

Bhagavatar was born in 1881. At the age of fourteen, Bhagavatar started training as a Kathakali actor under a teacher named Mooteddat Vasudevan Nambudiri. Since the boy appeared to have an inclination for music, the teacher gave him lessons in this branch of the art also. Bhagavatar completed his course in acting and participated in Kathakali performances in the role of female characters.

After witnessing, the boy as an actor the teacher was convinced that he might be better as a singer and therefore made him an assistant in the chorus. Venkitakrishna could shine in this new job and got many engagements as assistant till 1903, when he earned the position of leader of the chorus. After this he ceased to be a permanent salaried employee of any particular ensemble and became a freelancer. Bhagavatar's rise was meteoric and he was of very great demand everywhere.

The contribution of Venkitakrishna Bhagavatar to the development of the Kathakali stage can be understood only if we have an idea about the state of decay into which it had fallen in the last decades of the last century and the first decades of this century. The impact of Western culture and the rise of modern intelligentsia with new tastes and aesthetic concepts was one of the causes for the decay.

Before the advent of the British, Kathakali and other such classical arts were patronised by feudal chieftains and this class lost the capacity to do it after they were deprived of all political power. The standard of the art itself went down very much. However,

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it refused to die and gained new life during the height of national renaissance, in the twenties. Venkitakrishna Bhagavatar gave fresh dimensions to the art in its rebirth.

Kathakali is the presentation of a drama in gestures of the hands, dances and focal expressions. The characters are tight-lipped and never talk. The dialogue is kept up in the back-ground music which is rendered by the actor in the language of gestures. Alongwith the general decay of the art in those days, music had almost lost its basic structure which was the same that of classical South Indian music. The most important thing which Venkitakrishna Bhagavatar did was to restore to it what was lost. When doing this Bhagavatar scrupulously preserved the individual style--what you may call the personality of Kathakali music.

He was not conservative and therefore did not hesitate to introduce changes here and there which improved the quality. In the drama Nala-Damayanti the song Arayannamannava was to be rendered according to the test in the *Raga Shankarabharana.* But since the preceding song also was in the same Raga, singers rendered it traditionally in the Raga *Yadukulakamboji.* But Bhagavatar made yet another change and rendered the song in the *Raga Nadhanamakriya* and the change appeared to suit the context very well. Kathakali music does not have all the *Ragas* of South Indian music and Bhagavatar could thus introduce new *Ragas* in the drama Soughandhika (a Mahabharata story). The song Bhitiyullilaruttume came thus to be rendered in the *Raga charukesht.*

Again in Nala-Damayanti the song Chintitamachiral Varume used to be rendered in the *Raga Nattakurinji,* but Bhagavatar changed it to the *Raga Kamas,* probably because he thought *Nattakurinji* was monotonous since it was repeated in the next song also. Theatre-goes liked the change very much and it still persists. In the Mahabharata story of killing of Duryodhana the song of Krishna Gnativalsala was originally in the *Raga called Khandara*, an obscure metre in South Indian music. Bhagavatar changed this to the more musical *Raga Chenchurutan.*

Two dramas of Kathakali repertoire became most popular in Kerala because Bhagavatar and the famous actor *Padmashree* Kunju Kurup gave them the necessary musical and dramatic touches. And these stories are Krishna-Kuchela and Rugmangata. Most of the Ragas prescribed in the text were changed by Bhagavatar. Rugmangata was in a dilemma torn between a spiritual vow and loyalty to Mohini, the beautiful damsel whom he had accepted as his spouse. The senses are most exciting and the songs should naturally attain great emotional heights. Venkitakrishna Bhagavatar achieved this by changing the Ragas of the songs *Sumasarasubhabasarira to Anandabhairavi, Satyabanga to Nilamabari; Apriyamapadhyam to Surutti and Padayuga to Balahari.*

Kathakali music being a dramatic music which is distinct from concert music demands the rendering of the songs in particular moods (Rasas) to suit the various contexts. The rendering should also fit in with the gestures and dances. Therefore the singer should have full knowledge of the stories, the characters, the gestures, acting and dancing. In fact, a section of scholars have sometimes claimed that a Kathakali musician is also a king of stage director. If an actor was lacking in facial expression Bhagavatar filled the vacuum by his emotional singing. It is a fact that conservative elements were opposed to the changes which Venkitarishna Bhagavatar introduced in the scheme of Kathakali music. But the theatre-goers were in a very good mood to applaud him and therefore, the old arachis scheme was thrown into the dustpan of history. What survives today as good Kathakali music is Venkitakrishna Bhagavatar's reformed and more sophisticated scheme of singing.

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Bhagvati, Bijay Chandra (1907 --)

Bhagvati, born at Sootea in the district of Darrang in January 1907, was a leading freedom fighter and parliamentarian.

Bijay Chandra Bhagvati was born in January 1907, in Sootea, a village in the Tezpur sub-division in the district of Darrang, Assam. Brahmin by caste, his father Durgeswar Sarma Bhagvati's principal occupation was farming while his mother Gahanakanti Devi was a simple and ideal Assamese woman without any schooling.

Bijay had his primary education in the village pathasala and later joined the local Middle English School. As he was preparing for the final examination of this school, the Non-Cooperation Movement started under the leadership of Mahatma Gandhi and it attracted him to its fold. When Gandhiji paid his first visit to Assam in 1921 and his itinerary included Tezpur, Bijay Chandra enrolled himself as a volunteer. A teen-ager and a schoolboy he was swayed by the patriotic call of the Mahatma without realising that his participation in the Congress movement would affect his further study.

This was what actually happened to him as no school was prepared to admit him. So, he had to spend about four years without any education. After a good deal of efforts made with the Headmaster of the Tezpur Government High School he succeeded in getting himself admitted into it in Class VIII. That was a turning point in Bijay Chandra's life as it enabled him to resume his education. In 1927, he passed the Matriculation Examination of the Calcutta University from the school into the first division and joined Cotton College at Gauhati, that year.

The patriotic fervour that caught young Bijay when he was only a fourteen year lad was very much in him. When Gandhiji's call for the Civil Disobedience Movement was given in 1930, Bijay was one of those students of Cotton College who left it to participate in the movement. It is relevant to mention that the then Director of Public Instruction, Assam, J.R. Cunningham, issued a Circular on 3 May, 1930 asking each of the guardians to furnish a statement to the authorities of the educational institutions to the effect that his or her wards would not participate in any political activities.

This circular was deemed to be an affront to the whole student community of Assam. The Assam Students Conference of which Bhagvati was a leader, at a special session of the Conference, decided to call upon the students to leave the schools and colleges. To guide the students in this regard, an Action Council was formed with Bhagvati as its General Secretary. This involvement brought Bhagvati's education to an end but heralded his active political life.

Bhagvati suffered various terms of imprisonment in the freedom struggle. He was sentenced to six months imprisonment in September, 1930 for his participation in the Civil Disobedience Movement. This was followed by a second spell of two years' rigorous imprisonment on 5 May, 1932 and a fine of Rs. 200, in default two months. In the Quit India Movement of 1942, he was detained as a security prisoner till 23 April 1945.

Bhagvati's parliamentary life began with his election to the Assam Assembly on the Congress ticket in 1946 and he was in that capacity till 1955. He was subsequently elected to the Lok Sabha as a Congress candidate in 1957 from the Tezpur Parliamentary constituency and re-elected in the 1962 election from the same seat. After remaining as a member of the Lok Sabha for two terms Bhagvati became a member of the Rajya Sabha and retired from its membership in 1978.

He, however, fought, on Congress ticket, the mid-term election to the Lok Sabha in 1977 from his home constituency but was defeated by the Janata candidate. For the 1979 Lok Sabha Bhagvati was selected to be the Congress candidate in the Tezpur seat, but the election could not be held due to the Assam agitation on the issue of the foreign nationals. Bhagvati has to his credit a long parliamentary career for thirty-two years.

However, Bhagvati has not attained success in parliamentary life to the desired extent. A senior and respectable leader in Assam, he has not held so far any

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Ministerial post in the State though he was a member of the ruling Congress Party in Assam for more than a decade nor in the Central Government except a junior post of Deputy Minister in charge of Transport, Communications, Housing and Works from May, 1962 to March., 1967 during his twelve year old membership of Parliament. May be this was due to his ostensive lack of aggressiveness in politics. Bhagvati no doubt held responsible offices in the organisation--both in the Congress as well as in Indian National Trade Union Congress. For about seven years he was the President of the Assam Pradesh Congress Committee (1965-1972).

Thereafter, he was elected President of the INTUC and during his tenure of this office he led a number of Workers' delegations to international forums such as the Indian Workers Delegation to Geneva, the Workers' Delegation of India to the World Employment Conference at Geneva and also the Plantation Workers' Delegation at the ILO Headquarters, besides as a leader of the Indian team to the World Peace Conference. In India, he headed the Expert Committee on Unemployment, set up by the Government of India in addition to membership of various committees appointed by the Centre from time to time.

Though much of his time was devoted to politics and labour movements, Bhagvati's interest in literary activities has been abiding. Once a journalist--he was editor of *Assam Sewak*, an Assamese Weekly devoted to propagation of the Congress message in 1939, and was earlier Assistant editor of *Assamiya*. a progressive Assamese Weekly published from Gauhati in 1935. He has authored a number of books among which mention may be made of *Gandhibad Jiggara and Bharat Katha*.

These publications mark his literary talent. Another book written by Bhagvati, *Samikhya*, is an autobiographical work in which he has narrated his experiences in foreign travels. His writings generally bear his deep knowledge of Indian thought and Gandhian philosophy. Suave and unassuming, Bijoy Chandra Bhagvati is held in high esteem in Assam politics and Assamese society. Bhagvati married Srimati Bimal Debi who is also a well-known writer in Assamese prose and they have four sons. He has permanently settled in Tezpur town.

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Bhagwan Dass (1869 -- 1959)

Bhagwan Dass, born at Benaras in January 1869, was a great social, political and religious reformer.

Bhagwan Dass was born in an upper middle class family at Benaras on 12 January 1869. His father Madhava Dass was a rich landlord at Benaras. Bhagwan Dass was a precocious child. He passed the Matriculation examination at the age of 12, graduated at 16 (1885) and passed the M.A. examination of the University of Calcutta at 17 (1886) in Mental and Moral Sciences. He married Chameli Devi, the daughter of a school teacher. He came in close contact with all the great personalities of the age like Mahatma Gandhi, Chittaranjan Das, Acharya Kripalani, Acharya Narendra Deva, Motilal Nehru, Madan Mohan Malaviya and Annie Besant--who left a deep impression on his mind and largely shaped his public career.

He started his career in Government service as a Tehsildar in 1890. In 1894 he was appointed as a Deputy Collector and Magistrate. He resigned from Government service in 1899 to be left free for public work which was dearer to him. In the early part of his public career he was more interested in educational reform. He believed that the state should not interfere in education as that would poison the entire social structure. Instead of the existing system of examinations, he suggested evaluation by the teacher. He served as Honorary Secretary, Board of Trustees of the Central Hindu College from 1899 to 1914. He was a member of the Hindu University Society (1911-1914) and of the University Court (1916). He was particularly interested in national education and served as the Head of the Kashi Vidyapeeth from 1921 to 1926.

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It was from 1919-1920 that he was drawn to active politics. In 1919 he was President of the U.P. Social Conference. In 1920 he presided over the U.P Political Conference and in 1921 over the Hindi Sahitya Sammelan held in Calcutta. He was an important member of the Indian National Congress and carried great weight not only in U.P. and Delhi but in the all-India level as well. He joined the Non-Co-operation Movement and suffered imprisonment for nine months.

In 1928, he made an important contribution at the All-Parties Conference. He also took part in the Civil Disobedience Movement. In 1930-31 he headed the Enquiry Committee on Kanpur communal riots set up by the Congress. He was Chairman of the Benaras Municipal Board from 1923 to 1925 and again from 1931 to 1937. He was a member of the Central Legislative Assembly from 1935 to 1937. After indepedence he was also elected to the Constituent Assembly. He was a most forceful speaker in the legislature and was heard with great respect.

His political views were outlined in the scheme of Swaraj which he prepared alongwith C.R. Das. He always tried to impart moral strength to political issues and tried to raise them to a higher level. He was not enamoured of narrow nationalism but aspired after a wider humanism. He felt that the human race inspite of internal strifes and prejudices was inevitably moving towards world citizenship and world government.

Bhagwan Dass was deeply interested in social reforms. He wanted to restore the purity and traditions of the Vedic religion. He was not opposed to the caste system as such, but wanted that "Karma and not *Janma*" should determine caste. In other words caste was not to be hereditary but only vocational. He was an advocate of inter-caste marriage of carefully selected parties. Moving the Hindu Marriage Validity Bill in the Indian Legislative Assembly, he said 'I do not believe in divorce. I think marriage is a discipline also and not merely a picnic, on today and off tomorrow.' He was also opposed to early marriage and supported the Sarda Bill. A believer in vocational castes, he was wholly opposed to untouchability.

In the economic field Bhagwan Dass was an advocate of self-sufficient village economy. He was a bitter critic of the British Indian Government's economic policies and was a most forceful speaker of Finance Bills. He wanted economic justice for the poor. At the same time he was opposed to the Communist doctrines and methods. To him it was more desirable to level up the proletariat than to level down the bourgeoisie. He regarded the ancient socialism embodied in the '*Varna* System; as superior to the mechanical and artificial socialism of the modern West based on a accentuation of the wealth-getting propensity. He wanted that class reconciliation and class balance should be the guiding social principle.

In religious ideas he was profoundly influenced by Vedic ideals. He disliked the word 'Hindu' religion and wanted to substitute it by the word 'Vedic' religion which literally means scientific religion To him 'Hindu' is a geographical. designation and not a religious denomination. His religion was essentially based on humanism, and he believed that the fundamentals of all religions were the same. He expressed his ideas clearly in his book 'The Essential Unity of All Religions'. He was also deeply influenced by the conception of the 'Kingdom of God on Earth' of St. Augustus. He was greatly interested in Theosophy, and Madame Blavatsky's Isis Unveiled' and 'The Secret Doctrine' profoundly moulded his religious thoughts.

Bhagwan Dass had a good flair for journalism and frequently contributed articles on current national affairs in the English press. He had numerous publications to his credit. The more important among these were; 'An Outline Scheme of Swaraj' (jointly with C.R. Das); 'The Essential Unity of all Religions' 'Ancient Solutions for Modern Problems' and 'Social Reconstruction of Modern Societies'. He was conferred honorary doctorate degree by the Benaras Hindu University in 1929 and by the Allahabad University in 1937.

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Bhagwan Singh, Giani (1893 -- ?)

Bhagwan Singh, born at Tarn Taran in Amritsar in 1893, was deeply indignant over the treatment meted out to Indians in Canada and U.S.A., like other leaders of the Ghadar Party.

Sardar Bhagwan Singh was born around 1893 (exact date not known) in the village of *Wiring*, Tarn Taran, in Amritsar district (Punjab). His father Sardar Sarmukh Singh, a Brahmin Sikh, belonged to a family of hereditary priests and was himself a priest. Nothing much is known about the early life of Bhagwan Singh, although he later became such an important leader of the Ghadar Party: Possibly he had some traditional education in Gurmaukhi and in Sikh religious scripture. His knowledge of English was just a smattering one. From an official record of 1915 it appears that he was married and left his wife in India when he went abroad.

Although in the early part of his career abroad he worked as a Sikh Granthi (Priest) and was known as the Giani, he was in fact not very serious about religion. He was not particular even about the outward sign of Sikh religion. He did not keep any beard and this was objected to by the orthodox section of the Sikhs. He even made use of the platform of Sikh Gurdwaras to preach revolutionary ideas. Raja Mahendra Pratap in his life-story wrote about Bhagwan Singh: ''Strange to say the doctor of divinity took an irreligious stand in the meeting of the temple and fired a broadside on my religious tendency''. Bhagwan Singh's mode of life was ostentatious. As M.N. Roy wrote in his 'Memoirs' about him: '' He was a lusty eater and drank beer by gallons.'' M.N. Roy also wrote about his interest in women, and his philosophy of "eat, drink and be merry".

Bhagwan Singh's main field of interest was revolutionary politics. Beginning from 1909-10, he spent the major part of his life abroad. His main centres of activity were Penang, Hong Kong, Japan, Manila, Canada and the U.S.A. Among the men who influenced him most were Lala Hardayal, Ramchand Peshawari, Sohan Singh Bhakna, Rashbehari Bose, Thakur Singh (of Canton), Sisir Kumar Mazumdar, Maulvi Barkatulla and G.D. Kumar. He left India in 1909 or 1910 and was appointed Granthi (Priest) at the Sikh temple at Penang. He was dismissed from there on account of faction fights. He went to Hong Kong where he was appointed a Granthi, but again he was dismissed from there in 1913. In 1913 he went to Canada and in 1914 he visited Japan and Manila. In the same year he went to the U.S.A.. and returned to Manila and Japan (1914-15). In October 1915 he went to Tientsin and in June 1916 he returned to the U.S.A.. He was arrested on the Mexican border on 18 April 1917.

Like other leaders of the Ghadar Party, Bhagwan Singh was also deeply indignant over the treatment meted out to Indians in the Fiji Islands, Canada and U.S.A. and believed that this was due to the political subjection of India. He wanted to turn the natural discontent of the Indian settlers into a mighty revolutionary movement against British rule in India. He gave revolutionary ideas to the Indians travelling by the Komagata Maru on its voyage to Canada. His writings and speeches are not available but Government agents always reported that he was making seditious speeches. In the judgement of the Lahore Conspiracy Case of 1915 he is referred to as one of the chief architects of the Ghadar Party. In an interview given to Mr. Harrison of the *Manila Daily Bulletin* on 5 March 1915, he was reported to have said: ''I am devoting my life to the cause of the national party of India which is composed of the younger generation of Indians and this party is working to restore India to her own as a nation and

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improve the condition of the masses oppressed under the selfish British rule.''

When Hardayal fied from the United States, Bhagwan Singh and Barkatulla, who were then living in Japan, went to San Francisco in May 1914 to take charge, alongwith Ramchandra, of the Affairs of the Ghadar Party. Bhagwan Singh became the President of the Pacific Coast Hindustani Association. He made use of the public platform (and even of Sikh temples) to preach his revolutionary ideas. He contributed to the Gurmaukhi publications of the Ghadar Party.

During this period, he was in close touch with the German Ambassador in America and his staff. He was most active on behalf of the Ghadar party, organising Indians abroad, collecting funds and sending batches back to India to create disturbances. He also tried to stir up the Indian troops stationed outside India to rise against the British. He was the person behind the Siam-Burma enterprise.

In 1917, following the split in the Ghadar Party in America, Bhagwan Singh became the head of the party, opposed to Ramchandra and also brought out a rival Ghadar newspaper opposed to the one run by Ramchandra. His later career is not known. During his travels abroad he assumed various pseudonym like Nath Singh, B.S. Java, and Bali Preetam in order to evade British agents.

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Bhagwat, Durga (1910 --)

Durga Bhagwat, born at Indore in February 1910, is a prolific writer. She has written about thirty-five books.

Durga Bhagwat was born at Indore in February 1910, in a well-to--do Maharashtrian family. Her grandfather was the Diwan of the State of Indore. She was also related to the erudite Rajaramashastri Bhagwat. He was her grandmother's cousin. He was noted for his love of learning, simplicity, secular outlook and sympathy for the down-trodden. Durga seems to have included all these qualities. She stayed at Indore till the age of five and then came to Bombay. She studied up to the Fourth Marathi Standard at St. Columbia Girls School.

After her mother's death in 1919 her father sent her to his sister's house at Ahmadnagar. Durga's aunt was the Headmistress of the Government Girl's School and as such was transferred from one place to another. Durga thus attended schools at Ahmadnagar, Pune, Dharwa and Nasik. She matriculated from Nasik in 1927. She had won a scholarship throughout her secondary education.

She then came to Bombay and joined the St. Xavier's College. Her father was a well-known chemist and at first wanted her to become a doctor. But he soon found out that there was not much scope in that and changed his mind.

That was the time when, Gandhiji's Nationalist movement had gripped the whole country. The whole Bhagwat family was staunchly nationalist-minded. Durga left the Congress to take part in politics. She organised the spinning programme, served the Satyagrahi and nursed those, who were wounded in the police lathi-charges, in the Congress Hospital.

She rejoined the College after the Gandhi-Irwin Pact and passed her B.A.. with First Class, getting scholarships, from the college and the University. She passed her M.A. with thesis in 1935. She then joined the school of Economics and Sociology of the University of Bombay for her Ph.D. If Durgabai missed the degree of Doctorate of Medicine, the degree for the Doctorate of Philosophy also eluded

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her. She had selected Tribal Culture of Madhya Pradesh, as her subject for the Doctorate. After six years of travel and study, she had to give up the attempt due to differences with the guide. Thereafter, she pursued her studies in Anthropology, Sociology, Culture, Buddhism and Folklore independently.

From 1958 to 1966, she worked as the Head of the Sociology Department in the Gokhale Institute of Politics and Economics, Pune. That was the only job she ever accepted.

Durga was brought up in a literary atmosphere. Her father, grandfather and grandmother were fond of learning. During her school days, her aunt had encouraged and usefully guided her reading. The result is that she had turned out to be a voracious reader. Acquisition on knowledge has become the aim of her life.

She is also a prolific writer. No wonder that she soon earned recognition in the literary world of Bombay and the whole of Maharashtra. She was appointed on several Government Committees and has attended many conferences on social and cultural topics.

A staunch advocate of democracy under all its aspects including freedom of speech, Durgabai severed her connections with all Government Committees as a protest against the State of Emergency declared by Shrimati Indira Gandhi in June 1975. She did not remain content with a silent protest, but carried on a violent propaganda in favour of the freedom of speech. No wonder that she was sent to jail where she spent five-and-a-half months.

Prior to that she had been elected President of the Marathi Literary Conference which was held at Karad in December 1975.

Durgabai has written about thirty-five books, out of which six are in English and the rest in Marathi. Among the important English books are *Early Buddhist Jurisprudence and The Riddle and Life, Lore and Literature.* Among the Marathi books are *Rituchuara, Vaishnava* and Paid are translated into Gujarati. She has also to her credit the translation of the Jatakas in their classical form and the translation of Tagore's *Loksahitya* from Bengali. She has contributed about eighty papers in English on Anthropology, Folklore and Sociology. These have been published in journalism in India as well as abroad.

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Based an personal knowledge collected from interview with the Kumari Durga Bhagwat.

Bhagwati Charan (1907 -- 1930)

Bhagwati Charan, born at Lahore in 1907, was one of the close associates of Bhagat Singh.

Bhagwati Charan, one of the close associates of Bhagat Singh, was born at Lahore in an upper middle class Brahmin family. He was possibly born in 1907-08 (the exact year of birth is not known). His father Rai Saheb Pandit Shiv Charan was a high official in the Railway Dpartment. He was married to Durgadevi while he was still a boy. Durgadevi later carved out a name in the history of the freedom movement as the worthy wife of a great revolutionary and an active participant in the movement.

Bhagawati Charan was educated at the National College, Lahore, founded and run by Lala Lajpat Rai. He was a keen student of History, Economics and Politics. It was during his stay in this college that he was initated into the revolutionary movement for the liberation of India. Among his close associates in the College were Bhagat Singh and Sukhdeva.

In 1925-26, the three founded a Study Circle on the model of the Russian Revolutionaries. The Servants of the People Society genorusly helped them by indenting for the Dwaraka Das Library all such books as were asked for by the ardent revolutionary students. A large number of publications on the history of the revolutionary periods in Italy, Russia and Ireland, including rare books on the early history of the revolutionary movement in Russia, were thus collected.

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The active political career of Bhagwati Charan began with the founadation, in 1927 of the New Jawan Bharat Sabha, in which he played a vital role as Propaganda Secretary. The Sabha was set up by the trio as a protest against the Gandhian non-violence and the policy of moderation of the Indian National Congress; Bhagwati Charan was of the opinion that political independence of India had no meaning unless accompanied by economic freedom. Therefore, the programme of Nav Jawan Sabha was planned on purely Communist lines.

Both Bhagat Singh and Bhagawati Charan undertook extensive tour of the Punjab and delivered lectures with the help of lantern slides on the life of the Indian revolutionaries. Contacts were established with the revolutionaries of Bengal, U.P. and other places, and a meeting was called in Delhi of the workers of all the secret societies in the country (September 1927). The meeting decided to constitute a Central Committee with the object of unifying and centralising the revolutionary parties in different parts of the country. The new organisation was nemed the Hindushan Republican Association, later changed to Hindusthan Socialist Republican Army. It was also decided to raise an army of daring young men for an armed revolution.

On 20 October 1928 during the visit of the Simon Commission at Lahore, the Police lathicharged a black-flag procession, Lala Lajpat Rai, the vertran Punjab leader, received serious head injures as a result of which he died on 17 november 1928. This incident deeply stirred the revolutionaries. They decided to avenge the murder of the national leader by killing the police official, Scott, who had given the fatal lathi blows on Lajpat Rai. A month after the death of Lajpat Rai, Saunders, mistaken for Scott, was killed in front of the police station near the D.A.V. College, Lahore. Bhagwati Charan was closely associated with this incident, although it was actualy executed by others.

The next important incident in the life of the party was the throwing of a bomb in the Indian Legislative Assembly in Delhi for which Bhagat Singh and Batukeswar Datta were arrested. Another important incident was the abortive attempt to blow up the Viceroy's railway coach near Lahore on 23 December 1929. This act evoked great criticism specially from Mahatma Gahdhi, who condemned it in his paper, *Young India*. Bhagwathi Charan drafted a befitting reply to Gandhi's criticism in the pamphlet, 'Philosophy of the Bomb'. It was printed at Kanpur and distributed in Delhi on the 'Independence Day'. After criticising the policy of non-violence followed by Gandhi, he wrote, the revolution..... will not only express itself in the form of an armed conflict between the foreign Government and its supporters and the people, it will also usher in a new social order... ... It will establish the dictatorship of the proletariat and will for ever banish social parasites from the seat of political power'.

After the failure of the attempt to blow up the Viceroy's train, Bhagwati Charan and his colleagues directed their attention to rescuing from prison Bhagat Singh and his co-accused. The plan, however, failed because of the sudden and tragic death of Bhagawati Charan on 28 May 1930 as a result of the explosion of a bomb in his hand.

Though a Brahmin by birth, Bhagwati Charan did not suffer from caste prejudices. He was liberal in outlook and always worked for Hindu-Muslim unity. He belonged to the school of militant nationalism. Having no faith in the non-violent philosophy of Mahatma Gandhi he preached and practised the 'philosophy of the bomb' to terrorise and oust the British Government from India. He appealed to the youth and workers of the country to revolt against the authority. He was also a socialist. He was convinced that the poverty and want in India could be removed only by a violent revolution and a complete change of the social set-up. Amongst the revolutionaries, he had intimate relations with Bhagat Singh, Yash Pal, Dhanwantari, Ahsan Ilahi and Ram Krishna.

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Bhakna, Sohan Singh (1870 -- 1968)

Sohan Singh Bhakna, born in Amritsar in January 1870, was a revolutionary leader. He also particupated in the Akali movement.

Baba Sohan Singh Bhakna was born in his mother's vilage, Khutrae Khurd in the Amritsar district (Punjab) in the beginning of January 1870. His father's village was Bhakna (in the same district) from which he took his name. He was, like his father Karam Singh, the only son of his parents. The family was quite rich with a large landed property and was held in high esteem. Sohan Singh lost his father when he was only one year old, and he was brought up with affectionate care by his mother Ram Kaur. He had his traditional Indian education from the village 'Granthi' and later joined the village primary school, where he learnt Persian and Urdu. At sixteen he completed his primary education, and since his mother did not allow him to go out of the village for higher studies his education came to an end at that stage. He married, when he was only ten years old, Bishna Kaur, daughter of Khushal Singh, a landlord of Jantiala in Lahore district.

Sohan Singh was very immature and inexperienced, knowing nothing about the shrewd ways of the world. He fell a prey to the machinations of a drunkards' gang who exploited him for daily drinking bouts. This way he mortaged almost half of his landed property and squandered some thousands of rupees.

In 1896, in his twenty sixth year, he turned over a new leaf under the influence of Baba Kesar Singh, a Kuka saint. He gave up drinking and wayward life and joined the Namdhari sect of Baba Kesar Singh. From 1896 to 1908 he worked with the Namdharis. He was a member of the 'Prem Sangat Society' which did not recognise any religious or caste distinction. He was so much devoted to the new missionary work that he spent the remaining part of his fortune and became almost a paupure. It was at this stage, when he was nearly forty, pauper that he decided to leave India and go to America..

Sohan Singh landed in America on 4 April 1909 and took up work as an ordinary labourer in a number mill called Monark Mill near Seattle. During his stay in America he painfully felt the difference between the conditions of life in that country and those in India under foreign subjection. He also experienced the insults and indignities hurled at Indian settlers in America and Canada, mainly because the Indians were a subject people. The Indian settlers fought to remove the discriminatory restrictions and sent deputations to England and India to remedy the situation, but without any success.

When all peaceful methods failed, the Indian setters decided in March 1913 that "without direct sacrifice and armed revolution, there is no way out". They organised themselves into the Hindi Association, later known as the Hindi Association of the Pacific Coast. Sohan Singh was one of the founder and was elected its first President. Lala Hardayal was the General Secretary and Pandit Kanshi Ram was the treasurer. These three were also put in charge of the secret work of the party. The party came to be known as the Ghadar party after the name of the paper published by it known as the *Ghadar*. The Party's headquarters was named the 'Yugantar Ashram".

The Ghadar Urdu weekly, the first editior of which was Lala Hardayal, began selling like hot cakes. It united the Indians under the banner of armed revolution. It came out later in Hindi, Punjabi and Gujarati editions as well. On the eve of World War I, Lala Hardayal was prevailed upon to leave America to escape arrest. From that time Sohan Singh gave up his job and began to work whole-time for the party. The movement grew by leaps and bounds. The aim of the party was to free India and establish a Republic. The revolutionaries assessed that a World War was imminent and that Indians could take advantage of the situation by seeking the support of Britain's enemies to rise the standard of revolt in India. Preparations

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were made to send back all the Indians in America and Canada to India to start the armed revolt. The refusal by the Immirgration authorities at Vancouver to allow the Indian passagers of the Komagata Maru precipitated matters. There was agitations among Indians all over America and Canada and the Ghadar party dicided to strike.

The Komagata Maru was returned from Vancouver on 23 July 1914. Sohan Singh was asked by the party to proceed to Yokohama in Japan to meet the passengers of the Komgata Maru and spread the revolutionary message of the party. He carried with him some arms also to be delivered to the passengers of the Komagata Maru. At Yokohama Sohan Singh met the German Dipolmatic Agents and secured from them a safe passage for the Komagata Maru back to India. The War had started in the meanwhile and the German submarine Emden was then active in the Eastern waters.

From Yokohama, Sohan Singh followed the Komagata Maru and, after some vicissitudes, reached Calcutta in the 'Namsang' ship. The police was on the alert and arrested Sohan Singh on board the ship before he could land and escape. He was taken first to Ludhiana and then to Multan Jail. While in detention, great pressure was put on him to turn an approver in the first Lahore Conspiracy case, but he refused to betray his comrades.

The trial of the Gadar leaders was a farce. Normal legal processes were dispensed with, and a special tribunal with aribitrary authority was constituted. Sohan Singh was sentenced to death but the sentence was commuted to transportation for life by Lord Hardinge. Sohan Singh was sent to the Andamans and was tortured. As a protest against the atrocities of the Jail Officials he went on hunger strtike many a time. In 1921 he was brought back to India and detained in jail. In July 1930, after he had spent 16 years in jail he was released. He was given great reception everywhere. As soon as, he recovered his health after the long term of imprisonment, Sohan plunged himself again into political activity. He joined the Indian National Congress and took part in the Civil Disobedience Movement. But very soon he parted company with the Congress because of its anti-peasant policies and joined the Kisan Sabha movement.

His remaining life was devoted to the work of organising Kisan Sabhas. In 1942 he was elected to preside over the All-India Kisan Sabha session, but he was soon arrested alongwith other Kisan Sabha leaders. Sohan Singh had joined the Communist Party in about 1934. In 1939, after the outbreak of World War II, he was arrested at Benaras and detained in the Deoli camp (Rajasthan). He was released after more than two years. In all he spent more than twenty years in jail. Sohan Singh also participated in the Akali movement, although he did not join the akali party formally. Among his publications are: 'Life Struggle' (in Punjabi), and five pamphlets (in Punjabi)-- on poverty, sorrow, life objective, and to the youth and womanhood in Bharat. His eventful life was cut short by death on 20 December 1968.

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Bhaktavatsalam, Mallika (1897 -- ?)

Mallika Bhaktavatlsam, born in Chingleput District in 1897, was a leading political leader who began his parliamentary career since 1937.

Born in October 9, 1897 in Nazereth village (Chingleput District, Tamil Nadu) to Kanagasabapathi and Mallika, Bhaktavatlsam lost his father when he was only 5 years of age. He came under the guardianship of his uncles, one of whom, Muthuranga Mudaliar, a veteran Congressman and a freedom-fighter shaped his nephew as a patriot and a pious Hindu. He was educated in the Christian Mission School and P.S. High School in Madras. Matriculating from the P.S. High School, he joined the Presidency College, Madras in 1916 from where he passed his B.A. His mother died in 1920. Thanks to his aunt, he later joined the Madras Law College. He worked as an apprentice under Alladi Krishnasami Iyer, the then leader of the Bar. He married in 1920 Gnanasundari, the daughter of T.V. Gopalaswamy Mudaliar, a leading freedom-fighter. He enrolled himself as a Vakil and later an as Advocate.

He took an active interest in the Home Rule Movement of Dr. Besant even while he was in the College. It was then that he came into contact with Rajaji. He took part in the agitation against the Rowlatt Bill and joined the freedom struggle in 1921, being influenced greatly by Mahatma Gandhi. He was one of the staunch supporters of S. Srivinasa Iyengar. He was elected to the Chingleput District Committee (1921-22), when he was actively participating in the freedom struggle. He attended the session of the Indian National Congress at Kakinada in 1921. He was a firm believer in the programme of Mahatma Gandhi, and strongly pleaded for encouraging khadi and other village industries. Though believing in a self-sufficient economy, he made clear, by his activities as a Minister, his belief in a broader economy as well.

He was the Secretary of the Reception Committee of the Madras session of the Congress in 1927. He severly condemned the atrocities of the British Rule in India, particularly in 1930 when he was the Secretary of the Madras Mahajana Sabha. He became the Secretary of the Tamil Nadu Congress Committee in 1931. He took a leading part in the Civil Disobedience Movement and was imprisoned in 1932.

His interest in local self-government was a result of his keen interest in the national struggle for freedom. He was elected as Vice-President of the Chingleput District Board in 1933, and Deputy Mayor of the Madras Corporation in 1937. In recognition of his great interest in the removal of untouchability he was elected as the Vice-President of the Harijan Seva Sangam in 1933. He became the Secretary of the T.N.C.C. in 1934.

He toured thereafter the entire Tamil Nadu, organising meetings and explainng to the masses, the aim and objectives of the Indian National Congress. From 1938 he was the Convener of the Madras Congress Legislative Party. In the individual stayagraha movement he was imprisoned for nine months (1940-41). He played an important role in the "Quit India Movement" and was arrested. He was released in October 1944. He then joined the Congress Sangam, established by his uncle, which worked against the propaganda of the communists.

He started his parliamentary career as a parliamentary secretary to the then minister Shri Gopala Reddy in 1937. He later became a member of the Cabinet of the Madras Province. It was then that with the blessings of Mahatma Gandhi the constructive workers camp was organised in Kalluppatti, and this was later organised as the well-known institution of Gandhiniketan. In 1946, at the General Election the Congress swept the polls. T. Prakasam included Bhaktavatsalam in his cabinet.

He lost his elections in 1952 and he took up the editorship and the management of the popular nationalist daily *Bharat Devi*, thanks to the experience he had gained earlier as a journalist connected with *India* in the thirties. The *Bharat Devi* was merged later with the *Dinamani.*

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He was elected to the Madras Legislative Council in 1953 and was invited to join Rajaji's cabinet. When Kamaraj's cabinet succeeded, he continued to be there as well. When Kamaraj resigned under the Kamaraj Plan, Bhaktavatsalam became the Chief Minister. He continued in that office till his defeat in the elections of 1967.

Bhakatavatsalam had been in charge of practically all the provincial list and brought his knowledge and organising capacity to imporve every one of the departments with which he came into contact. He was a tried parliamentarian and a great administrator. As education Minister, he was responbible for making Coimbatore Agricultural College, the premier one. The Madurai University owes its existence to him. He was responsible for introduceing many improvements in the administarion of the temples when he was in charge of the minister of Hindu Religious Endowments.

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Bhalla, Balraj (1888 -- 1956)

Balraj Bhalla, born at Wazirabad Gujranwala district in June 1888, was a protagonist of scientific and technical education.

Balraj Bhalla hailed from an illustrious family of the Punjab known for sacrifice and social work. He was born on 19 June 1888 in Tehsil Wazirabad of the District of Gujranwala. His father, Mahatma Hansraj, was a well-known educationist and public leader of the Punjab and was the first Principal of the D.A.V. College, Lahore. Balraj's mother, Thakur Devi, had a religious bent of mind. His brother Yodh Raj was once the Chairman of the Punjab National Bank and is now a leading business magnate of Bombay. Bal Raj was married to Shakuntala in 1925. He was an arch-revolutionary and had a hand in many of the conspiracies hatched against the British till 1940.

Bal Raj, after receiving his school education at Wazirabad, joined the D.A.V. College, Lahore, from where he passed his M.A. in 1911. But because of his participation in the revolutionary movement, all his University degrees were withdrawn. Influenced by the ideas of Dadabhai Naoroji, R.C. Dutt, Bankim Chandra Chateerjee, B;G. Tilak and the Bengal revoutionaries like Rash Behari Bose and Kshudiram Bose, he was initiated into the movement at the young age of seventeen. He was deeply influenced by the philosophical and mystic literature which had created a strong militant nationalism in the land.

He had no faith in religion. Like all revolutionaries, he was assertive by temperament, firm in this convictions and sensitive to sincere affection. Courageous as he was, he was always ready to make a sacrifice of his life for the sake of freedom. A man of extremely puritanical habits, he was against caste system and untouchability and fought for widow-remarriage, though he did not strictly believe in the equality of the sexes.

Bal Raj was a protagonist of scientific and technical education. He wanted Science and English to be made a compulsory part of the School curriculum. At the same time, he realized the significance of studying Sanskrit and Hindi. He was amongst the first who asserted that the Government should impart free education up to degree classes.

Bal Raj was a revolutionary and worked to raise an armed revolt against the British Empire in India. To him nothing was unfair, including even murder of British officials and bank officials, for the noble cause of freedom. He was imprisoned in 1919 for participating in a conspiracy to prepare and throw a bomb on Lord Hardinge. The conspiracy was foiled and he was put behind the bars for three years. He was again inprisoned in 1927 for two-and-a-half years in connection with the Lahore Conspiracy Case. For the

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third time he was impriorsoned for one-and-a-half years, but the date is not known.

He had no sympathy with the ideology of the Congress. Following the Bengal revolutionary tradition, he admired Subhas Chandra Bose. He was a follower of Lala Lajpat Rai, a close friend of his father. At one time he left India for England from where he secretly went to Germany.

A staunch enemy of the British Imperialism, he did not hesitate to adopt any measure to expel them from India. Nevertheless, he was strongly in favour of having a free government in India on the British pattern. Later on, he fell under the spell of Gandhiji and renounced the creed of the pistol and bomb.

He propagated his ideas through his writings and speeches in English, Hindi and Punjabi. Like his father, he was enthusiastic about rural education, but due to his pre-occupation with the revolutionary activities, he could not do much in this respect. He was an intellectual and commanded respect in academic circles. He was invited by the Maharaja of Jodhpur to teach his sons which he did for some time.

Among the national leaders, Bal Raj had close association with the following; Rash Behari Bose, Kshudi Ram Bose, Bhai Bal Mukand, Amir Chand, Avad Bihari and Hari Dass. He died on 26 October 1956, leaving behind his wife, two sons and a daughter.

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Bhan, Suraj (1904 -- 1980)

Suraj Bhan, born at Tank in November 1904, was a leading educationist and vice-chancellor of Patna University.

Suraj Bhan was born in a Chaudhary Hindu family on 1 November, 1904 at Tank, a small town in Dera Ismail Khan, North West Frontier Province (now in Pakistan). He was the second son of the five children of Dr. Tota Ram, who was in the medical service of the State. His father died before the children had completed their education or the daughters had been married off. Suraj Bhan, then a B.A. student took a vow to support his elder brother complete his M.B.B.S. course. He had to take up private tuitions to earn for the family. He also decided not to marry till his younger sisters had been married off. As such Suraj Bhan married at the rather late age of twentynine to Mohini Devi of Multan district, who was thirteen years junior in age. They were blessed with three sons and one daughter.

Suraj Bhan received his schooling at Tank and Bannu and came to Lahore to join D.A.V. College, Lahore for B.A. (Hons) course in Enlgish Literature. Later he joined Government College, Lahore and passed his M.A. (English) from Punjab University. He proceeded to England and joined the London University Institute of Education for M.Ed course and stood first in order of merit.

He joined the D.A.V. High School as a teacher and enrolled himself as a life-member of D.A.V. College Managing Committee (parent body of D.A.V. educational activities) on a meagre honorarium of Rs. 150 p.m. In 1930 he was appointed Headmaster of D.A.V. High School, Lahore, a position he held till 1943. The same year he was transferred to D.A.V. College, Sholapur (Maharashtra) as Principal and Head of the English Department.

In 1946, Suraj Bhan (having completed the normal life-membership span of twenty years) decided not to seek extension of service under the same scheme. The same year he accepted the job of Assistant Educational Adviser, Government of India. He was appointed Founder-Principal of the Central Institute of Eduction (Government of India), Delhi University. A year later, he was appointed Principal of Lawrence Public School (Government of India), Lovedale, Nilgiris (South India). He was the first Indian to become the Principal of Lawrence Public School and he initiated the process of Indianisation of

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the Royal Military School which had so far been a close preserve of the Whiteman and had kept out Indian teachers as also Indian stidents from its precincts.

In 1949 Bhan resigned from the Lovedale School to become the Principal of D.A.V. College, Jullundhur, a position he held till 1962. During 1962-65 he was Vice-Chancellor of Kurukshetra University and later enjoyed three terms (1965-74) as Vice-Chancellor of Punjab University,Chandigarh.

After his retirement as Vice-Chancellor of the Punjab University, he was unanimously elected as President of the D.A.V. College Managing Committee in 1975, and he shifted his residence from Chandigarh to Delhi in order to serve the D.A.V. Society. He guided the destinies of the Society for more than five years and provided it with a spacious office and retiring rooms. During his tenure he was instrumental in collecting more than 15 lakhs of rupees for the Reserve Fund of the Society. He was also elected President of Arya Pradeshik Pratinidhi-Sabha (the apex body of the Arya Samaj of the college wing). He was a stauch Arya Samjist and the cause of the D.A.V. Society and the Arya Samaj were very dear to him.

Suraj Bhan was associated with the Punjab University in many capacities and enjoyed long terms as member of various, University bodies. He was elected member, Punjab Legislative Council for two terms of six years each (1952-64) from the Graduates' Constituency. Besides, he was Member of Royal Society of Teachers, England; Member, United States Educational Foundation in India (1966-68); Member, Central Advisory Board of Education, Government of India and Ceylon (1970-71). In 1971 the President of India awarded him the title of *Padma Bhushan.*

Suraj Bhan's publications include Towards Happier Education. Development on Higher Ecucation of India (joint authorship), Development of Learning in India (Joint authorship) Shiksha mein Naye Prayoga (New Techniques in Education) and Dayanand-His Life and Work''

In 1979, he was taken seriously ill and doctors diagnosed cancerous affliction of his liver. When medical aid in the U.S.A. proved to be of no avail, he told his sons that he wanted to die and be cremated in his own country. He retumed to India in April 1980 and breathed his last in Delhi on 28 August, 1980.

Bhan believed that Arya Samaj must move with the times and not remain tied to old social and educational values. He actively promoted the scheme of opening Public Schools with emphasis on English and Hindi as media of instruction. It was his conviction that the children of the elite should be prevented from joining Christian Missionary Schools and coming under Christian cultural influence. This could be possible only if the D.A.V. Management opened Public Schools offering th same and even superior cultural and educational facilities. The Public School experiment has a distinct advantage in that--because of high tution fees charged it generates its own funds for further expansion. This experiment was started in Delhi and has now been extended to different states. Today D.A.V. College Managing Committee manages about fifty public Schools with an ambitious expansion programme in hand.

Bhan had an aristocratic temperamant. He was not easliy accessible. It was never possible to meet him without prior appointment. Sobriety was the hallmark of his character. He shunned alcoholic drink and took a very serious, restrained and sober view of life. He was never seen having a hearty laugh; at best he gave a restrained simple smile.

Suraj Bhan was a successful orator and held the audience spell bound by making copious reference to Hindu mythology and everyday modern life experiences. Of the ten principles of the Arya Samaj, the eight lays down that every Arya should endeavour ''to diffuse knowledge and dispel ignorance''. Taken in this light, Suraj Bhan was a true missionary of the Arya Samaj and a great educationst.

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Surag Bhan in 1983.
Information supplied by some prominent Arya Samajists of Delhi.

Bhandari, Sunder Singh (1921 --)

Sunder Singh Bhandari, born at Udaipur in April 1921, is devoting his whole time to the activities of BJP.

Sunder Singh Bhandari, was born on 12 April, 1921 at Udaipur, Rajasthan. His parents Dr. Sujan Singhji Bhandari and Shrimati Phool Kanwar originally belonged to Mandalgarh in Bhilwara District, Rajasthan. His grandfather Shri Padam Singhji Bhandari was Devasthan Hakim in erstwhile Mewar State and shifted to Udaipur sometime towards the end of the 19th century.

His father joined Medical Service in Sirohi State. Sunder Singh got his schooling in Sirohi where he passed High School from Colvin High School in 1935. He passed his Intermediate (Arts) from Maharana Bhopal College, Udaipur in 1937 with Persian as one of his subjects. He completed B.A. From S.C. College, Kanpur in 1939, passed M.A. (prev) Economics and LL.B. (Prev) in 1940 (double course) LL.B. Final in 1941 and M. A final in 1942 from D.A.V. College, Kanpur.

His elder brother is a Dental surgeon (now retired) from Rajasthan Medical Service and is a consultant in Golecha Sewa Sadan at Udaipur. His younger sister is in Bombay and married to a textile weaving expert (now retired). Shri Bhandari belongs to a middle class Oswal Sthanakwasi Jain family. He is a bachelor.

After completing his studies at Kanpur he enrolled himself as an Advocate in the Mewar High Court at Udaipur and practised law till June 1943. The Jain Sikshana Sanstha of Udaipur started a school, Sikha Bhawan, and he was placed in-charge of the institution as Head Master where he worked till may 1946.

At Kanpur, he came in contact with the activities of RSS and joined it in December 1937. On his return to Udaipur he started RSS Shakhas first in Udaipur and then other parts of the then Mewar State. In May 1946, he left his school job and was entrusted with the responsibility of a RSS Pracharak of Jodhpur and Bikaner States. In 1948 when RSS was banned and an agitation was launched for the ban, Shri Bhandari went underground and managed the agitation in Shekhawati and Ajmer, alongwith the States of Jodhpur and Bikaner.

On the formation of Jan Sangh in 1951, he was appointed as General Secretary of Rajasthan. He held this party post till 1964. He was nominated to the Central Working Committee of the Jan Sangh in 1952, as its All India Secretary in 1963, and All India General Secretary in 1968, which post he held till 1977 when Jan Sangh was dissolved and merged with the Janata Party. He was a member of the Central Working Committee of the Janata Party till April 1980 when Bharatiya Janata Party was formed. He was nominated Treasurer of the BJP and is working as its Vice-president since 1981.

He was member of the Rajya Sabha from Rajasthan during 1967-68; member of the Office of Profits Committee of Rajya Sabha 1966-72; Member, Committee for SC. & ST. of Parliament 1970-72; Member , Committee of Enquiry on Council of Scientific and Industrial Research 1969-72 and Member, National Railway Users Consultative Committee 1970-72.

During emergency, he was arrested under MISA in January 1976 and was lodged in Tihar Jail, Delhi from where he was released in January 1977. While in jail he was again elected to the Rajya Sabha in April 1976 from Uttar Pradesh. He was deputy leader of the Janata Party in Parliament from 1977 to 1980 and deputy leader of BJP in Parliament from 1980 to 1982. He was Member of Agricultural Prices Commission in 1978-80-, Member of the Central Posts and Telegraphs Advisory Council 1978-1980; Member, Indian Parliamentary Delegation to the Spring Meeting of the Inter-Parliamentary Union held in Lisbon (Portugal) in March 1978; Member Committee on Public Undertakings 1980-81 and Member, Subourinate Legisltation Committee of Rajy a Sabha 1981-82. He visited Spain, France, West Germany, England, Kuwait, United Arab Emirates and Iran.

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He is devoting his whole time to the activities of BJP paying special attention to Bihar and West Bengal. He is a member of the Central Parliamentary Board and the Central Discipline Committee of the BJP. His dress is mainly kurta and dhoti. He uses spectacles. He is a strict vegetarian

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Bhandarkar, Devdatta Ramakrishna (1875 -- 1950)

D. R. Bhandarkar, born in November 1875, was a leading Indologist and renowned teacher.

Indologist and renowned teacher, Devadatta Ramkrishna Bhandarkar was born on 19 November, 1875. Son of celebrated author and social reformer of Maharashtra Sir R.G. Bhandarkar, Devadatta had a great attraction towards Indological researches from his younger days. After having obtained B.A. Degree from the Deccan College, Poona, he began to study law for some time. His interest in Indological researches led him to submit a dissertation entitled " A brief Survey of the Ancient Towns and Cities of Maharashtra in the pre Mohamedan Period" for Bhagwanlal Indraji Medal. Though he did not get the award, this piece of research received appreciation from every corner and it served as the stepping stone for his future career as an Indologist.

Devadatta Ramkrishna Bhandarkar passed M.A. Examination in Language Group from the Bombay University in 1901 with English, Sanskrit, Pali and Palaeography. In the same year he got an appointment in the Bombay Census Department. As a census worker, he became interested in the studies on tribes and castes. He became Honorary Assistant Secretary of the Ethnological Survey of Bombay. From the experience he derived from his tribal studies he wrote a small dissertation entitled 'Foreign Elements in Hindu Population'. It formed the basis of his Bhagawanlal Indraji Lecture delivered in the Bombay University in 1904.

He joined the Archaeological Department as an Assistant Surveyor of the Western Circle on 20 June 1904. For thirteen years, he was in the Archaeological Department. He became the Superintendent of the Western Circle in 1911, the first Indian to hold the post. Several sites were excavated by him, the results of which he has published in the *Progress Report of the Archeological Survey of India, Western Circle* 1904-05 to 1909-10 and 1910-11 to 1917-18. In 1911 he became the co-editor of *Indian Antiquary.* On 15 November, 1912 he was awarded Sir James Campbell Gold Medal.

A new chapter opened in his life when he was invited by Sir Asutosh Mookherjee to join as the Carmichael Professor in the newly established Department of Ancient Indian History and Culture of the University of Calcutta. He joined on 1 July. 1917 and held the post quite competently till hs retirement in 1936. He also worked as the Officer--Charge of the Archaelogical Section of the Indian Museum till 1920.

As Carmichael Professor, he delivered there special Carmichael Lectures which were subsequently published in book form. The first series was delivered in 1918 on History of India (650 B.C. 325 A.D.), the second in 1921 on Ancient Indian Numismatics and the third in 1923 on Asoka. In 1925, he delivered Manindra Chandra Nandi lecture at Benaras Hindu University on Aspects of Ancient Indian Policy. One of his most important contributions to the cause of Indological researches was the "*List of Inscriptions of North Indian Writer in Brahmi and its Derivative Scripts* which was published as appendices of *Engraphia Indica*, XIXXXIII, 1927-28, 1935-36.

Bhandarkar was connected with the IndianMuseum. Calcutta, first as a member of the

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Board of Trustees and subsequently as Treasurer and Acting Secretary and finally as Vice-Chairman of the Board of Trustees (1925-27). He was elected President of the Allahabad Session of the Indian History Congress held in 1938. He was invited to deliver Sir William Myers Lecture (for 1938-39) at the Madras Uiversity. His topic was "Some Aspects of Anicient Indian Culture."

In 1943, he was elected as Fellow of the Bhandarkar Oriental Institute of Poona. He was also a Corresponding Member of the Indian Historical Records Commission, Honorary Fellow of the Asiatic Society of Bengal and Calcutta Historical Socity. He was Joint editor of the Indian Cultural and awarded B.C. Law Gold Medal for his contributions to Indological reserches. Devadatta Ramakrishna Bhandarkar passed away on 30 May 1950.

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Bhandarkar, Ramakrishna Gopal (1837 -- 1925)

R. G. Bhandarkar, born at Malvan in Ratnagiri District in July 1837, was a teacher, researcher and social reformer. He was also an active member of the Prarthana Samaj.

Son of a clerk in the Revenue Department, Bhandarkar was born in a Saraswat Brahmin family at Malvan in Ratnagiri District on 6 July 1837. After receiving early education at Malvan and Ratnagiri, he completed his education from the Elphinstone Institution at Bombay in 1852, where Mathematics was his favourite subject which he studied under the great Dadabhai Naoroji. It was only on his appointment as a Senior Dakshina Fellow at Poona that he started the serious study of Sanskrit language, literature and culture mainly through the influence of Mr. Howard, the then Director of Public Instruction, under Pandit Anant Shastri Pendherkar and Prof. M. Haug.

After serving as Headmaster in Government High Schools, Bhandarkar was appointed Assistant Professor of Sanskrit at the Elphistone College, Bombay (1868-81). He was the first Indian to be appointed Professor of Sanskrit in the Deccan College, Poona (1822). After his retirement as Professor in 1893, he was appointed Vice-Chancellor of the University of Bombay (1893-95). He was a Member of the Viceroy's Legislative Council in 1903, and represented the University in the Bombay Legislative Council during 1904-08. Made a C.I.E. in 1889, Bhandarkar was Knighted at the Delhi Darbar (K.C.I.E.) in 1911.

Bhandarkar's writings are characterised by thoroughness and precision, and show his versatility and wide range of interests. He was a pioneer in applying Western methods to the study of Sanskrit and Indian antiquities, and his works present the happiest combination of the Orient and the Occident. Bhandarkar's article on Haug's translation of the 'Aitreya Brahmana' attracted the attention of Weber, who republished it in the 'Indische Studien'. His two elementary 'Books of Sanskrit' have helped generations of Students all over India. Bhandarkar's 'Wilson Philological Lectures' (1877) and 'Early History of the Deccan' (1884) are still regarded as authoritative. His 'Report on the Search of Sanskrit Manuscripts' constitute significant contributions to the history of Sanskrit and Jain literature and philosophy. 'Vaishnavism, Saivism and Minor Religious Systems,' his last major publication, is a masterly exposition of the subject.

Bhandarkar sent a paper to the International Congress of Orientalist at London in 1876, and attended the Vienna Session in 1886. Literary honours came to him after his works were known to the world of scholars. He was elected Honorary Member of the Asiatic (or Oriental) Societies of Britain, Germany, France, Italy, America and Russia. The Hon, Ph.D. degree was conferred on him by the

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Gottingen and Calcutta Universities, and LL.D. by the University of Bombay.

Besides a teacher, researcher and author, Bhandarkar was a social reformer and an active member of the Prarthana Samaj. In fact, he was known in India more as a social and religious reformer than as a scholar, As a propagandist of social reform. Bhandarkar used his great equipment as a Sanskritist and a historian to show that many of the orthodox customs of his day had no foundation in ancient Hindu religion.

Bhandarkar believed "it to be an act of Divine Providence that the English alone of all the candidates (i.e. the Marathas, the Portuguese, the Dutch and the French), who appeared about the same time for the Empire of India, should have succeeded.'' He wanted India to remain within the British Empire, and in his view, ''If they (i.e. to the British) retire we should immediately return to the old state of things.'' According to him, we lack corporate consciousness and should eschew false race-pride.

The Bhandarkar Oriental Research Institute was formally inaugurated on 6 July 1917 on the completion of the 80th year of Bhandarkar, and he presided over the First Oriental Conference held at Poona in 1919. He passed away peacefully on Rishipanchami Day, 2nd August 1925. Bhandarkar had three sons, Shridhar,, Prabhakar and Devadatta (D.R. Bhandarkar), of whom the youngest Devadatta survived him. Shridhar was Professor of Sanskrit, and Prabhakar was a medical practitioner. Devadatta, after serving in the Archaeological Survey retired as Carmichael Professor at the University of Calcutta.

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Bhanjedeo, Pravir Chandra (1929 -- 1966)

Pravir Chandra Bhanjedeo, born in 1929, was the Adivasi God. He enjoyed wine like tribesmen.

Pravir Chandra Bhanjdeo was born in 1929. He was the eldest son of Maharani Prafulla Kumari. He ascended the throne of Bastar State largely inhabited by the Gond tribesmen in July, 1947. He was married to Shubraj Kumari but had no issues.

Pravir Chandra Bhanjdeo was educated at Raipur and England. He was a controversial person. He was not liked by the State Government for his extravagant dealings and for loose remarks towards the party and Government in power. He did not appreciate administrative interference in affairs of Bastar State. He however, wielded a lot of command and devotion from a large number of tribesman. To them he was God reincarnated and also *a Pujari* (Priest) of Danteswari, the family deity of Maharaja of Bastar State.

Though he was hit by a bulletin Palace Skirmish in 1966, his death is shrouded a mystery. He used to wear red coloured *dhoti, chadar* and kept long flowing hair with vermillion mark on his forehead to establish that he was the Adivasi God. He enjoyed wine like tribesmen.

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Bhanjedeo, Sriram Chandra (1871 -- 1913)

Sriram Chandra Bhanjedeo, born in December 1871, was the eldest son of Maharaja Krishna Chandra of Mayurbhanj. He was a wise and benevolent ruler.

Sriram Chandra Bhanjedeo was born on 17 December 1871 as the eldest son of Maharaja Krishna Chandra of Mayurbhanj. The Bhanjas were an ancient ruling family in Orissa. When he was barely eleven years of age, both his father and mother died of smallpox in 1882. Sriram Chandra, then being a minor, the State of Mayurbhanj came under the management of the Court of Wards, with H.P. Wylly, the Superintendent of the Tributary Mahals of Orissa, as Manager.

Sriram Chandra had his early education in the Anglo-Vernacular School at Baripada, the headquarters of the State of Mayurbhanj. He was sent to Cuttack in 1884 for higher studies and was at first placed under the charge of Pt. Govind Chandra Mahapatra, who was his private tutor. Later on, Sir Rivers Thomson, the Lieutenant Governor of Bengal, appointed Mr. H. Bertram Kiddell as guardian of the minor prince. He passed the Entrance examination of the Calcutta University from the Ravenshaw Collegiate School, Cuttack, in 1888. Thereafter he read up to the B.A. Standard, but before appearing at the B.A. examination he came back to Baripada in March 1890. On attaining his majority, he assumed direct control of the State government on 15 August 1892.

In 1896, Sriram Chandra married Lakshmi Kumari Devi, grand-daughter of Maharaja Nilmani Singh of Chota-Nagpur. She bore him one daughter named Sripad Manjari and two sons Takait Purna Chandra and Chhota Rai Pratap Chandra. Lakshmi Kumari died in 1902, and to commemorate her memory, Sriram Chandra built the Lakshmi Kumari Dharmasala and laid out a garden called Ranibaugh in Baripada town. The daughter Sripad Manjari died in 1906, and her name was commemorated in the Sripad Manjari Leper Asylum at Baripada.

In 1904 Sriram Chandra married Sucharu Devi, the third daughter of Keshab Chandra Sen, the founder of the Nabavidhan Samaj. This marriage, which was not approved by the people of Mayurbhanj, was celebrated in Calcutta, and Sucharu Devi never visited Mayurbhanj in her life. She gave birth to a daughter and a son. The latter who was a pilot in the Royal Air force died in an air crash during World War II.

Sriram Chandra was conferred the title of Maharaja by the British Government on the occasion of the coronation ceremony of King Emperor Edward VII in March 1903. That year in December he presided over the first session of the Utkal Union Conference which was organised at Cuttack by Madhusudan Das with a view to amalgamating the scattered Oriya-speaking tracts. As a result of this, Sriram Chandra entered himself to the people of the whole of Orissa.

Maharaja Sriram Chandra was a wise and benevolent ruler. He established a State Council for democratic administration of his State with the Maharaja was its President. All laws and regulations for the State were enacted by the Council. The State Council had the power to hear appeals even against the orders of the Maharaja. The land revenue system was reorganised and the cultivators were allowed occupancy right over the land, while the Adivasi tenants obtained some special protection. New departments like Forest, Excise and Agriculture were started and courts were set up where laws of British India were adopted. A regular graded service system with the benefit of pension was also started by the Maharaja.

The headquarters town of Baripada was greatly improved. He established a High English School, an well-equipped Hospital, a Public Library and a Public Park. Baripada was telegraphically connected with all important places of British India. The Mayurbhanj State Light Railways was built to connect Baripada with Rupsa station of the main B.N. R line in the Eastern coast. Sir Andrew Fraser, the then Lieutenant Governor of Bengal, accompanied by Lady Fraser visited Baripada on 2 December 1904 to perform the opening ceremony of the new Railway line.

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Maharaja Sriram Chandra started an extensive tour round the world from 8 May 1910. He visited China, Japan, America and England and came back to India by the end of that year. After his return to India the hereditary title of Maharaja was conferred on him by the British Government. He attended the Delhi Durbar on 12 December 1911. His eldest son Purna Chandra was one of Her Majesty's pages on that historic occasion.

Maharaja was fatally wounded by a bullet in course of a *Shikar* which he had organised on 31 December 1912. After an operation to remove the splinters he developed sepsis and died on 22 February 1913.

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Bhanumurty, Chennapragada (1863 -- 1945)

Chennapragada Bhanumurty, born in March 1863 at Kalipatnam West Godavari District, combined in himself panditry with poetry, character with calibre and simplicity with wisdom.

In the entire Upanishadic literature, where intellectualism reached its acme, we do not come across the word `*Moksha*' (liberation). The highest stage envisaged is that of *Abhaya* (fearlessness). After the successful termination of the philosophical discourses, the great sage Yagnavalkya told king Janaka that he had reached the stage of fearlessness. Besides *Pragna* (intellectual Integrity) and *Karuna* (active sympathy), fearlessness is an important attribute of learning of the highest order.

Chennapragada Bhanumurty combined in himself panditry with poetry, character with calibre and simplicity with wisdom. He was born in March 1863 at Kalipatnam in Narsapur Taluk of West Godavari District, reputed to be the native place of the great Telugu poet, Srinadha. His ancestors belonged to a family of physicians attached to the Raja of Peddapuram in East Godavari District. But the ancestor of one of the branches, Pragadayya, came to Sambaradivi, an island in West Godavari and settled there about three hundred years ago. This family multiplied and spread in all the four villages of the Island.

Kanakachalam was the Karnam of Kummarapurugupalem in the island, but settled in the adjacent village of Perupalem. He was a learned and pious man. He married Venkamma, daughter of the Karnam of Kalipatnam, an adjacent village. Bhanumurty was the son of this ideal couple.

After schooling at Amalapuram and Narsapur, he graduated in Mathematics from the Government Arts College at Rajahmundry and was a favourite of the then Principal, Metcalf. After undergoing teacher's training, he became a teacher in the Mission High School at Vijayawada. Later, serving as a clerk in the Revenue Department for a few months, he became a lecturer in the Noble College at Masulipatam. R. Venkata Ratnam Naidu was his contemporary at the Noble College. Mutual affection and esteem between them grew with years.

Pattabhi Sitaramayya, the great Congress leader, and Mutnuri Krishna Rao, Editor, `Krishna Patrika became his students. Konda Venkatappayya, who later became a trusted lieutenant of Mahatma Gandhi, was practising as a lawyer at Masulipatam, as Guntur District had not come into existence by then. Besides, Venkatappayya was a classmate of Bhanumurty. Both of them shared the same way of life and ideals. When the Andhra Jateeya Kalasala was founded, Bhanumurty drafted its prospectus. He

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nursed the `Krishna Patrika' during its infamy. During the `Vandemataram' movement of 1905, he toured the villages and preached nationalism.

During that period, Chellapilla Venkata Sastri, who later became the first Poet Laureate in Telugu, was also working as a Pandit in the local High School. Naturally, they became intimate and used to meet often even after leaving that place. Bhanumurty advocated remarriage of widows, inspite of domestic opposition.

It was a Poet and a Pandit that he made his mark. He used to write poetry in Telugu instinctively from his childhood. By his own effort, he mastered Sanskrit and reached the stage of teaching "Kaumudi". He had a photographic memory and used to reproduce soon after reading or hearing any passage or poem. His dramas Hemalata and Priyadarsika are still regarded as masterpieces. His translation of Shakespeare's *King Lear* enhanced his reputation.

The Government of Madras thought it fit to appoint him as the Telugu translator in 1909 after consulting K. Veeresalingam and Mahamahopadhyaya K. Venkataratnam. Thus, Bhanumurty won the affection and esteem of one and all.

In Madras, Bhanumurty rose to his full stature. He took to Swadeshi first and later switched on to Khaddar, though serving the British government. He enjoyed the privilege of friendship of men like Sir P.S. Sivaswamy Aiyar and the Rt. Hon'ble V.S. Srinivasa Sastri. Dr. S. Radhakrishnan took to him like a duck to water. Vedam Venkataraya Sastri, Veturi Prabhakara Sastri and Vavikodana Subbarao would invariably consult him on their literary projects. He was for a long time Chairman of the Board of Examiners in Telugu at the Universities of Madras and Andhra.

As a translator, he held his own and imparted dignity to the post. There used to be a test in Telugu for the British members of the I.C.S. He never hesitated to pluck them when they did not come up to the standard, inspite of pressure from various quarters. It was his duty to translate publications criticising State policies. Unnava Lakshminarayan, the veteran nationalist and author of the famous novel "Malapalli", translated a pungent editorial from the `Krishna Patrika' and got it published in an English Journal printed in Ireland. It attracted the attention of the British Government and enquiries were made whether any action was taken against the "Krishna Patrika" and Lakshminarayan. The Chief Secretary to the Government of Madras became very angry on being told that the translator had not translated it for his perusal. He even suspected that Bhanumurty was interested in protecting the "Krishna Patrika" and nationalists.

On being called to explain his conduct, Bhanumurty told the Chief Secretary that, as no action was taken on his translation of more objectionable articles, he did not think it necessary to translate it. He offered to resign if the Government had no faith in his integrity. The Chief Secretary came round and congratulated him on his bold stand. K. Nageswararao Pantulu, founder-editor of the *Andhra Patrika* and Bharati, regarded his appraisal of any literary work as unimpeachable testimony.

When a learned, but indignent, descendent of Krishnadeva Raya of the Vijayanagar Empire came to him, Bhanumurty introduced him to Lord Hardinge, then Viceroy of India, and secured for him a decent pension and encouraged him to pursue literary interests. He was the earliest to extol the versatile abilities of Viswanandha Satyanarayana, who afterwards became a Fellow of the Sahitya Academy.

After retirement, he engaged himself in translating some of the works of Tolstoy and writing `Janaka Charitra'. He was fond of agriculture and gardening and used to say that it was the source of all culture and civilisation. He was always surrounded by poets and pandits. He settled down ultimately at Kovvur, on the banks of the Godavari, engaging himself in the study of Prastantryayam in the company of a learned Sanyasi, On Aug, 2, 1945, at the age of 77, while taking his bath, he slipped into the river, and found a watery grave. He was an intellectual without airs and a scholar without show and frank and fearless. He endeared himself to one and all. His life and work has many useful lessons to the present generation.

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Bharatamuni (?)

Bharatamuni is the author of the *Natyasastra* which is devoted to the theory of poetics and dramatics.

Bharatamuni defines Natya as 'a mimicry of the exploits of gods, the asuras, kings as well as house-holders in this world,' and recounts its characteristic forms as gestures, postures, words, decoration (costumes and make-up), and general dependence on dance, song and music.

Like the myths of divine origin of so many subjects, the drama too has its own myth which is: The gods led by Indra entreated Brahman for some kind of inter ointment delightful to the eyes and pleasing to the ear. Their request was acceded to and the *Natya Veda*, a fifth Veda, was created with the observation.

This art has been created by me as reflection of life and activity of the world, with all the different sentiments amidst changing situations and in their entirety as a centre where the activities of the people (the highest, the middle and the lowest) converge so as to have the same as a medium of education and as a force giving impetus to bravery and as a source of entertainment, pleasure, etc. There is no learning, no craft, no science, no fine art, no religious exercise (yoga), no ascetic discipline, that is not witnessed in the *Natya Veda*. The *Natyasastra* is divided into 36 chapters. It does not deal with drama merely as a form, the point of view of theatrical performance as a whole. It describes the construction of the stage, its inauguration with observance of religious ceremonies and different types of physical movements in dance and mimicry. It tells how the actor should express the setting of various seasons and different feelings through dance, songs, gestures and postures.

Bharata was quite clear about empathy. He suggests use of different languages and dialects for different characters and stresses that the language should be intelligible to everyone. Even the actors and others should take care about the humiliation of voice, dramatic poetry, development of action, dramatic style of composition, costumes, decorations, colours of the dress, ornaments, appearance of different characters on the stage, training, time, place and occasion for performance, music, songs, etc.

He even suggests that they should so act that they anticipate understanding and appreciation of their roles. Bharatamuni says: "this (the Natya) teaches duty to those who have no sense of duty, love to those who are eager for its fulfillment, and it chastises those who are ill-bred or unruly, promotes self-restraint in those who are disciplined, gives courage to cowards, energy to heroic persons, enlightens men of poor intellect and gives wisdom to the learned."

This gives dimension to kings, firmness to persons afflicted with sorrow, and wealth to those who are for earning it, and it brings composure to persons agitated in mind. The drama as I have devised is mimicry of action and conduct of people which is rich in various emotions and depicts different situations. This will relate to actions of man. Good, bad and indifferent, and will give courage, amusement and happiness as well as counsel to them.

The drama and stage affect people of all ages and types. Young people are pleased to see love, the learned a reference to some doctrine, the seekers of money to the topic of wrath and the passionless the topics of liberation.... common women, children and cultured persons are delighted with the comic sentiment and consignments and make up. A discussion of what forms the basis of enjoyment of drama led to the origin of the theory of sentiments. The *Natyasastra* for the first time, developed the basic principles of *rasas*, in poetics and aesthetic. Just as different spices

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leave behind different tastes, sweet or sour or bitter, even so-do the *bhavas* (emotions) on stage; they arouse sentiments in the minds of the audience.

Bharat observed as many as 41 *bhavas* (psychological states); of these 8 have durable effect on the human personality on the basis of *rasas* (sentiments) and by strengthening the effect of these 8 *bhavas* the dramatist is able to evoke sentiments. These *rasas* are *shingar* (love), *hasya* (humour), *Karuna* (pity), *raudra* (terror) , *vira* (heroism), *bhayanaka* (fear,) *vibhatsa* (aversion) and *adbhuta* (astonishment.)

In the distant past there was no professional class of playwrights in India; every troupe had its own playwright who accompanied it from place to place. In order to make their plays more interesting for larger audiences the playwrights often entitled local history and legends. Their work was quoted or referred to by authors on subjects like gestures, poetics, prosody, music and even commentators utilised the work. The *Natyasastra* had tremendous impact not only on theatre but also on literature and that explains why the author was raised to the status of a *muni* ie.e sage.

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Bharathan, C.E. (1916 --)

Bharathan, born at Mahe in April 1916, played a leading role in the freedom movement of Mahe (French India).

Candotee Errambally Bharathan, who played a leading role in the freedom movement of Mahe (French India), was born on April 1916 at Mahe. He belongs to the Thiyya caste and comes from a respectable family. His maternal grandfather was an agriculturist and paternal grandfather a lawyer at Mahe. Bharathan's father Gopalan was Mayor of Mahe and member of the Council General. Gopalan had won distinction (Legion d' Honoureur) and was a member of the Radical Socialist Party. He came to have great influence in moulding young Bharathan's character. Bharathan's brother too went to jail with him during the freedom struggle. In 1955 Bharathan married Madhavi Kutti, whose father served an oil company, and her grandfather, a leading public figure, was a Judge at Tellicherry.

Amongst the persons who influenced Bharathan early in life was his school teacher Parameswara Iyer. His political attitudes were influenced by K. Madhava Menon and G.K. Govindan Nair of Tellicherry. Religious works like the Bible, the Gita and the writings of Sir Narayan a Guru, the social reformer, and of Aurobindo Ghosh had considerably shaped his attitudes. Works by western writers like Tolstoy, Leon Blum and Vincent Auriol too influenced him. He passed his matriculation in 1933 from the Mahe High School, Intermediate from Brennan College, Tellicherry, in 1935 and did a certificate Course in Law at Pondichery.

In 1937, Bharathan entered the freedom movement, the immediate objective was to safeguard the democratic rights of the people, and he first founded the Youth League at Mahe the same year. Very often he contributed to the Malayalam press like the *Mother Bhuni*, addressed public meetings setting forth his views, and in the years to come held several public offices: General Secretary, Mahajana Sabha, Mahe (1938-54); General Secretary, Kerala Labour Congress (1945-47); and member, Executive Committee, Kerala Youth Congress till 1947.

In 1955, he was elected to the Pondichery Assembly and from 1959 to 1963 he was a Minister in the Government of Pondicherry. He was connected with the labour movement and the Indian National Trade Union Congress. He joined the Indian National Congress in 1936 and was a member till 1964. During the years 1936-39 he was a member of the Congress Socialist Party. He offered satyagraha in 1939-40, and again in May 1941. He was chiefly responsible

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for all the organisational work done in Kurumbanad taluk of Kerala State in 1941.

In 1942, the British arrested him for sabotage work and he was in jail until 1944. On his release he served as General Secretary of the Kerala Labour Congress (1945-47). It was in 1946 that he came out with the demand for merger of the French settlements with India. At first, he asked for a responsible government. Bharathan played a leading role in the capture of Mahe in 1948. Since 1948 he was busy enlisting the support of the Congress and of the other political parties and in meeting nationalist leaders to support the cause of the liberation movement. From 1952 to 1964 he was a member of the AICC.

He is very liberal in his attitude towards social reform. he condemns the caste system as a curse in the community and encourages widow remarriage. He does not stand for any exclusive religion and is opposed to all sorts of priesthood. He is in favour of western education and advocates the introduction of compulsory primary education. He is against the linguistic division of the country and wants a unitary state. Despite all his strong views against the French rule in India, he had nothing personal against the French.

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Bharati (8th -- 9th Century)

Sankara's revival of Vedantic Hinduism in India is largely indebted to the famous and venerable lady Bharati.

Self testimony is universal testimony' was the chant of parrots that welcomed Sankaracharya, the Advaita Philosopher, when he entered into the political house of Mandana Mishra, a great philosopher and the Chief Pandit in the court of the King of Mahashmati. Sankara was on one of his rounds and he found Mandana Mishra and his wife Bharati attended by a host of male and female servants. But Mandana that day was performing *Shraddha* and was none too happy to welcome a stranger. Why, he was worth and if he was not rude to the visitor it was only because of the presence of the Brahmins who had come to the *Shraddha*

Sankara proposed to Mandana for the honour of a discourse with him. The latter agreed and they sought for an umpire. This honour was given to Bharati, the cited and accomplished wife of Mandana Mishra. The contest between the two scholars began with the stipulation that whosoever was defeated would take on himself the way of life of the victor. In other words, if Sankara was defeated, he would marry and become a house-holder, the worst sin a sanyasi could commit. On the other hand, Mandana was to lose, he would become sanyasi and receive the red-robe from the hands of his own wife. This was a very crucial movement in Bharati's life.

As umpire, Bharati threw two garlands, one each, over the scholars of the contestants and declared that person whose garland began fading first would own defeat. The debate between Mandana and Sankara continued uninterruptedly day after day meanwhile Bharati continued attending to her household duties.

After several days Mandana's garland started fading first and he gracefully owned the defeat and offered to become a sanyasi. He could not be a husband, he was as good as dead. She, therefore, prepared to leave the house. 'What a house is worth if a married woman is to live in it without her husband, who though alive is presumed to have nothing to do with the family'.

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Sankara was a scholar with malignantly and begged of her the honour of discussion and pleaded that she should leave the place only when he agreed to it. She granted his request. Then began the disputation between Sankara and Bharati. For 17 days she passed from one Sutra to another but to no avail. Now to discomfit the opponent, she resolved to question him about Kama-sutra, the science of love, in which Sankara, a bachelor, had no experience Feeling his reputation at stake, he requested of her to put off the discussion for one month during which he would prepare to meet her on the subject of her choice. This was allowed.

What is now added to the life of Sankara by his biographers is like a fairy-tale. It is said that by his Yogic power Sankara left his body and the soul entered into the body of King Amruka who had just died and was being cremated. The family finding Amruka alive was very happy. Sankara, in his `love' at the stipulated time he parted company from Amruka's body and entered into his own body. Then he came back to resume discussion with Bharati.

In the controversy that ensued, Sankara squarely met the opponent's questions on love; Bharati was satisfied. Sankara had established his consciousness. But so impressed was Sankara by her scholarship and wisdom that he later built a temple at Sringeri and dedicated it to her. Mandana became a *sanyasi* with the name of Sureshvaracharya and followed Sankara. Bharati too renounced the world and accompanied Mandana wherever he went. She was also known as Ubhaya-Bharati.

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Bharati, Sringeri Chandra Sekhara (1892 -- 1954)

Chandra Sekhara Bharati was the thirty fourth Jagadguru to sit on the Vyakhyana Simhasana at Sringeri.

Bharati was a Mahatapasvi, Yoganusthananishta, Vedantavisharada, Mahamahima and Avadduha. A renowned scholar in the Vedas, Puranas and Sastras, he was also a devout observer of rituals and ceremonies.

Narasimha Sastri, that was his pre-sanyasa name, was the only surviving of the fourteen children of Gopal Sastri and Lakshmamma. He had his early education at Sringeri. At that early age he showed his extra-ordinary intelligence which attracted the attention of His Holiness. At his instance Narasimha Sastri was transferred to Vidya Sanjivini Pathasalas and later he was sent to the pathasalas in Bangalore for higher studies. Narasimha Sastri who sparkled with intelligence mastered the subjects at great ease. His Holiness was particularly happy at the progress as he had decided to appoint him as his successor.

His Holiness fell ill in 1911 and by 1912 it deteriotated. He decided to appoint his successor and naturally the choice fell on Narasimha Sastri. The parents were not agreeable to allow their only son to become a sanyasi. But Narasimha Sastri who had a religious bent of mind had already decided not to entangle himself in worldly ties. After obtaining the permission he left for Sringeri. But before he could reach Sringeri, the Jagadguru had attained Videhamukti. Narasimha Sastri ascended the Vyakyana Simhasana on 7 April 1912 under the name of Sri Chandrasekhara Bharati.

His Holiness left the administration of the Math in the able hands of the executive officer and began to concentrate on the unfinished lesson in Vedanta. Flangal Virupakshasastri taught him the remaining lesson in Vedanta. Within two years His Holiness mastered Vedanta and in

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a matter of four years after he embraced Sanyasa he mastered both Vedanta and Yoga.

His Holiness spent much of his time in peace and preferred a life of solitude. He loved austerity and even disliked certain formalities of the Math. He used to wear the crown and other insignias as of the Math with great reluctance and only when it became indispensable. He got an officer appointed by the government to manage the revenue administration of the Math. Later he withdrew himself from the public as well as his disciples in the Math, excluding those who attended on him. To guide the inmates and to look after the affairs of the Math, he gave Sanyasa to Sri Srinivasa, who entered the Ashram on 22 May, 1931 under the name Sri Abhinava Vidya Tirtha.

His Holiness toured Mysore and South India twice, first in 1924 and then in 1938. Wherever he went he drew a large number of devotees. The rich and the poor, the lettered and the unlettered longed to have his Darshan. After the installation of the Junior Acharya, the Jagadguru rarely came out of retirement. He gave himself upto intense tapasya, ignoring food and sleep. His disciples thought that his mind was imbalanced and even made arrangements to cure it. But the Jagadguru proved them wrong. Finally he decided to free himself from the fetters of human body and on 26 September, 1954 he attained Videhamukti.

The Omnipotent *atman* of His Holiness enabled him to acquire super human powers. He conversed in the language which he had not learnt formally. For instance, it is reported that when he came to Satyamangala, the prominent citizens of the place urged His Holiness, through the executive officer to give discourse in Tamil. He did know the language. But to the surprise of all he spoke in chaste Tamil holding the audience spell-bound for over an hour.

The Hindus and the non-Hindus, the theiests and atheisists were attracted by him. He lit in the mind of the atheists and waverers a new light and set them on the path of Dharma.

The Jagadguru preached what he practised. He ridiculed those who gave lenghty lecture on Hindu Dharma without themselves observing it. Though he firmly believed that Advaita alone can cure the ills in the world, he discouraged the tendency of abusing, criticising and commenting on other religions. He never said or did anything to undermine other religions. He maintained that since Sadhanamarga is found in the religions people would do well to observe devoutly the duties ordained by their respective religion. He opposed conversions. Once a Western scholar who was fascinated by everything that was Indian, met His Holiness and expressed his desire to embrace Hinduism. The Jagadguru instead of agreeing to it created confidence in the religion and enabled as to become a true Christian.

His Holiness was aware of the social evils prevalent in the society. He opposed marriage where money was spent lavishly on food, decoration, music, dance etc., but was not for giving up rituals. He opposed the dowry system and held both the parties responsible for perpetuating this institution. He desired that the reformers and legislators must be more sympathetic towards widows rather than child widows. The problems of child-widow could be solved if the government introduced measures to make people healthy and strong. He felt that if the child-widows, and widows are allowed to marry for a second time, the number of unmarried girls would increase.

The Jagadguru popularised Sanatana Dharma even by accepting the efficacy of other religions.

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Bharati, Dasan (1891 -- 1964)

Bharati Dasan, born at Pondicherry in 1891, was a prolific writer. He wrote Iyrics, dramas, novels and long poems.

Popularly known as Bharati Dasan, K. Kanaka Subburathnam was born on 29 April 1891 at Pondicherry. His father was Kanakasa-bhai Mudaliyar, a merchant. Kanaka Subbura-thnsam had his formal education in Pondicherry. He chose the career of a school teacher as this afforded him the much needed leisure to pursue writing. He had begun composing poetry even in his teens. The simple and powerful poetry of Subramania Bharati had great impact upon his make-up as a poet.

He absorbed the revolutionary zeal of Bharati and chose the Pseudonym 'Bharati Dasan' to underline his affinity with the great poet. He kept an open house and helped many Indian revolutionaries in Pondicherry during the years prior to Indian Independence. This meant many hungry days for his family. However, his home life was happy and he had full co-operation from his wife Palaniammal. Bharati Dasan also wrote film scripts for some Tamil motion pictures.

Towards the evening of his life he had planned to film the career of Subramania Bharati and his own novel . 'Pandityan Parisu'. But he died of a heart attack in Madras on 21 April 1964. He was awarded the Sahitya Akademi Prize for 1969 posthumously. His only son, K. Mannar Mannan , is a writer attached to the Pondichery Broadcasting Unit.

Bharati Dasan was a prolific writer. He wrote Iyrics, dramas, novels and long poems. His anger at the obscurantism in Hindu society crystallized into a virulent hatred of the Brahmin caste and this was also the reason why he could revere Bharati as his Guru. Subramania Bharati, though a Brahmin, had rejected the practices of his people and removed his own sacred thread. He spent much of his time in the company of the untouchables in Pondichery.

Bharati Dasan, as one of the victims in the casteladder, became a violent critic. His writings are strewn with satirical asides against existing caste distinctions. This built-in hatred is no doubt one of the reasons why his writing lacks the power of a prophetic voice. Among his writings, the epic poem 'Sanjivi Parvathathin Saaral' is the most significant. It gives us Bharati Dasan's conclusion on the existing political, literary and social scene in India. Inspired by Subramania Bharati's 'Kayil Pattua,' Bharati Dasan unfolds here the story of Kuppan and Vanji, lovers who have come to a hill-tract for alliance. They eat some herbs from the Sanjivi Hill and gain an insight into the thought-currents of fellow human beings. They are able to overhear what others speak and think Bharati Dasan dips his pen in bile and delineates the thought-processes of the British rules, Indian patriots and society's parasites. There is a rugged beauty about his poetic style. The atheism of Bharati Dasan is obvious throughout the poem and he refers to the 'Ramayana' as the 'emanciating tale'.

His emotional style gains the upper hand in 'Bilhaneeyam' and 'Veera-th-thai'. However, it is as a Iyricist that he will be long remembered. Poems like 'Maanathopil Manam' and 'Engal Oor' show a happy blend of nature, imagery and the goodness of man. And he has intuitively caught the right spirit behind the publication of newspapers in News magazine:

> You are the dawning light
> After the night is past;
> You are the opening gleam,
> Of the World's sleepy-eyed.
> O Newsmagazine maid,

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You were born in the heart,
Of the great intellectuals,
To Unify the country and the world !

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Bharti, Shuddhananda (1897 – ?)

Bharati, born at Sivaganga in Ramanaud district, in 1897, was well known in the Tamil literary world as a popular editor, a well-known translator and a Iyric and epic genius.

Shuddhananda was born on 11 May 1897 at Sivaganga in Ramnad district. His parents, Jatadhar and Kamakshi, were pious. From his early age he heard the great epic tales of India retold by his parents and his grandmother Meenakshi Ammal. The tales that speak of heroism, morality and 'bhakti' made a deep impression upon him. It was so surprise to his parents that he rejected his uncle's wealth and went to the Meenakshi Temple at Madurai in search of a vocation. He heard devotees singing in the temple and took a vow to compose song in praise of Shakti, the Divine Mother. At the early age of nine his guru named his Shuddhananda, the blissful pure soul.

Bharati met Gandhi in 1914 and later not only supported his non-cooperation movement, but also participated in it and mobilized support for it. In 1916 he attended the Lucknow Congress and in 1920 took part in the Khilafat Movement. For a few years hence he was completely absorbed in politics. His activities applied over to social reform and education as well. He taught in schools at Pasumalai, Kattuputtur and Devakottah.

At Devakottah, he started Anbu Nilayam in 1923. He spent a few years managing V.V.S. Iyer's Bharadwaja Ashrama at Shermadhevi and edited Iyer's *Bala Bharati*. In the course of a few years he established a good name as a journalist by editing successively *Samarasa Bodhini (Tanjore,) Tozhil Kalvi, Iyarkai, Swarajya* (Madras) and *Bharati Shakti*. By the thirties his patriotic and religious hymns had gained wide popularity in Tamil Nadu. He was sought after everywhere for his orations on political and religious issues.

It was during one such meeting, when he was delivering a political speech at Tuticorin, that he saw the vision of Bharata Shakti. The experience changed the course of his life from politics to spiritual world. He spent twenty-three years in the Sri Aurobindo Ashram perfecting his yogic technique and working on his massive Tamil epic 'Bharata Shakti'. He came out of seclusion in the fifties and toured many foreign countries including Malaya, Singapore, Japan, Russia and Western European countries. At present, he is translating into English his Tamil epic poem 'Bharata Shakti'.

Sudhananda Bharati is well known in the Tamil literary world on three fronts. He has been a popular editor, a well-known translator and a Iyric and epic genius. His novels, 'Kasturi' 'Puratchi', 'Viduthalai' and 'Deepa Jyothi' deal with politics and social uplift in terms of a spiritual outlook, 'Buddhar Karunai' and Kalla-t-ther' are dramas; the latter is a poetic drama on social evolution. 'Kaathal Virundhu' is a collection of historical tales about love and heroism. 'Ramakrishna-Vivekanadda-Dayananda Joythi Varakavi Tagore' 'Kavi-k-Kuyil Bharatiyar' and 'Shakespeare , Goethe, Milton, Vigril' are biographies in Tamil. 'Tirunool' and ' Gitayagam' are bunches of essays. He had written his spiritual autobiography in 'The Pilgrim soul'.

But his wider popularity rests on his poetic genius. 'The Heart Sings' is a collection of his

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poetry in English. Most of the Tamil Iyrics are to be found in 'Munnetra Padalgal'. 'Arul Vellan', and 'Desiya Geetham'. His *Magnum Opus* is 'Bharata Shakti' that was inspired by his contact with Sri Aurobindo and the Mother of the Pondicherry Ashram. The Aurobindonian vision of a ''super race'' is sought to be conveyed by Sudhananda Bharati in terms of allegory and symbolism in this massively structured epic.

Bharata Shakti has been a-growing for nearly five decades. A completely revised edition was published in 1969. The epic has five cantos. 'Siddhi Kandam,' describes the creation of his world after universal destruction. Bharata Shakti creates Manumathi to rule over India. In the dynasty of Bharata appears the ideal prince Suddanand. The canto gives an account of the education of Shuddhan and his brahmacharya. 'Gowri Kandam' is about the married life of Shuddhan and Gowri. The satanic Kailyan and his wife Mogi give endless hardships to Shuddhan and Gowri, Gowri sacrifices her life to protect Shudhan's in his battle between Kailyan and Shuddhan. 'Sadhana Kandam' is about the travels of Shudhan in Search of Peace. He explores all religions but Peace eludes him. While meditating on the Himalayas Suddhana Shakti descends into him.

Henceforward, he works for the weal of the world through his yogic power. 'Danava kandam' is mainly about the scientific thirst of man which leads him to destructive activities. 'Shudha Shakti Kandam' is about the war between Demons with their Atomic Power and Suddhan with his Yogic power. The yoga of Shuddhan wins in the end, and Shuddhan's integral yoga of universal equality makes possible a life divine on earth.

Shuddhananda Bharati's epic is a vast treasure-house containing his experiences in the political, religious and spiritual planes. The past history of the world and the entire range of man's scientific discoveries are transmuted into fine poetry. Shidhanand Bharati's philosophy of spiritual yoga was derived from Sri Aurobindo in whose Ashram he spent more than two decades. In modern Tamil poetry, Subramania Bharati's mental has fallen upon Shuddhananda. Death had snatched away Subramania Bharati before he could give Tamil a full-pledged literary epic. Shudhananda has fulfilled the true mission of a poet by successfully indicting 'Bharata Shakti.

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Bharati, Subramania (1882 -- 1921)

Subramania Bharati, born at Ettayapuram in Tirunelveli District in December 1882, was involved in active politics throughout his life and spent his time in spirit consuming Journalism.

Subramania Bharati was born on 11 December 1882 at Ettayapuram in the Tirunelveli District. His father Chinnaswamy Iyer was a learned Brahmin attached to the Ettayapuram Zamin. He was also interested in Western technology and managed to instal the first textile mill at Ettayapuram in 1880. Bharati lost his mother when he was hardly five but found in his stepmother affection and love. He was a precocious child and became a Tamil scholar at a very early age. He was awarded the title of 'Bharati' for successfully taking party in a literary contest sponsored by the Raja of Ettayapuram.

After a few years of reluctant schooling in Tirunelveli, he joined the Zamin service in 1897. The same year he was married to Chellammal. The sudden

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death of Iyer in 1898 left him rudderless. He went to Banaras where his aunt Kuppamal gave him shelter. He passed the Entrance examination of the Allahabad University. Though he returned to Ettayapuram, Bharati was not happy in the decadent, strife-ridden society of the Rajah's palace. He took up a temporary teaching post in Tamil at Madurai Setupati High School and later joined the Tamil daily *Swadesa Mithran.*

The new job took him to Madras. His major work in the office was to translate into Tamil, news appearing in English dailies. This job gave him a taste for politics and social reform. His passion-swathed patriotic poems thrilled the entire Tamil Nadu and enthused the people to take part in direct action. During these days he met Sister Nivedita who blessed his political involvement and zeal for the emancipation of women. Bharati was closely associated with the Extremist movement in the Congress. To escape police persecution he retired to Pondicherry in 1908. Here he spent ten years writing brilliant poetry and prose. The years also meant unrelieved poverty. Tired with an exile's life, he returned to British India. He was promptly arrested but released at the instance of his well wishers. He rejoined his desk at the *Swadesa Mithran* office but died in 1921 after being hit by the temple elephant at Triplicane.

Though Bharati was involved in active politics throughout his life and spent his time in spirit consuming journalism, he has left behind a considerable body of brilliant poetry. His poems can be divided into four categories: Patriotic Poems; Devotional Songs Miscellaneous Poems.

Patriotic Poems: Bharati who loved Shelley's tireless search for individual liberty was influenced by him while writing patriotic poetry. He caught the breathless attention of the Tamil people with his powerful Iyrics, the bulk of which are to be found in 'Swadesa Gitangal' (1908) and '*Janma Bhoomi*' (1909). Significantly, he dedicated both the books to Sister Nivedita. Abjuring mere political propaganda, he gave a spiritual dimension to the Indian thirst for freedom. He approached his task from three directions: an incantatory review of India, detailing its physical and spiritual greatness; an injection of the ideal of 'freedom' into every person so as to banish fear; and an evocation of the lives of the great men of India as living examples for emulation.

Devotional Songs : Bharati was a deeply religious man but had no patience with obscurantism. The prayer songs dedicated to the embodied manifestations of the Universal Deity are very popular even today. His knowledge hymns repeat the Vedantic search for universality. His autobiographical fragments too come under this category. They are 'A Dream' and 'Bharati': Sixty-Six'. The most significant group is formed by his poems on *Shakti*. Bharati's *Ishta devata* was Shakti, the primordial power that makes and unmakes the whole universe.

The Kali worship he witnessed at Banaras, his meeting with Sister Nivedita, the powerful poem 'Vande Mataram' indited by Bankim--all influenced his Shakti songs. His approach is personal and approximates to the Mother-Child relationship. Her many aspects are caught within the arc of his poetic creation. '*Oozhi-k-koothu*' is the most audaciously frenzied and most poetically articulate piece in the Bharati canon. It is a description of the Mother's terrible dance of destruction which is at last arrested by the advent of *Shiva* in his auspicious form, and they unite to recreate the worlds once again.

Miscellaneous Poems; The subject matter of these lyrics is social-reform. Even '*Puthia Athisoodi*' which is apparently meant for children has commandments such as 'Curse Astrology' 'Learn Astronomy' and 'Modernised? Ancient Scriptures'. Many of the poems deal with nature, education and the dignity of labour. Much of his nature poetry is contained in '*Vachana Kavithai*'. The emancipation of women exercised Bharati's mind greatly. He visualised the 'new woman' as an emanation of Shakti, a willing help mate of man to build a new earth through co-operative endeavour.

Three Great Poems : (1) '*Kannan Pattu*' consists of twenty-three Iyrics published in 1917. Bharati ecstatically sang of Krishna as a friend, mother, father, servant, teacher, student, king, child, prankish boy, lover, lady-love and deity. The *nayaka-nayaki bhava* of Indian ecstatic is given a novel twist by

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Bharati whose intense absorption in Krishna gives this superb collection a unique place in Tamil literature. (2) The first part of '*Panchali Sapatham*' appeared in 1912 and the second part twelve years later. Bharati's epic concentrates on the critical moment when *Duhshasana* rises to disrobe Draupadi. By choosing this moment and linking it to the earlier motivations of Duryodhana and the later series of 'vows' by the Pandavas that seal his fate, Bharati created an architecturally perfect poem that has both the epic sweep and the intensity of tragic drama.

The epic consists of five cantos. For the first time a long Tamil poem was written with "simple phrases, simple style, easily understood prosody, rhythms liked by the common man': . Bharati's ideas on social reform, anxiety to rid India of its foreign rulers and devotion to *Mahashakti* also find a place in the movement of the epic. The insulted and injured Queen, womanhood fighting for her due place in the world of men, Mother India struggling to be free, and Mahashakti in the plenitude of her splendour: these four attributes merge in that immortal character turning from men to God at the centre of the *Kuru* court. (3) 'Kuyil Pattu' is a narrative poem and tells a fable about an Indian nightingale, a bull and a monkey.

The human characters are a prince and a poet. The story came to the poet in a dream, a kind of vision of Beauty and Love. The fable could be interpreted in many ways. Chiefly, the poem seems to point out the impossibility of a divine love on earth. Inevitably the mundane earth tarnishes and kills such true love. The poem initiated a new trend in Tamil poetry.

Bharati wrote short-stories and an unfinished novel, '*Chandrikayin kathai*'. His 'wisdom tales', in imitation of '*Panchatantra*' and '*Hitopadesa*' stories, are still popular in Tamil Nadu. Bharati also wrote in English and these writings have been collected in '*Agni* and Other Poems and Translations' (1937) and 'Essays and Other Prose Fragments' (1937).

Subramania Bharati is now fully acknowledged as the father of modern Tamil style. He showed the *Tamilians* that the spoken rhythms of the language can be easily transferred to the written page. It would be no exaggeration to say that creative writing in Tamil during the last five decades owes its existence to Bharati. Above everything else, he was one of the earliest to speak of India as one entity. In his poems and prose writings he stressed the need for an integrated India and exhorted the Indians to eschew regional rivalries and think in terms of an 'Indian'. Poem after poem describes the best in each region and how these should be brought together to build a glorious future for India. He was sure that when the call came, India's millions would answer with one voice. So he sang of Mother Bharat at the dawn of our Independence Movement.

"She has thirty crores of faces,
But her heart is one;
She speaks eighteen languages,
Yes her mind is one."

His message for national unity is still relevant for our life and times.

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Bhargava, Gopi Chand (1889 -- 1966)

Gopi Chand Bhargava, born at Sirsa in Hisar district in 1889, participated enthusiastically in various movements

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launched by the Congress in tis struggle for freedom.

Gopi Chand Bhargava was born in 1889 at Sirsa in Hisar district (Punjab) in a middle-class Brahmin family (Bhargava being the name of the sub-caste). His father Pandit Badri Prasad was a government servant in the Punjab. Gopi Chand passed his Matriculation in 1905 from the Municipal School, Hissar, Intermediate in 1907 from the D.A.V. College, Lahore, and M.B.B.S. in 1912 from the King Edward Medical College, Lahore. He set himself up as a medical practitioner in 1913. He married twice, first Sarawati Devi in 1903 (who died in 1925), and then her sister Dilbhan Devi, a childless widow, in 1926.

Gopi Chand owed his interest in politics to Dr. Nihal Chand Sikri, a well-known Congress worker at Lahore, who brought him within the Congress fold. He first came into prominence in the 1919 disturbances. The Jallianwala Bagh massacre made him bitter against Sir Michael O' Dwyer whom he held completely responsible for the atrocities.

He was deeply influenced by Mahatma Gandhi, and firmly believed in Khadi, non-violence and constitutional means to achieve freedom. He also derived inspiration from Lala Lajpat Rai, Madan Mohan Malaviya and Swami Ganesh Dutt. He was probably the greatest political leader in Punjab since Lala Lajpat Rai and was widely respected for his integrity and sacrifices. His close associates were Dr. Nihal Chand, Lala Duni Chand and Ram Prasad.

Since 1920 he participated enthusiastically in various movements launched by the Congress in its struggle for freedom and was arrested or interned several times, in 1921 for a seditious speech, in 1923 for the removal of Lord Lawrence's statue from Lahore, in 1930, 1933 and 1940 for Congress activities and in 1942 for the Quit India movement.

As a leader of the Opposition, he criticised the Act of 1935 and remarked that the 'New constitution was not workable and should go'. He added: 'Lord Zetland has acted in the most bureaucratic way and in a way which is detrimental to the interest of this country'. Gopi Chand was secular-minded and stood for Hindu-Muslim unity. He advocated joint-electorate and about in 1921-22 resigned in favour of a Muslim cadidate for the membership of the All-India Congress Committee. Speaking in 1942, he appealed to the people to remember that as sons of the same soil and as brothers and good neighbours it was their paramount duty to help one another and be prepared to lay down their lives, if need be, in defence of the honour and self-respeact of men, women and children, no matter to which community they belonged and what religion they professed.

He had a progressive social outlook, was opposed to caste and untouchability and stood for widow remarriage (had himself married a widow) and equal status for women. He believed in the 'national pattern of education' and was one of the members of the governing body of the National College established by Lala Lajpat Rai. Gandhi's ideas of basic Education appealed to him. As there was no Basic school at Lahore, he made arragements for his sons's instruction at home until his 8th class.

Gopi Chand was a chaste and powerful speaker. He was the author of 'Constructive Programme as Defined by Gandhiji' and also wrote many articles and pamphlets on contemporary political problems. He held many positions of responsibility in the Congress organisation, was Secretary of the Lahore District Congress Committee (1921), President of the City Congress Committee, Lahore (1922), and a member of the Working Committee of the Punjab Pradesh Congress Committee (1921-26). He was elected to the Punjab Legislature from the University seat in 1946, and was appointed a member of the Partition Committee.

He became Chief Minister of East Punjab after partition. He was a Municipal Commissioner of the Lahore Corporation in 1920-24; an agent of the All India Spinner's Association from its inception in 1924; a member of the Managing Committee of the All India Village Industries Association for many years; Chairman of the Punjab Branch of Harijan *Sewak* Sang from 1928 onwards; and Secretary of the Gulab Devi Memorial Trust, Jullundhar. He died on 26 December 1966 and was survived by a son, Dr. Fateh Chand, and a daughter, Rukmani Devi.

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Bhargava, Mukut Behari Lal (1903 --)

Mukut Behari Lal, born at Shahpura in Udaipur in 1903, is a leading lawyer and freedom-fighter of Rajasthan.

Mukut Behari Lal was born on 30 January 1903 in village Shahpura in Udaipur State in a well-to-do Brahmin family. His father Chandulal Bhargava was a Kotwal and Superintendent of Police in Shahpura village. His grandfather Pannalal Bhargava was a Tehsildar in Ajmer. Mukut Behari Lal as a child was adopted by Vinod Lal Bhargava, a banker and a Zamindar. He married Radharani Bhargava of Ujjain in 1924.

After his early education at home, he was sent to Allahabad for higher studies. There he took the M.A. Degree in History and also the L.L.B. Degree. He was called to the Bar in 1927 and started legal practice at Beawar in the same year. He soon made his mark as an able lawyer. He became the President of the local Bar Association in 1934 and held that office again in 1947-48. He is recognised as one of the leading lawyers of Rajasthan and is now the Chairman of the Rajasthan Bar Council.

Mukut Beharilal was drawn to nationalist politics from the age of 20 and drew inspiration from C.R. Das, Motilal Nehru and Gandhi, From the beginning of his legal career he used his legal talents specially to defend those accused of political crimes. He was always ready to appear in courts on behalf of political parties and individual political prisoners. Even as a student he founded the Vidyarthi Sabha for propagating political ideas among the youth.

He actively entered local politics in Beawar in 1927 and served as Vice-Chairman of the Beawar Municipality for a number of years. He joined the Indian National Congress in 1930 and took an active part in all the Congress movements since then. His special centre of work was Ajmer Merwara, and down to independence he was a consistent fighter for the democratisation of the administration of that centrally administered territory. He was also active in the States People's Conference and after independence he became one the leading figures in Rajasthan politics. Among his close associates were Achleshwar Prasad Sharma, H.C. Mathur, Chiman Singh and Brijmohan Lal Sharma. At the fifth session of the Ajmer-Merwara Provincial Political Conference held at Beawar in 1937 he drew pointed attention to the deplorable conditions prevailing in the centrally administered territory of Ajmer-Merwara and demanded democratisation of the administration. He was also bitter about conditions prevailing in the States in Rajputana and Central India. He opposed the Federation Plan of the Act of 1935 on the ground that it would tighten the British grip over the Indian States and not allow any democratisation.

In 1941, he was elected President of the Provincial Congress Committee of Ajmer-Merwara and he held that position till 1948. He was a member of the AICC for many years. He was arrested in 1941 for participating in the Individual Satyagraha. He was arrested again during the Quit India Movement and lost his eyesight while in detention. In 1945, he was elected to the Central Legislative Assembly. He was also later elected to the Constituent Assembly. After independence he was elected to the Parliament three times from Ajmer.

He withdrew from Parliamentary life in 1967. Both in the pre-independence Legislative Assembly and in the later Parliament he was an eloquent speaker and a fearless advocate of democratisation of the administration, specially in Centrally Administered Areas or in Part - C States. He also fought for the amelioration of the conditions of the peasants. He

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was specially interested in *Kisan* Movement. Mukut Behari Lal is a deeply religious person and holds fast to all customary rituals. He is an admirer of India's ancient heritage and culture. He has also been deeply influenced by the ideas of the Arya Samaj and holds progressive views on social reforms. He championed the cause of the untouchables and also of the widows. He had been the President of the Mahila Shikha Sadan and Provincial Harijan Sewak Sangh for many years. He is also an ardent advocate of cottage industry.

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Bhargava, Thakur Das (1886 -- 1962)

Thakur Das Bhargava, born at Rewari in 1886, was a stalwart nationalist who worked in the service of his country with a spirit of dedication.

Thakur Das Bhargava was born in 1886 at Rewari now in the State of Haryana in a Brahmin middle-class family. His father Badri Prasad, had started life as a school teacher, but by dint of his abilities he entered the Punjab Civil Service. His mother Ram Piari, was a lady of the old generation, knowing nothing of and caring nothing for, the outside world but having her word treated as law within the house. One of his uncles Pandit Jawahar Lal became an M.L.A. The family thus belonged to the upper middle class and was well respected in the neighborhood. His younger brother, Dr. Gopi Chand Bhargava, was a very successful physician, and prominent in the Congress, rising to be the Chief Minister of Punjab. He married thrice, the first two wives dying without any issue. He married his third wife Rup Rani in 1907. She was the daughter of a Deputy Collector in U.P.

His father was stationed at Hissar when Thakur Das started his education in the Municipal High School, Hissar. After Marticulation, he joined the D.A.V. College, Lahore, where he came under the influence of Mahatma Hansraj, Lala Lajpat Rai and Bhai Parmanand. He took his degree in Arts from the Foreman Christian College, Lahore. He joined the University Law College, Lahore, for his law degree. After passing his L.L.B. examination, he joined the Presidency College, Calcutta, wherefrom he took his Master's degree. The most abiding influences on his life in the early days were those of Lala Lajpat Rai, Mahatma Hansraj, Chaudhuri Mukhtar Singh of Meerut and Pandit Lakphat Rai of Hissar.

Bhargava started his law practice at Delhi, just after it had become the capital of India. He soon discovered, however, that so far as litigation was concerned, Delhi had only a District and Session Judge's court, which Hissar also had. He then shifted to Hissar where he passed the rest of his legal career. His commitment to public service began when he joined the District Vidya Pracharini Sabha, Hissar, which had been set up to take education to the villages. The Sabha established several primary schools in the district and Pandit Thakur Das soon rose to be its President and guiding light. He also became the president of the Harijan Sevak Sangh in the district of Hissar where he did commendable work towards the amelioration of the conditions of the Harijans.

When Mahatma Gandhi started the Non-cooperation movement, he joined the Congress, without,

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however, giving up his practice. He was elected to the Indian Legislative Assembly in 1926, as a Nationalist Party candidate, a party which several old guard Congressmen had founded under Pandit Madan Mohan Malaviya, with Lala Lajpat Rai at its head in the Punjab. There he soon made his mark as a vigorous exponent of the nationalist viewpoint. He was a member of the Select Committee on the Child Marriage Bill, to became Sarada Act in popular parlance. He advocated the cause of the Harijans, and when challenged in the Assembly to shake hands with a Harijan, he declared that he was even prepared to dine with him. He advocated free compulsory primary education in the country. He criticized the pace of progress towards the goal of responsible government in India which he declared was far too slow.

An active participant in the non-cooperation and passive resistance movements, he was arrested several times and passed some years in jail. After the dissolution of the Assembly in 1927 he did not again enter the legislature for more than a decade and a half In 1946 when, after the War, elections to the Indian Legislative Assembly were held, he again entered the Assembly, this time as a Congressman. When, in accordance with the Cabinet Mission plan, a Constituent Assembly was elected soon after, he became a member of the Constituent Assembly where he served till 1952. He was elected a member of Parliament from Punjab in 1952 and again in 1957.

In 1962, on account of failing health, he declined to stand as a candidate and died within six months after the elections. During his parliamentry career, he was on the panel of presiding officers of he House for sometime and was acknowledged as one of the most influential members of Parliament from Punjab.

Even though an orthodox Brahmin, he was in favour of most of the things which the orthodoxy so grimly opposed. He was in favour of equal status for women and supported the Hindu Code Bill and its offshoot, the Hindu Succession Act. He had espoused the cause of the Harijans with enthusiasm and worked in their service zealously. The injunctions of the sacred texts notwithstanding, he worked actively to place the Sarda Bill on the Statute Book, which raised the age of marriage for both boys and girls. He favoured national education but found it difficult to give a form to the idea. He was an enthusiastic worker in the cause of village uplift and favoured cottage industries as well as small-scale industries. But he stopped short of following Mahatma Gandhi's lead in his opposition to large-scale industries. He was not enamoured of the linguistic States either.

Bhargava was a stalwart nationalist who worked in the service of his country with a spirit of dedication. He was able to keep the Punjab M.P.s together and prevent the further dissection of the Punjab after the first division following the partition of the country. His lead kept down the separatist tendencies in Haryana and postponed the bifurcation of Punjab and Haryana which came about ultimately after his death.

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Bharatendu Harish Chandra (1850 -- 1885)

Bharatendu Harish Chandra, born in Varanasi in 1850, was a literary genius and the father of modern Hindi literature.

Bharatendu Harish Chandra, a born literary genius and the father of modern Hindi literature, was born on 9 September 1850 in a highly distinguished and opulent Agarwal family of Varanasi. His ances-

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tor Seth Amin Chand was the famous 18th century banker of Murshidabad. His grandfather Harsh Chandra was a man of literary tastes and his father Gopal Chandra had forty poetic works to his credit. From them he inherited material prosperity, Vaishnava traditions and literary talents. He lost his parents at a tender age.

Harish Chandra showed love for devotional music and aptitude for composing poetry at the age of five. He studied Hindi, Sanskrit, Urdu Persian and English from private tutors before joining the Maharani School. His education was cut short at Queen's College in 1865 when he accompanied his family to Puri. On his return he started his public career by establishing a school at his residence and another school at Chowkhamba which is known as Harish Chandra High School . He travelled widely in northern India and learnt several other languages such as Bengali, Marathi, Gujarati, Marwari and Punjabi, which widened his intellectual horizon. Subsequently he organised several social welfare organisations and extended liberal patronage to noble causes.

The married life of Harish Chandra was not very happy. His two sons died in infancy. Being a man of romantic disosition and of highly refined artistic and literary tastes, he spent most of his time in literary pursuits and cultural activities and developed close association with three talented destitute women--Madhuri, Mallika and Ekakini. They received his patronage and in return showed affection upon him. Notable singing and dancing girls occasionally visited his house to cater to his cultural propensities.

In building up his literary career Harish Chandra was inspired by the poetry of his father, the learning of Iswar Chandra Vidyasagar and the literary attainments of Raja Shiva Prasad Sitare Hind. For his literary productions, the period from 1867 to 1885 was most conspicuous. His contribution to Hindi literature was immense and pioneering. His writings marked a transition from tradition to modernity. He brought old literature into limelight by translation and publication and produced a new one, rich and varied in content, wide in range, refreshing and renovating in style and nationalistic, progressive and reformatory in tone. He broke new grounds in diverse branches of literature, freed Hindi from the predominance of Sanskrit and Persian and made it a broad-based common language of northern India.

As a prolific writer of prose literature--dramas, novels, essays, reviews, comedies, satires, and articles; as a skilful composer of poetry--devotional and lyrical; and as a translator, editor, publisher, inspirer of literary productions and enricher of language, Harish Chandra had no equal. In his writings he freely drew themes from Sanskrit, Bengali and English. Out of 238 works ascribed to him by Radha Krishna Das, only 69 are available. Among them dramas and love Iyrics are most famous. Several of his historical, social and political dramas were staged under his direction and found highly entertaining. As a poet his greatness lies in drawing out poetry from the royal courts to the cogregations of common people and introducing realism in it. He also composed hymns in Sanskrit, Iyrics in Urdu and a few articles in other Indian languages. Contemporary socio-cultural, political and economic consciousness is found fully mirrored in his works.

Harish Chandra started a chain of journals such as *Harish Chandra Chandrika, Kavivachana Sudha, Balabodhini Parika and Bhagwadbhaktitoshini*, and helped his associates to start others. They were not merely excellent literary magazines, but also broadcasting media for views on diverse burning problems. His writings typify the agonies of India, unrest of the middle-class, hopes and aspirations of the youth and urge for progress and removal of injustice. While he praised the benefits of British rule, he bemoaned its limitations and fearlessly criticised its defective policies and their baneful economic effects. The Government regarded some of his writings as seditious and withdrew patronage to his journals.

Harish Chandra exercised profound influence on his times. His writings and speeches helped in the evolution of nationalism and advanced the cause of social reform. He deprecated child marriage, encouraged widow remarriage, promoted education, worked for women's emancipation and lavishly used his purse for

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these purposes. His 'Tadiya Samaj' aimed at emotional integration through *bhakti*. For his meritorious services his admirers designated him as 'Bharatendu' in 1880.

In the history of Hindi literature he is know as the herald of a new age and fountain-head of all modern progressive trends in it. The second half of the 19th century is called the Age of Bhartendu and the period of Hindi renaissance. Many contemporary writers clustered round him and enjoyed his favour . They organised a Bhartendu Mandal which had 17 members. The Bhartendu school of literature blossomed during his life-time and flourished even after him. It produced a galaxy of litterateurse.

Music, chess, pigeon flights, colourful calibration of festivals, dramatic performance and social service were the main hobbies of Bhartendu. He was highly imaginative, very large-hearted, and lovable. His aristocracy, charity and extravagance landed him into economic distress. He died young, on 6 January 1885, leaving behind his wife and a daughter.

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Bhartrihari (7th Century A.D.)

Bhartrihari was a great literary personality of the ancient India. He is the author of the famous three *Satakas* - *Sringar, Vairagya* and *Niti*.

Bhartrihari is the author of the famous three *Satakas* on *Sringar* (love), *Vairagya* (indifference to things of the sense) and *Niti* (wise conduct). '*Sataka*' literally means one hundred, and the title '*Sataka*' is indicative of the verses running into one hundred in each of the three works; obviously small in size. Yet these lyrical and gnomic verses are very popular and are frequently used, to make a point to suit occasions to the learned and the lay alike.

The *Satakas* lay down maxims on the path of wisdom, from sexual pleasure to virtue and performance of duty to the highest goal, the renunciation of the world.

The *Sringar Sataka* opens with pictures of the beauty of woman and the passion of love as it varies with the changing sessions of the years and the joys of its function. Next, the joys of dalliance are contrasted with the abiding peace attained by penance and wisdom. In conclusion it is observed that beauty is a delusion and a snare; a women is sweet but snakelike poisonous in man's way of life: love leads only to worldly attachment, and that the true end of man lies in renunciation of the world and in God.

The beauty of Bhartrihari's poetry is that each of his stanzas expresses one idea in a complete and daintily finished form. An instance is given here: "For a moment man is a boy, for a moment a love sick youth, for a moment bereft of wealth, for a moment in the height of prosperity; then at life's end with limbs worn out by old age and wrinkles adorning his face, like an actor he retires behind the curtain of death."

Besides poetry, Bhartrihari's name is associated with grammar and philosophy, and authorship of the *Vakyapadlya Mahabhashya Tika*, the *Shabda Dhatu Samiksha* and the *Bhatti Kavya*. The *Vakyapadlya* is a learned work on philosophy of grammar. Because of the different subject matters they deal with, as also their varying styles, opinions differ about their author: whether it was one person or there were two persons of the name of Bhartrihari who composed them.

Bhartrihari's name is associated with several legends. He is said to have been a king. A second

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makes him a brother of the legendary king Vikramaditya of Ujjain; and yet a third says he was a courtier. It is argued that only one associated closely with the court could present such vivid descriptions of the court life. Yet Harihara in his *Bhartrihari Niveda* presents him as a disciple of Gorakhanath.

In his youth, Bhartrihari was perhaps a worshipper of Siva, who according to the poet, is the perfect presentation of final reality. But in old age Bhartrihari either became a Buddhist or a Sanyasin. I-tsing the Chinese pilgrim, says that Bhartrihari wandered between the monastic and lay life. Seven times he moved between the cloister and the world for which he reproached himself.

On one occasion while entering the monastery, he even had a student to wait outside with a chariot so that, if worldly longings overcame his resolution, he might depart. Finally, in the Buddhist way he counselled freedom from desire and resignation. There are caves at Chunargarh, near Varanasi, and one at Ujjain named after Bhartrihari.

There is a controversy about the period of Bhartrihari. Some basing their opinion on I-tsing place him in the seventh century and believe he died in 652. Others think he died between 450 and 510 A.D.

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Bhashyam, Krishna Giri Tuppal (1895 -- 1956)

Krishnagiri Tuppal Bhashyam, born in April, 1895, was an advocate, freedom fighter, trade unionist and administrator from princely Mysore.

Advocate, freedom fighter, trade unionist and administrator from princely Mysore, Krishnagiri Tuppal Bhashyam was born on 12 April, 1895 as the only son of noted advocate from Bangalore, K.T. Narasimha Iyengar, a Srivaishnava Brahmin. Bhashyam lost his mother when he was six days old, and was brought up by his mother's parents at a place near Madras where he had his early schooling. Later he continued his middle school and college education at Bangalore. He completed his B.A. from the Central College at Bangalore in 1917, securing a gold medal. He completed his B.L. course from the Madras University and started legal practice from Bangalore, and soon proved to be a very successful lawyer.

During the Non-Co-operation Movement, he became a Congress member (1922). He also actively associated himself with the Trade Union Movement and helped the founding of Binny Mill Workers Union (1926) and became its President in 1929. He was also elected to the Mysore Representative Assembly in 1927 and enjoyed four terms, till 1939. He was also a member of the Bangalore Municipality from 1930 to 1939. He was a member of the Legislative Council of Mysore before independence.

As a Gandhian and Congressman, Bhashyam was connected with many movements and organisations. He wrote a book in Kannada on the status of Women in Hindu Law, (*Hindu Kanuninalli Mahileyaru,* 1928), and was responsible for the appointment of a Committee to examine the rights of women in Mysore State. The report was published in 1930. Whether in Mysore Legislature or in the Bangalore Municipality, Bhashyam was an active participant in championing the cause of labour, women, youth and all other public causes. In all, he had to serve eight jail terms.

In 1930, he was elected Vice-President of the Mysore State Youth Conference, and in this connection he was jailed for three months in 1930, and on the day of his arrest, there was a total students strike in Bangalore. So close was his association with youth movement, that he was invited to speak at the Youth Conference in places outside the state like Dharmavaram, Cochin, Mangalore and Dharward, in addition to many places inside the State. He was elected president of the Mysore State Advocates' Asso-

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ciation in 1938, and was for long, editor of the *Mysore Law Journal.*

Bhashyam actively associated himself with Harijan work, Charka Sangha (Khadi movement). Hindi Prachara Sabha and also other social activities like co-operative movements and orphanages. He was also a member of the Mysore University Senate. For his nationalist activities, Mysore Government arrested him in 1937 and held him in detention for four-and-a half months. At the first (Shivapura) session of the Mysore Congress in April 1938, Bhashyam offered Flag Satyagraha with other leaders, K.C. Reddy and V. Venkatappa--and was arrested and imprisoned. He was again imprisoned in 1939, in the KG.F. Satyagraha, when , he with other members of Mysore Congress Working Committee, entered Kolar Gold Field area in contravention of the ban imposed by the State and served three month's term in jail. Bhashyam's *sanad* as advocate was withdrawn by the Mysore Government and his income stopped. He was actively connected with the States' People's movements and he presided over the Miraj State Praja Parishad in 1938.

Bhashyam was elected president of the third annual session of Mysore Congress held at Harihara, and at the local board elections that were held during his Presidentship in Mysore. Congress won 119 seats out of a total of 173 it had contested. He was in jail for sixteen months during the Quit India Movement and was imprisoned again in 1947 in the "Mysore Chalo" Movement (launched to press for Mysore State's merger with the Indian Union). It was the leadership of Bhashyam that helped the labourers to have their right to organise themselves recognised in 1941 by an ordinance, though such a law existed in British India from 1926. Bhashyam also became the President of the Mysore State Labour Federation.

In the newly formed Cabinet after Independence (October 1947), headed by K. C. Ready in Mysore, Bhashyam became the Minister for Law and Labour. He was responsible for recognising many rights of the labourers during this period (till 1951), and permitted the N.G.Os to hold their First Conference (July 1948), seventeen years after the formation of their Association. The Mysore Labour (Amendment) act of 1949 providing for minimum wages, the Mysore Employees State Insurance Act of 1949, the Mysore Employment of children Act of 1949 and the extension of the Industrial Disputes Act of 1947 to Mysore in 1950 were some notable pro- labour measures under him. A Pay Commission for Kolar Gold Field labourers was appointed in May 1948 and the *Mysore Labour Gazette* was started in October 1948, with its Kannada and Tamil versions being issued the next year. He visited the International Labour Conferences held at San Francisco (1948) and Geneva (1949).

In 1952, he was elected to the Legislative Council and became its chairman elected unoposed-- a post which he held with ability till his death on 24 May, 1956. He was a voracious reader, was well versed not only in law, but literature, epics, scriptures and palmistry, and was deeply interested in modern science. He was not only a first-rate orator, but a very good conversationalist.

Of medium hight, balding after his forties, Bhashyam was known for his ready with though at times, he has been called as arrgant and over bearing by some. He had inherted from his father the quality of generosity which resulted in his family even losing his ancestrial home in Bangalore.

He married to Kalyanamma. the daughter of a customs officer from Madras. He was childless, and his wife survived him for few more years. and she was forced to live in poverty at a rented house after his death, and this plight of hers was a testimony to Bhashyam's clean life of sacrifice and sufferings. Though his mother-tongue was Tamil he could speak, read and write Kannada, Telugu and English and was conversant with Sanskrit too.

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Bhasi, Thoppil (1924 --)

Thoppil Bhasi, born at Vallikkunnam in the Quilon district in 1924, is the famous play-writer, actor, film director and communist leader.

The famous play-wright, actor, film director and communist leader, Thoppil Bhasi was born on 8 April, 1924 at Valikkunnam, in the Quilon district. His full name is Bhaskaran Pillai son of Thoppil Parameswaran Pillai He had his early education in his home village and passed the Sasrti Examination. After this, he went for Ayurvedic study in the Ayurvedic College at Trivandrum.

During his student career, he was involved in political activities and was labelled as a staunch fighter for the rights of students. Still he could complete his course of study and come out successful as Vadya Kalanidhi, a title recognised for appointment as Ayurvedic Physician.

Instead of practising medicine or seeking employment; Bhaskaran Pillai turned to be a stunch communist worker. During the years 1948 to 1953, he was 'underground.' He himself has written his experiences and reminiscences of the period and the book has been published under the title *Olivile Ormakal* (Reminiscences of the life underground).

As a play-writer, Bhaskaran Pillai, *alias* Bhasi has written twelve dramas. The most famous and popular among these is the play *Ningal Enne Communist Akki* (you made me a communist). The songs in this play were written by the famous Malayalam poet Shri O.N. V. Kurup. As soon as the play was put on stage, it was banned. But the remedy only aggravated the malady. As soon as the ban was lifted, it was staged almost every day, in different parts of Kerala and the writer Bhasi became very famous and popular as a dramatist.

Bhasi played a prominent part in forming the famous Drama Troop, K.P.A.C. which is perhaps the most popular one among drama troops in Kerala. His plays are generally brought to light through this troop which consists of good actors and eminent musicians. *Survey Kallu, Mudiyanaya. Puthran, Mooladhanam, Puthiya Akasam, Puthiya Bhoomi, Thulabharam. Ashwamedham, Sarasayya* are some of his popular dramas.

The play *Ashwamedham* has been put on screen and the Central Sangeet Natak Academy has honoured it with its award in 1968. *Puthiya Akasam Puthiya Bhoomi and Mudiyanaya Puthran* have been honoured with the awards of Kerala Sahitya Academy. For screen-plays, he has won the President's medal and also the award of the Government of Kerala in 1972 for his *Sarasayya* as the best Malayalam cinema. His drama '*Thulabharam*' also has been cinematised successfully.

As a writer of screen play, Bhasi is connected with more than thirty films. He himself has acted in some of these films.

As a politician, Bhasi has been a communist till today. He was elected to the Kerala Legislative Assembly twice. But politics did not divert him from his literary field and film world, where he could procure a large number of admirers. He has, therefore, confined his activities in the film world.

What is the secret of Bhasi's success ? All his plays have been written with a definite purpose which is desired the masses. At the same time, the characters in his plays, when once acquainted, live in our memory. As a writer of conversation, he has been successful all along because of his talent to keep up individuality for the characters. The association with the K.P.A.C. also has contributed for the success of his activities on the stage and screen.

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Bhaskara II (12th Cent)

Bhaskara was a most illustrious mathematician and astronomer of classical India. He is believed to have flourished in the Chalukya kingdom of the South.

Bhaskara's reputation and works spread far and wide. Scholars are known to have studied and commented upon his works as far as Patna even in those centuries. In the modern period, historians of mathematicians continue to discuss and analyze Bhaskara's writings.

At least six of Bhaskara's works have survived, of which three are very famous. The first of these, known as *Lilavati* is named after his daughter. A beautiful legend is associated with its composition. Apparently, Bhaskara wrote the work to immortalize his daughter's name when the latter was pining for a suitable husband who, as astrological destiny would dictate, was never to be found.

Lilavati consists of more than a dozen chapters, treating of such topics as arithmetical operations, plain geometry, simple interests, and basic algebra. The work introduces the decimal system of numeration and prescribes rule for multiplication and division by zero; the latter being a rather sophisticated concept in mathematics. Bhaskara also explains how a system of simultaneous equations can be solved. Some of the problems in this work give us an idea of the social and economic framework of the period in which Bhaskara lived; for there are Bibliography here to slaves, to the monetary equivalence between females and oxen, to the common rates of interest on loans etc. The following is an example of a problem in the Lilavati: "Lovely and dear Lilavati, with fawn's eyes, tell me what are the numbers resulting from the multiplication of 135 and 12. And if thou be so skilled in multiplication, whether by whole or by parts, then tell me, Oh auspicious maiden, what is the quotient of the product divided by the same multiplier?"

The second important work attributed to Bhaskara is the *Bija Ganita* literally: "seed arithmetic." Here negative numbers are considered, using the analogy of debts, while positive numbers are compared to assets, As also irrational ones. Bhaskara explains how surds may be added together, showing, for example, that the square root of three plus the square root of twelve is three times the square root of three. He also states the general principle by which irrational numbers may be added, multiplied, divided, etc. The roots of irrationals are also considered.

The *Bija ganita* also discusses indeterminate equations, simultaneous equations, quardratic equations, etc. It even considers quadratic equations with two unknowns. Here is a problem from this work: *The Son of Pritha*, exasperated in combat, shot a quiver of arrows to slay Karna. With half the arrows he parried those of his enemy. With four times the square root of the quiverful he killed his horse. With six arrows he killed Salys. With three more he destroyed the canopy, the flag, and the bow. And with but one he decapitated his foe. How many arrows did Arjuna shoot?

Bhaskara composed his great treatise *Siddhanta Shiromani* in 1150, and another work Karana-*Kautuhala* in 1183-84. The *Siddhanta Shiromani* is divided into four parts, viz., *Patigantia,* i.e. arithmetic (also known as *Lilavati* after the daughter), *Bijaganita,* i.e. algebra, *Grahganita* (based on *Suryya Siddhanta*), and *Goladhyaya*. The last two parts deal with astronomy, especially motions of planets and calculations of the sphere.

About *Lilavati* a story is prevalent, that Bhaskara's daughter's name was Lilavati after whom he named the work. A good astrologer that he was, Bhaskara came to know from her horoscope that her married life would be cut short. This disaster could be prevented, Bhaskara computed, if her marriage was solemnized on a definite date punctually at a specified time. He made all arrangements for this. There

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were no accurate means of measuring time in those days. For this purpose, he constructed a sand glass in which sand would flow from one vessel to another beneath it through a small orifice in a fixed interval of time. (This was a popular device of measuring time in those days). On the day previous to the marriage, Lilavati inquisitively looked into this new instrument which had been installed in her house, and as fate would have it, a small pearl from the ornament on her nose fell into the sand and got mixed with it.

This retarded the movement of the sand, with the result that the marriage was celebrated after the time which had been fixed after careful astrological calculations. Lilavati lost her husband soon after the marriage. To console her in her life-long grief, Bhaskara taught her arithmetic and named his work after her.

The *Lilavati* contains 278 verses and deals with various subjects e.g. units of weights and measures, twenty arithmetical operations, viz. addition, subtraction, multiplication, division, square root, cube, cube root, five rules of reduction of fraction, rule of 3,5,7,9 ,11 terms and barter, 8 arithmetical determinations, mixture, progression, plane figure, excavation, stacks, saw, mounds of grain and shadow of a gunman, indeterminate equations of second degree, triangles, quadrilaterals, areas of circles, volumes of spheres, cones, pyramids etc. A number of commentaries on and the translations of *Lilavati* have appeared within the last eight centuries.

Bijaganita is a complete and systematic exposition of algebra in 213 verses. It describes rules to deal with calculations of zero and the concept of negative and positive numerals and quantities. Bhaskara ably handled problems of the indeterminate equations and gave both algebraic and geometric solutions. A rough conception of infinity that any other number divided by zero gives infinity first occurs in his work. Bhaskara had some clear notions of differential calculus also.

Bhaskara abbreviated notation which made considerable progress over his predecessors who did not know algebric symbolism and depended on words and sentences. (Of course, he too wrote '*Multiplication, Equality', and Inequality*').

Bhaskara attributes the motions of the planets to winds. He explains revolution of planets by the theory of epicycle and analyses the motion of the sun by considering changes in longitude not only from day to day, but over short periods, so that its motion my be uniform during small intervals.

In Goladdhayaya, Bhaskara gave value for the ratio of the circumference to the diameter. "When the diameter of a circle is multiplied by 3927 and divided by 1250, the quotient is the near circumference". As for the area and volume of a sphere: "In a circle one quarter of the diameter multiplied by 4 is the net all round of the ball. This content or surface of the sphere multiplied by the diameter and divided by 6 is the precise solid or cubic content within the sphere."

Dr. Spottsiwoode writes, "It must be admitted that, the penetration shown by Bhaskara in his analysis is in the highest degree remarkable; that the formula which he establishes, and his method of establishing it, bear more than a resemblance--they bear a strong analogy--to the corresponding process in modern astronomy; and that the majority of scientific persons will learn with surprise the existence of such a method in the writings (of) so distant a period and so distant a region."

Bhaskara was born in 1114 at Vijjadavida in the Sahyadri Hills. Teaching and learning mathematics was an ancestral vocation with him. He learnt mathematics from his father, a mathematician and he himself parted the knowledge to his son Loksamudra.

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Bhaskaran, R. (1905 -- 1969)

R. Bhaskaran, born at Chidambaram in Tamilnadu in 1905, was a great thinker whose originality of ideas and turns of phrase have impressed all those who

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have known him.

R. Bhaskaran was born on 25 November, 1905 at Chidambaram in Tamilnadu. His father was Ramaswami Iyer, a flourising lawyer there. He hailed originally from Sirkali, famous pilgrim centre to the south of the Kollidam. Bhaskaran had his early schooling in Chidambaram and later he studied in the Presidency College, Madras. He was a student of History, Politics and Economics; and while there, he was profoundly influenced by Cadeth, the Professor of History in that College. Cadeth had been acclaimed by competent critics as one of the most accomplished and delightful conversationalists lists in Asia'. Bhaskaran was a diligent student equally of English literature and his insights in English literary criticism were known well to those who were close to him.

He took his M.A. degree in 1926 and in the same year was recruited to the History teaching staff of the Sri Minakshi College by K.A. Nilakanta Sasrti who was then the Principal of that College. He taught History, Politics and Economics there, first in Sri Minakshi College and later in the Annamalai University, which grew out of that College, for just over twenty years. To discerning students, his lectures in Political Science and Thought, and especially Plato, Burke and Mill were a unique intellectual experience. His lectures on English constitutional history were deemed supreme in their scholarship and analysis, and his influence on at least a small group of devoted students was nourishing and abiding. While in the Annamalai University, he tought also French to aspring students during 1942-43. He was a keen connoisseur of music and drama and while in that university, he produced more than twenty-five plays for the University Dramatic Club.

He left the Annamalai University in 1946 and became for a while, programmer of educational broadcasts at the Tiruchy Station of the All India Radio, and became reputed in that field of communication also. In April 1947, he became Reader and Head of the Department of Politics and Public Administration in the University of Madras. In 1956, he undertook a study of Urban Government in India for the International Political Science Association. After decade of service as Reader he became professor in 1957 when on the occasion of the centenary correlation of the Madras University, a chair was created for the department. He served the faculty with distinction till August 1965 when he retired from service. On 1 June 1969, he died of congestive heart failure.

For nearly forty years Bhaskaran studied and taught History and Politics as few others had done before or after him, and no one who had met and talked to him even once would deny his extra-ordinary intelligence, unique command of precise language and its economic use, alertness in argument, corectness in analysis, humour in communication, candour in exposition, and a total freedom from prejudice. In any company of scholars, command of the situation came immediately and naturally to him: and those who came to dispute with him stayed to listen and be convinced, even; those who would not be convinced, for reasons unconnected with the argument, would never question the logicality of the Professor's explanation.

He was never dogmatic and never laid down anything as a final word. The openness of mind and the willingness to shift the points of view to get at different facets of truth and the agility with which he performed these feats were astonishing. He was a conversationalist *par excellence*. Most of his working life was spent in oral communication which was his supreme medium of education. It would be very interesting to watch closed minds being mercilessly ripped open with utmost ease by his sheer versatility of knowledge and logicality of exposition. The urbanity, the candour and the humour deflated all possible bitterness in those whose long cherished motions were being systematically dismantled.

Though Bhaskaran delighted in educating through conversation, he was also noted for the brilliance of his public lectures, the radio broadcasts and occasional writings as well. His command of the English language was professionally consummate, deliberately choosy, and precise and apposite, so that whatever he essayed, in that language and in whichever mode of communion, looked like lapidary's art, but it never impressed one as flabby or laboured or heavy.

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He was a full and complete intellectual and he has himself analysed the intellectual's conditions in two essays which are included in his collected papers called *Sociology of Politics*. He was a great thinker whose originality of ideas and turns of phrase have impressed all those who have known him. The many dry-as-dusts who crowded the history faculties all around him were such a perfect foil to him that his brilliance never dimmed till the last. He Had a creative contemplative mind at its best; his sheer ability to move ahead of others into the future and judge the present from that vantage point, invested him with the quality of a true prophet. This was fairly well-known at least to those who had the good fortune to know him personally; but what was less known, but more important, was the coolness of his head, was equalled only by the warmth of his heart. Bhaskaran was one of the greatest intellectuals the country has produced.

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Bhatnagar, P. L. (20th century)

P.L. Bhatnagar was an eminent mathematician who produced 150 research papers which he wrote singly or jointly with mainly eminent collaborators.

Professor P. L. Bhatnagar omitted the first tide that came his way in 1933 when he refused (despite family pressure) to take the Indian Civil Service competitive examination the normal gateway to fame and fortune at the time for all brilliant college boys who, like Bhatnagar, consistently topped the University examinations. Instead he deliberately chose one of the most ill-paid careers of those days research and teaching. He did so because of his profound conviction that the object of science was the exploration of knowledge for its own sake and nothing else. But as the science he studied most avidly at college was mathematics, he carried his conviction to its logical limit embodied in G.H. Hardy's celebrated toast: "Here's to mathematics and may it never be of use of anyone' Including (I presume) to oneself. In retrospect, it is difficult to understand such an otherworldly self-denying attitude. Nevertheless, I appreciate it wince, I myself shared it at the time Nevertheless, I appreciate it since I myself shared it at the time although regrettably I did not even then let it stand in the way of taking my own tide, as Bhatnagar did."

Having decided to devote his life to research and teaching he joined Allahabad University as a research scholar--that University being then a great research centre of mathematical physics with M.N. Saha and Sri K.S. Krishnan as its leading luminaries. After four years of intensive research he migrated to Delhi in 1940 as a mathematics lecturer in St. Stephen college. He spent there next sixteen years assiduously teaching and "researching' when the second "tide" in his affairs came unbidden. He tried to "omit" it too. But fate willed it otherwise. It swept him away into an altogether new environment.

It happened in 1956 when Prof. Humayun Kabir, as Secretary, Education Ministry, was in search of an eminent mathematician to head the Department of Applied Mathematics in the Indian Institute of science, Bangalore. The selection committee, he chaired, to interview the applicants for the post found them all unsuitable. Greatly chagrined at the outcome, he asked Prof, D.S. Kothari, a member of the selection committee, whether there was really no one in the country fit for the Institute post. Kothari suggested Bhatnagar and Kabir instantly offered him the appointment even though he was not an applicant Bhatangar refused the offer and had to be coaxed into accepting it by Kothari on the plea that the latter had made the commitment to Kabir on his behalf albeit without his prior consent.

The Bangalore appointment was a turning point in his otherwise uneventful career. It freed him from purely teaching chores and thus spurred him to essay fresh fields of research. It also proved a stepping stone to a series of high-ranking appointments that followed in its wake like Vice-Chancellor, University of Rajasthan,

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Jaipur, and member Union Public Service Commission.

Bhatnagar's original mathematical work is scattered in nearly 150 research papers which he wrote singly or jointly with mainly eminent collaborators like D.S. Kothari, D.H. Menzel, M. Krook, E.P. Gross and others. They cover a wide diversity of topics raging from Infinite Series, Differential Equations, and steller interiors to Fluid Mechanics and Plasma Physics. The exegesis of his work to only two of his fields--Plasma Physics and Fluid Mechanics has been confined here.

As is well known, matter exists in three-states solid, liquid and gaseous. There is, however, a fourth state of matter which does not usually occur naturally in our habitat on earth. But it may be produced artificially in the laboratory by heating a gas to an extremely high temperature which causes such violent collisions between its atoms and molecules that they dissociate into their constituent electors and ions. Although this fourth or plasma state of matter has to be artificially produced on earth, matter almost everywhere else exists in plasma state.

It has, indeed, been suggested that the universe originated as a violent explosion about 10 billion years ago and initially consisted of a fire ball of completely ionized hydrogen plasma. No matter whether this hypothesis is true or false there is little matter in the universe now that does not exist in the plasma state. The stars we see in the heaven above are composed of plamas, as are intersteller and interplanetary media and the outer atmospheres of planetro.

Despite the almost universal ubiquity of plasma, modern concept of the plasma state is of recent origin, dating back to the early 1950's. Space exploration, the development of electronic devices, a growing awareness of the importance of magnetic fields in astrophysical phenomena, and the quest for controlled thermonuclear (nuclear fusion) power reactions all have stimulated research into plasma state of matter. Its history is interwoven with many disciplines. But it will suffice the present purpose to limit to the unique contributions made to plasma physics by kinetic theory of gases.

Kinetic theory of gases attempts to deduce the macro (or bulok) behaviour of gases from the micro structure of its constituent atoms and molecules. By merely assuming that a gas in a confined space is a swarm of randomly moving tiny particles whose diameters are small compared with their separations it is possible to device many of its bulk properties like those embodied in Boyle's law. Likewise, by further supplementary assumptions such as that the molecules perform perfectly elastic collisions (no energy loss) and that the motion of the molecules is heat itself so that the hotter the gas the faster the motion of its molecules, it is possible to derive further gas laws governing what is compendiously called transport phenomena.

These phenomena are concerned with the transport or flow of gas material (viscosity and diffusion) or of heat (thermal conduction). The trouble is that the derived laws do not always fully agree with observation. In order to secure better conformity between theory and observation Bhatnagar and his collaborators--E.P. Gorss and M. Krook--proposed a new approximation in a classic paper titled "A model for collision processes in gases." The new theory of collision processes known as B.K.G. approximation, appropriately named after their authors' initials, now appears in almost every modern textbook on kinetic theory.

The central point of Bhatnagar's innovation is the assumption of a complete randomonization of the velocities of the gas particles in the collision without making any distinction between the so-called "close" and "distant" collisions. As Chapman and Cowling have remarked in their celebrated textbook--The Mathematical Theory of Non-Uniform Gases--theories based on collision processes, which "have been used in the ionized gases for a number of years, have, attained a wide vogue through the work of P.L. Bhatnagar, E.P. Gross and M. Crook". They have done so because they held bridge the gap between deductive theory and empirical observation.

Most of Bhatnagar's work in other fields of applied mathematics is in similar style--mathematical theory advanced either to include in its broad sweep the widest collection of empirical results al-

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ready known or to predict a new observation not yet encountered. A case in point is his work in Fluid Mechanics--the study of fluids (liquids and gases) at rest or in motion. He took up the study of not ordinary fluids like water or air, but what are technically known as non-Newtonian fluids. They are, so to speak, pathological fluids whose material consists not of ordinarily molecules but giant macro-molecules, as, for example, colloids, plastics, nylons and other high polymers. Bhatnagar studied their behaviour because of important recent technological applications involving their use. Some of the predictions he made regarding the flow of such pathological flows have been verified experimentally.

He submitted his resignation as member of Union Public Service Commission in order to set up a new centre of mathematical research in a suburb of Allahabad. He was perhaps in a fever of excitement of a new quest:

> To follow knowledge like a sinking star;
> Beyond the utmost bound of human thought.

It is a pity that his last surrender of what he called "preferment of office"--an earlier one occurred when he prematurely resigned the office of Vice-Chancellor, Rajasthan University, in 1971--in favour of pure "pursuit of knowledge" should have proved with his untimely death wholly infructous.

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Bhatt, Balakrishna (1844 -- 1914)

Balakrishna Bhatt, born at Allahabad in1844, was an essayist, novelist, critic, journalist, and founder of modern Hindi prose.

Balakrishna Bhatt, essayist, novelist, critic, journalist, and founder of modern Hindi prose, was the son of Pandit Beni Prasad Bhatt and Parvati Devi, and was born on 3 June 1844 in a Malaviya Brahmin family at Allahabad. His father, a pious religious person of moderate means, earned his living by running a small grocers ship. He wanted his son to adopt his profession, but Parvati Devi desired to give him education, herself giving him preliminary instructions in the three Rs. He read Sanskrit at home, passed the matriculation examination from the local mission school where he became a teacher. Soon, he left the school and devoted his time to Sanskrit studies.

In 1877, he started the publication of the *Hindi Pradeep*, a monthly magazine issued from Allahabad, of which he was the editor. Inspite of financial difficulties he published it for 33 years. He joined the O.A.V. School, Allahabad, as the Head Pandit of Sanskrit in 1887. In 1888, he joined the Kayastha Pathshala, Allahabad, as Head Sanskrit Pandit, later becoming Professor of Sanskrit when the institution was raised to the status of a College. He resigned from the College in 1908 due to his nationalist views. On the publication of a poem ''*Bum Kya Hai*'' (What is a Bomb ?) in one of the issues of the *Hindi Pradeep*, the Government asked the paper to furnish a security of three thousand rupees.

Consequently, the publication of the paper had to be stopped in 1909. Then he took up the editorship of a weekly paper, the *Samrat*, published from Kalakankar (U.P.) He left it in 1910 and joined the editorial board of the 'Hindi Shabdkosh', which was then being compiled by Shyam Sunder Das. After sometime he left this work also. The last few years of his life were spent in poverty. He died at Allahabad in 1914.

Balakrishna Bhatt was a Vaishnava by faith and favoured idol worship. He was, however, opposed to many evils that had crept in the Hindu religion. He was opposed to the joint family system, child marriage, polygamy, and dominance of illiterate Brahmins in Hindu society. He was also vehemently opposed to old rotten traditions, untouchability and beggary. He favoured equality of women,

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students taking part in politics, community dinners and widow re-marriage.

Greatly influenced by Tilak, he belonged to the school of extremist politics and believed that freedom could not be achieved by constitutional means. He was primarily an author and a journalist and favoured Hindi in Nagri script. He awakened national feelings through innumerable essays, articles and editorials written in Hindi newspapers like the *Maryada, Hindi Pradeep, Samrat, Karmayogi,* etc.

He criticised and charged the British Government for economic exploitation, denying higher services to Indians, levying high taxes, not permitting Indian judges to try cases of Europeans and adopting the policy of divide and rule. He also criticised the policies of the Indian National Congress which he considered to be influenced by the British Government.

Among his publications may be mentioned 'Bhatt Nibandhavali', Parts I & II (Collections of the essays of Balakrishna Bhatt); 'Nutan Brahmachari' (Novel) 1877; 'Sau Ajan Ek Sujan'' and 'Sahitya Suman'.

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Bhatt, Gokulbhai (1898 -- ?)

Gokulbhai Bhatt, born at Hathal in District Sirohi in February 1898, is an eminent journalist, a poet, a linguist, a forceful speaker, an educationist, a social reformer and above all a great humanist.

Gokulbhai Bhatt was born at village Hathal in District Sirohi, Rajasthan, on Shivratri day, in February 1898. His father, Daulat Ram, belonging to Auditehaya Gorwal Brahmin caste, was a petty trader and cultivator. His mother, Champa Bai, belonged to an average middle-class family, while his wife, Rangoo Bai, whom he married in 1925, was from a lower middle class family of Sirohi. Later, the family moved to Bombay where the Bhatts resided in Bhuleshwar. Gokulbhai had his early education at the local Gujarati Municipal School. In 1920 he was in the Intermediate class in the St. Xavier's College, when he left his studies to join the Non-Cooperation Movement.

Among the persons who influenced him most, Gokulbhai reverentially recalls the names of Vithalbhai Patel and Mahatma Gandhi. Persons with whom he came into close contact, among others, included B.G. Kher, Baikunthbhai Mehta, Jaisukhlal Mehta, Chaganlal Yogi, Jainarayan Vyas, Hiralal Sastri and Manakyalal Verma. Religious books as well as works of Tagore, Tolstoy and Saadi have had a deep influence in shaping his personality.

Gokulbhai has to his credit public service of over half a century. For about two decades he was a popular figure amongst nationalist workers in the Vile Parle area in Bombay. A sensational incident in 1936 in which the Ruler of Sirohi was involved in alleged wrongful confinement and rape of three girls in Bombay, proved a turning point in his career. His attention was drawn towards the problems of the people in his State and he felt a strong urge to go back to his native place to rouse the people against autocracy. Earlier, he had started the Praja Mandal Sabha for Sirohi in Bombay in 1934.

He, however, had to wait for four years before the Haripura Session of the A.I.C.C. in 1938 allowed the Congress workers to go to Princely States for organising the people there. Gokulbhai grabbed the opportunity and, in 1939, shifted the centre of his activities to Sirohi, where he organised the Sirohi Praja Mandal under his own presidentship. He continued to hold this position, with a short break, till 1947.

Soon after reaching Sirohi in 1939, Gokulbhai organised an agitation by Ghanchis and Girasis, who refused to pay *Lagat*, an illegal and unjust tax.

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Consequently, the Durbar declared the Praja Mandal illegal and arrested on 13 November 1939 a large number of workers including Bhatt.

Gokulbhai heroically led the people of Sirohi through the fire of many a struggle to free them from the shackles of poverty, tyranny and extortion. In August of the same year, he launched a struggle against a severe infringement of the fundamental rights and civil liberties of the people. When the Ruler prohibited flying of the Praja Mandal flag in the State, Gokulbhai used to sport the flag on his Gandhi cap. He composed poems in the local dialect to galvanize the people into action. This had an electrifying effect. Hundreds of men and women came out of their homes and defying prohibitory order, used to carry small flags in their hands.

Sirohi was, however, too small a field of activity to exhaust the unbounded enthusiasm and irrepressible energy of Gokulbhai. He realised that united efforts were needed to cause a breach in the massive wall of feudal reaction. He, therefore, founded the Rajasthan Workers' Union with a view to coordinating the activities of the various Praja Mandals which were till then working independently. Later, when the All-India State People's Conference held its session at Udaipur in 1946, the Rajasthan Workers' Union was renamed as Rajasthan Lok Parishad of which Gokulbhai Bhatt was elected the first President.

Being the undisputed leader, Gikulbhai became the Prime Minister of Sirohi State when popular government was constituted in 1947 and continued in the post till 1949. In the year 1948 the Rajasthan Lok Parishad was renamed as the Rajasthan Pradesh Congress and, as before, Bhatt had the honour of becoming its first President. He continued to adorn the post till 1950. Simultaneously, he was a member of the Congress Working Committee. The Rajasthan Lok Parishad nominated him to the Constituent Assembly. At the Jaipur Session of the Congress, in 1948, he was also Chairman of the Reception Committee. In the crucial period when Sardar Patel was conducting negotiations with the rulers of the Rajputana States for merger, Bhatt had the rare distinction of being invited to participate in the talks as a representative of the people of Rajasthan. Bhatt left active politics in early fifties and has since been devoting all his time and energy for *Bhoodan* and *Sarvodaya* work.

Although the struggle for freedom has been the dominant passion with him, Gokulbhai has shown his proficiency in various other spheres. He is an eminent journalist, a poet, a linguist, a forceful speaker, an educationist, a social reformer and above all, a great humanist. He has as much command of Gujarati and Marathi languages as of Rajasthani and Hindi. He is also well versed in Bengali, Sindhi and Punjabi. He has translated a number of Hindi, English and Bengali works into Gujarati and Marathi. In this connection, he names amongst others, Tulsidas's Ramayana, Bhagwat Gita, Koran, Pandit Sunderlal's 'Bharat Men Angrezi Raj' and Tagore's poems. He has many unpublished collections of poem in Hindi, Gujarati and Rajasthani.

Being an ardent devotee of Gandhiji, Gokulbhai has always endeavoured for the social advancement and economic betterment of the Harijans and tribal communities. Even when he became the Prime Minister of Sirohi, he continued to visit the Harijan colony quite frequently. A firm believer in equality of sexes, he encouraged the womenfolk to fight shoulder to shoulder with men against autocracy. For having encouraged widow remarriage, the State authorities vilified him and instigated the people to out-cast his family.

Gokulbhai is a religious man and has faith in formalised religious rituals. And although a lover of old customs and traditions, he is modern enough to judge their value on the basis of their relevance to modern times. Faith in Gandhian thought has led him to believe in the usefulness of the basic system of education. It was, perhaps, on account of this that he had been associated, alongwith Gandhiji, with the Gujarat Vidyapeeth as a member of the Board of Trustees, since the early 'twenties. He had always believed in the efficacy of the Gandhian economic ideals for curing many of the economic ills affecting the country. Salvation, he believes, lies in the revival and growth of small and

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village industries and he places great faith in democratic decentralisation.

Gokulbhai's transparent sincerity and selfless devotion to people's service has made him one of the foremost leaders of Rajasthan. This unobtrusive and publicity-shy freedom-fighter has spent six years in jail. To him belongs the credit of coordinating the activities of different Praja Mandals of Rajasthan. He will, undoubtedly, always be considered one of the makers of the present-day Rajasthan.

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Bhatt, Jayarasi (7th Century A.D.)

Jayarasi Bhatt was a brilliant Indian philosopher who belonged to the school of Indian Materialism called Carvaka or *Lokayata*.

He holds a special place in the history of Indian philosophy because his work, *Tattvopaplavasimha* (*The Lion That Devours All Categories or The Upsetting of All Principles*), is the only extant authentic text of the Carvaka School.

The Carvaka was also known as the Lokayatas, meaning the wordly philosophers (who held that only this world exists) or the Brihasptyas, meaning the followers of Brihaspati. Tradition is not unanimous about who Carvaka was. The word may be the name of the most important disciple of Brihaspati. It may be a title meaning "one who speaks sweet words", because Carvaka is said to have taught that man ought to enjoy his life in this world, as there is nothing beyond. We know of some original texts such as *Brahaspatisutras* (600 B.C.) *Carvakasutras*, and *Lokayatasutras*. In keeping with Indian philosophical tradition, these texts must have had commentaries explaining their doctrines. But all those original texts are lost to us. Our Knowledge of this philosophy comes from Jayarasi Bhatt's *Tattvopaplavasimha* (seventh century A.D.) and the summaries of Carvaka given by Madhava Acharya in his *Sarvadarshanasamgraha* and Shankara in his *Sarvasiddhantasamgraha*. From this material, together with Bibliography made to the Carvaka by the rival schools, we are able to reconstruct the metaphysics, epistemology, and ethics of the Carvaka.

The Carvaka School held the following opinions, which Giusepe Tucci (see his *Linee di una storia del materdismo indiano*. Rome; R.A.N. dei Lincei, 1924), glened from an exhausitive examination of the relatives sources:

> Sacred literature should be disregarded as being false.
>
> There is no deity or supernaturai .
>
> There is no immortal soul; nothing exists after death of the body.
>
> *Karma* is in operative; it is an illusion. Everything is derived from material elements *(mahabhias)*.
>
> Material elements have an imminent force (*svabhava*).

Intelligence derived from these elements. Only direct perception gives true knowledge (*Pratyakshu*). Religious injunctions and the saercdotal class are useless. The aim of life is to get the maximum of pleasure.

The Carvaka were reacting against and challenging the religious and intellectual orthodoxy of

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their times. The Vedic culture was imbued with a belief in the supernaural. Among the intellectuals, the fundamental metaphysical beliefs led to the primacy of the *Brahman Atman*, which underlies and supports all existence. Brahman is Being, Consciousness, and Bliss. The highest goal is *Moksha*, that is , liberation from this world and unity with Brahman. The path to Moksha includes renunciation. Ordinary people believed in the existence of many gods and of forefathers in another world.

The way to please the gods and the forefathers was through performances of religious rituals presided over by the Brahmans (priests). Religious practice included copious gifts to the Brahmans and a life of gradually turning away from worldly enjoyments . As the Carvaka saw it, a strong belief in super-natural existence was the keystone of the Vedic culture. They found it necessary to attack this belief above everything else.

The Carvaka challenged the orthodox belief in the existence of supernatural Being or Beings by a clever epistemological move. They asked the basic question: How do you *know* that such entities exist?

In Indian philosophical circles, in those days, three ways of knowing (*pramanas*) were accepted : (1) perception (2), inference, and (3) testimony. There are two kinds of perception; *external*, which gives us knowledge of physical objects through the five senses, and *internal*, which gives us knowledge of our own mental states. The Carvaka accepted perception as a valid method for knowledge, but they challenged the acceptability of *inference* as a way of acquiring knowledge.

The standard form of inference accepted by Indian logicians was to be proved:

X is P. (A certain subject X, has a certain predicate.)

The argument:

(1) X is M.
(2) All M is P. [If anything is M, it is P.]
(3) Therefore, X is P.

For *example:*

To be proved: H is F, [The hill has fire on it.]

The argument:

(1) H is S. [The hill has smoke on it.]
(2) All S is F. [Where there is smoke, there is fire]
(3) Therefore, H is F. [The hill has fire on it.]

The argument about fire on the hill consists of lines (1), (2), and (3). The predicate term of the conclusion, the term F "fire" in our example, is called *sadhya* by Indian logicians and is called the *major term* by Western logicians. The term's (the link in the argument), "smoke" in our example, is called hetu by Indian logicians and is called the middle term by Western logicians. The term H, "the hill," the subject term of the conclusion, is called *paksh*a by Indian logicians and is called the *minor term* by Western logicians. Universal concomitance is called *vyapti* by Indian logicians and is defined as a correlation of two term such that the middle term (*hetu*) is "pervaded" by the major term (*sadhya*).

Evidently, in order to show that the conclusion "H is F" (There is fire on the hill) is true, we must know the truth of "H is S" (There is smoke on the hill) and the truth of the generalization "All S is F" (Where there is smoke, there is fire). The truth of "H is S" (There is smoke on the hill) can be ascertained by preception. But ask the Carvaka, how are we to know that the universal concomitance between (in this case) S and F exists" ? To be sure, we have perceived many instances of the co-existence of smoke and fire, as in the kitchen. But we cannot perceive all the instances on smoke accompanied by fire in the past, present, and future, for most of the relevant instances are beyond the reach of our senses.

Since "All S is F" (Where there is smoke, there is fire) is equivalent to "All non-F is non-S" (Where there is no fire, there is no smoke), we must also examine by perceiving all cases--past, present and future--of non-F' s to make sure that they are non-S's. Obviously the task is impossible.

Furthermore, an invariable connection expressed by a universal proposition of the form as "All S is F" can be true only if the generalization is

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unconditional; that is, "Where there is smoke, there is fire" is true as a universal proposition only if there is no qualification that affects the inference from the subject to the predicate, as would be the case were the proposition of the following form 'All S if F only if C [a certain condition is met]". The definition of *condition* is such that a *condition* is that which is concomitant with the major term though not constantly accompanying the middle term. Let C be a condition. Then it follows from "F only if C" that:

1. All F is C (All instances of fire are instances of C) and
2. If there is at least one case where something is S but not C (there is smoke but the condition is not met), then it is false that all cases of S (smoke) are cases of F (fire).

Why then, does the Carvaka School claim that a universal proposition cannot be true unless all conditions are absent"? We can construct the following argument:

1. All S is F.
2. All F is C.
3. X is such that X is S but not C.

Then from (1) and (2) it follows that *in all cases* if X is S, X is C. But, line (3) asserts that there is at least one X that is an S but not C. Thus (3) together with (1) and (2) produces the contradiction S is C (from 1 and 2) and S is not C. Hence (1) must be false.

Let us look at an example: Suppose we have witnessed may instances of smoking wood in the kitchen, always accompanied by fire. So we believe that: *All smoking wood is wood on fire.*

However, unbeknownst to us, wood catches fire only if it is dry. We did not notice this because it so happened that all the cases of concomitance of smoke and fire we noticed were cases of dry wood. Here "the wood's being dry" is a *condition* of smoke's being associated with fire. It fulfills both causes of the definition of *condition*. The condition, dry wood, is concomitant with the major term, that is: *All wood on fire is dry wood*, and it does not constantly accompany the middle term, that is, *some smoking wood is not dry wood.*

Given these three propositions, then by following the steps of the above-mentioned reasoning we obtain the result that *something is dry wood and not dry wood*; thereby establishing that since there is a *condition*, the universal proposition that (unconditionally)*where there is smoke, there is fire* is false. For the universal proposition to be true, there must be an absence of any condition.

But Carvaka says, the knowledge of what the condition is, say dry wood in our example, must here precede the knowledge of its absence. There fore, it is only when there is knowledge of the condition that knowledge of the universality of the proposition is possible, a knowledge in the form of such a connection between the middle term and major term as is distinguished by the absence of any such condition. On the other hand, the knowledge of the condition depends upon the knowledge of the invariable connection. Thus, Carvaka concludes gleefully , "We fasten on our opponents as with adamantine glue the thunderbolt-like fallacy of reasoning in a circle" (Madhava Acharya, *Sarvadarshanasamgraha)*.

Further more, the number of such possible conditions, perceptible and imperceptible, is enormous. It would be impossible to examine all the perceptible ones and logically impossible to examine (by perception) the imperceptible ones. To recapitulate: Can we know the truth of an empirical statement of the kind "There is fire on the hill" in cases where it cannot be established by sense perception:?

A possible move is to establish it by means of what may be called: ''causal inference,'' that is, as the conclusion of an argument of the form given previously. Such an argument is valid; however, in order to claim that the conclusion is true, we must establish the truth of the premises; especially that premise that is a universal proposition. The Carvaka School produced several arguments to show that the universal proposition cannot be established by perception, the only acceptable means of knowledge.

So far the Carvaka arguments depend on the examination of instances of S and F (smoke and fire, to continue with the example). But an oppanent could argue that once can gain knowledge of the universal

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proposition by noticing the status between the general classes; smoke-ness and fireness. But this move will not do it, counter the Carvaka. First of all, general classes or universals are not perceptible; second, even if there were such a relation between universals, there might arise a doubt about the application of the invariable connection in any given cause; it might be that this case is one of *apparent* smoke and therefore not an instance of the appropriate universal class smokeness.

By now, Carvaka has convincingly argued that the universal proposition cannot be established by perception. Could it be established by either inference or testimony, the other generally accepted means of knowledge? The Carvaka claim; "Nor can inference be the means of knowledge of the universal proposition, since in the case of this inference you should require another inference to establish it, and so on, and hence would arise the fallacy of an *ad infinitument* regression.(Madhava Acharya, *Sarvadashanasam-graha*)."

Testimony cannot be an independent means of knowledge; testimony depends crucially on the reliability of the authority, namely the one providing the testimony. And that liberality has to be established published by perception or inference.

Having argued that the truth of a universal proposition cannot be established, the Carvaka look at the claim that it is rationale to believe a universal proposition if there has been the experience of every large number of cases of agreement between the middle term (hetu) and the major term (sadhya). But according to the difference of circumstances, time and place, things differ in their power or capacity and thus since the nature and qualities of things are not constant it is not possible that any two entities should be found to agree with each other in all times and all places. Again, an experience of a large number of cases cannot eliminate the possibility of a future failure of agreement. (*Jayanta, Naya manjari)*. This completes the Carvaka case against the acceptability of causal inference. It is worth noting that Carvaka anticipated David Hume by 1,000 years or more.

Jayarasi in his *Tattvopaplavasimha*, after his attack on the acceptability of inference as a source of knowledge, shows that perception cannot be a valid source of knowledge either. The definition of perception requires that perception requires that perception is non-erroneous. But argues Jayarasi, its non-erroeneousness cannot be established. Jayarasi concludes that there are no valid sources of knowledge. We cannot *know* any thing about reality.

Jayarasi represents the extreme end of skepticism inherent in Carvaka. Jayarasi claims to have shown that no school of philosophy may set forth its view of reality as knowledge. What then of the claims of the Carvaka itself? Jayarasi says that even Carvaka philosophy cannot be established as knowledge but since it represents common sense, it may be used as guide to life. All other philosophies going beyond common sense are, of course, untenable

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Bhatt, Kumarila (7th Century A.D.)

Kumarila had a profound historical impact in the further development of *Hindu* thought. He wrote commentaries on Shabara's *Commentary on Jaimini's Mimasa Sutras.*

The Hindu school of *Purva* Mimamsa (Investigation into the First Part on the *Vedas*) is both the most uncompromising expression of Hindu Orthodoxy's adherence to the *Vedas* and, from the Western point of view, the school of religious and philosoph-

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ical thought most unique to India. The outlines of its teaching are contained in the *Purva Mimamsa Sutras* of Jaimini (fl. A.D. 25) as commented upon by Shabara (ff. A.D. 125). However, the greatest thinker of this school and indeed of Hindu Orthodoxy, is Kumarila Bhatt, who wrote commentaries on Shabara's *Commentary on Jaimini's Mimasa Sutras* (seventh century A.D).

Little is known of Kumarila's life, although he appears in several episodes in the fourteenth-and fifteenth-century biographies of Shankara. Many of the arguments in Kumarila's writings are directed against Buddhism's attack on the Hindu sacrificial system, and his arguments in favour of the Vedas must have contributed to the slow demise of Buddhism in India in the latter half of the first millennium. His teachings also influenced the other orthodox schools of Hinduism that were based on *the Vedas*, mainly that of Advaita Vedanta, even if Advaita develops its own teaching in counterpoint to Kumarila's.

The chief teaching of Purva Mimamsa as interpreted by Kumarila Bhatt is that the *Vedas* are the authoritative source of liberating knowledge and that the rituals enriched in the *Vedas* are the means to liberation. All else support these two points. According to Kumarila, there are six sources of valid knowledge perception, inference, verbal testimony, analogy, presumption, and non-perception. The first four means of knowledge agree with those taught previously by the Nyaya-Vaisheshika School. The last two are unique contributions of Kumarila and the Bhatt School of Purva Mimamsa that follows him: presumption and non-perception. Each of these means of valid knowledge has its place in human living, but the supreme means of valid knowledge is verbal testimony (*shabda*).

The primary and only instance of verbal testimony in its truest sense is the *Vedas*. The *Vedas* were not produced by human authorship, according to Kumarila. No human being is mentioned as having composed them, and no one remembers anyone who is claimed to be their author. Nor are the *Vedas* the composition of God. Kumarila saw no need to propose the existence of God since the Vedas are eternal; an eternal scripture needs no author or cause. Since the universe is also eternal, there was also no need for God as a creator on the ground of efficient causality.

Kumarila goes on to defend the eternality of the *Vedas* on the basis of a theory of "words". The connection between a word and its meaning is inhrent and ternal. He is speaking here specifically of the words of Sanskrit, the perfect and paradigmatic language. The letters, which make up words, do not have parts. They are omnipresent and eternal, given that they exist at a level above their being sounded. Almost like Plato's Ideas (eternal forms). What words, which are made of letters, signify is universal. Since Universals are eternal, the relationship between words and their universal significance is also eternal.

However, for Kumarila, not all combinations of words are eternally ordered and not all literary compositions are valid verbal testimony--only those that are unauthored. The eternal permanence of words, is itself only a negative condition for asserting that the Vedas are eternal. Hence the fact tat the *Vedas* are made up of words which need to be sounded by speakers cannot be used as an argument against their eternality. The particular arrangement of the words of the *Vedas* is what is asserted to be eternal. This arrangement was constructed neither by a human intelligence nor a divine one. In a way similar to Christian and Muslim theologians (although, ironically, he does not postulate the existence of God), Kumarila proposes that the knowledge achieved through the exclusive means of verbal testimony is self-evident, that is, self-validating. The truth conveyed by this means of knowledge is true because it comes from a true "means" of knowledge. There is no gratuitous assertion or rhetorical begging of the question here.

According to Kumarila, all the orders of knowledge achieved by the six means of knowledge are intrinsically self-validating, each in its own non-overlapping order. All doubts or flaws in any of the forms of knowledge are extrinsic and accidental to its inherent and innate truthfulness. The inherent validity of verbal testimony in this case can indeed be clouded, by only through extrinsic circumstances such as being dependent upon the wills of sentient beings capable of deceiving and being deceived.

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It is precisely the task of *Purva Mimamsa,* as taught by Jaimini and expanded by Kumarila, to draw out the truth and valid knowledge of the *Vedas* by means of valid interpretation, that is, by dissociating the *Vedas* truth from human misinterpretation by means of reason. The *Vedas* are impersonally and eternally existent and thus capable of expressing transcendent matters of being the only means so capable because they are untouched by authorship. If a human being or God were the author of the Vedas, they would be capable of deception, about the highest good of Humans. The Vedas, are thus defectless, in their own order as a means of knowledge.

Verbal testimony found in the *Vedas* cannot come into conflict with one of the other valid means of knowledge, such as perception or inference, because the Vedas deal with only what is beyond the sensible or beyond what can be inferred. Hence the *Vedas* must be properly interpreted. The purport of the *Vedas* is *Dharma* enjoined religious observances. Kumarila is not speaking here of ethics; they enjoined religious observances cannot be otherwise known. Kumarila says that there are no assertions in the *Vedas*." Since the Vedas are in an eternal order of existence that precedes all phenomena that are historical or empirical, they deal with only the enjoining of the highest good of human beings. The Vedas' words do not refer to such things as historical facts or empricial concerns. Since they are not teaching anything perceptible nor inferable, the *Vedas* cannot conflict as means of knowledge with perception or inference.

The chief characteristic of the *Vedas* is the injunction, either positive or negative. Purva Mimasa and Kumarila teach hermeneutic methods that interpret all passages in the *Vedas* which are not injunctions as being supportive of injunctions. Thus the central portion of the Vedas are the *Brahmana* and not the *Upanishads,* as is taught in Vedantas. The purpose of this unique teaching about verbal testimony-revelation--is not to describe what is, but instead what is to be accomplished.

There are some forms of injections that do not create meritorious *karma,* but if not performed will create demeritorius *karma.* The more important, optional injunctions are those that if not performed create no demerit, but if performed accrue merit.

The question arises of how an action such as a sacrifice which once performed is ended, can influence a future event such as liberation from the cycle of death and rebirth. The solution is the Purva Mimamsa teaching of *apurva* the unseen potency. The unseen potency transcends and bridges the temporal distance between the time of the performed sacrifice and the time of merited liberation. The school of Kumarila, in contrast to the opposing Purva Mimamsa School of Prabhakara, teaches that the enjoined religious observances are in accord with the natural desires of individual human-beings. The knowledge, given in the Vedas, that the performance of a sacrifice will eventuate in individual liberation from the cycle of death and rebirth is the means to attain fulfillment of human desire.

It seems that in earlier Purva Mimamsa, the aim was to achieve the bliss and happiness of *Vedic* Heaven (Swarga). For Kumarila, however, the ultimate aim and good of human life is to attain liberation. This can be achieved only by performing the enjoined sacrifice: ''For those who have understood the real nature of the soul, all their past *karmas* having become exhausted through experience, and there being no further karmic residuum left to wipe off, there comes no further body.''

Kumarila, thus, has no place for the religious practice of Sanyasa, renunciation of the enjoined religious observances. Liberation, the final escape of the soul from the sufferings of life by the soul not forming a new relation to a body), is achieved through the enjoined sacrifices. Kumarila, not without ambiguity, states that liberation is essentially a suffering-free state of the soul and does not entail the experience of bliss. On this point at lest, Purava Mimamsa contributed to the development of Shankara's Advaita in the generation after Kumarila. In the fifteenth and sixteenth century some followers of Kumarila's school, under theistic influence, taught that liberation is experientially blissful. In contrast to Advaita, Kumarila is also clear in the teaching about the plurality of individual souls. Liberation is not union with *Brahman* the ultimate reality.

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Kumarila's teaching of Purva Mimamsa is a powerful use of reasoning and interpretation in order to reconcile the vast diversity of the *Vedas* around simple insight: *dharma*. the enjoined religious observances of sacrifices, is the inherent teaching of the *Vedas*. In order to do this, the teaching of Purva Mimamsa was relentlessly realist in epistemology.

It confront Buddhist idealism and preserve Hindu Orthodoxy. The scarifices could not be effective in an ideal order, only in real one. Since the practice of *dharma* enjoined in the Vedas, can liberate one from the cycle of death and rebirth, the doctrine of God is an unnecessary hypothesis. Thus Kumarila and his school or Purva Mimamsa were the original pragmatists. By means of philosophical reasoning and interpretation, they put the *dharma* in a clearly defined and prescribed realm beyond philosophical probing and questioning. A vast area of human life was allowed for the "secular " realm.

The teaching of Kumarila had a profound historical impact in the further development of *Hindu* thought. Within a generation the great Shankara would transvaluate the Purva Mimamsa teaching of *dharma* in a grand subordination that sublated the Vedic injunctions to the great statements about knowledge in the Upanishads, while preserving them in non-dualist metaphysics. Hence the charge that Shankara was a crypto-Buddhist is (from the Hindu point of view) groundless, perhaps due to Kumarila.

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Bhatt, Nanabhai Kalidas (1882 -- 1961)

Nanabhai, born at Bhavanagar in 1882, believed in nationalist education and dedicated his whole life to it.

Nanabhai Kalidas Bhatt was born in 1882 at Bhavanagar in Saurashtra, in a poor Brahmin family of the Prashnora Nagar community. His father Kalidas Bhatt was a Kathakar by profession. His mother Adiben had to work hard to help her husband in supporting the family. Nanabhai inherited deep religious devotion from his parents. In his early life he was also greatly impressed by two scholars of Sanskrit literature, Bhanushankar Shastri and Ishvarbhai Gaurishanker Bhatt.

Nanabhai finished his primary education at the local school named Khoja Hirajibhai Jamalbhai School. Then he joined the Bhavanagar High School for his secondary education in 1892, and passed his matriculation examination in 1890 securing Sir Jasavant singhji Scholarship. He studied at the Shamaldas College, Bhavanagar, from Pre-University Arts to B.A.. excepting one year of Inter. Arts which he did at the Elphinstone college, Bombay, but then returned to Bhavanagar due to the plague epidemic in Bombay. He obtained his. B.A. degree with Vedanta and English literature in 1903 and was appointed a Fellow in the same college. He passed his B.Ed examination in the first class from the Secondary Teacher's Training College, Bombay in, 1905 and secured his M.A. degree with Shankar Vedanta and English literature in 1908.

Nanabhai had married thrice. His first wife Shivkunvar passed away in 1903 and his second wife also did not survive for a long time. Then he married Ajavaliben.

In his early life Nanabhai was influenced by various personalities who played no mean role in moulding his later career. Nanabhai was considerably impressed by Shri Hargovindas Pandya, a station master at the Bhavanagar railway station and popularly known as Mahatma or Motabhai, for his virtuous life. Hargovindas was a close associate of Nanabhai

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alongwith Gijubhai Badheka and Harbhai Trivedi in starting Dakshinamurti and got the admiration of Nanabhai for his honesty, sincerity and simplicity. Nanabhai was also closely associated with Sir Prabhashanker Pattani, the ex-diwan of the State of Bhavanagar.

Nanabhai was admirably well-read in religious and classical Sanskrit literature. He digested the Upanishads, the Puranas, the Epic and the Bhagvad and re-wrote them in the form of stories for the modern generation. He was also fond of English literature.

Nanabhai began his long career of public service in the year 1910, when he launched his School of Dakshinamurti at Bhavanagar. Though Dakshinamurti was started as a Vidyarthi Bhavan (a hostel) to provide Indian atmosphere to students, it soon developed as an educational institution providing instructions in pre-primary, primary and secondary education with modern and nationalist outlook. Fortunately, Nanabhai got the co-operation from his two well-known colleagues, Gijubhai Badheka and Harabhai Trivedi, in this novel experiment. In the beginning education was imparted to students at Dakshinamurti to make them ideal Hindus.

However, later on under Gandhiji's influence its ideal was changed to make the students ideal Indians. In 1920 with the establishment of the Gujarat Vidyapeeth, the Dakshinamurti became its affiliated institution for some time. On this occasion Nanabhai passed through a terrible inner struggle on the issue of the entry of Harijans into the institution, but convinced by the strength of the arguments of his co-workers, Gijubhai Badheka and Harabhai Trivedi, he ultimately agreed to admit the Harijans. Under the able guidance of these three personalities, the Dakshinamurti developed into a full-fledged high school and a training centre on progressive and nationalist lines. Nanabhai undertook travels to Burma (1914), Africa (1924); and Japan (1935), to collect funds for the institution.

Nanabhai worked devotedly at Dakshinamurti up to 1930, when he received a call from Gandhiji to lead tth Viramgem camp for the Civil Disobedience Movement. He at once abided by it and was arrested and sent to Sabarmati prison. In the thirties he also acted for some time as the Vice-Chancellor of the Gujarat Vidyapeeth and then returned to Dakshinamurti. But he felt that the Dakshinamurti at Bhavanagar mostly satisfied the educational needs of the urban population and did very little for the children of millions of villages where real India lived. At this very time Gandhiji's ideal about Basic Education came to the front. Nanabhai decided to shift to Ambla, a village near Bhavanagar, and started a village Dakshinamurti there.

In 1938, he worked with Ravishanker Maharaj in the kitchen of the Haripura Congress and courted arrest in 1942 in the famous Quit India Movement. He remained behind the bars until 1944, where he wrote the 'Lokabhagavat.''

In 1948, being requested by Sardar Patel, he accepted the post of Education Minister in the newly formed State of Saurashtra, but feeling out of place, he resigned in a year and returned to serve the cause of education. While employing the basic education method in primary and secondary schools, he got the idea of using it for university education. As a result Lok Bharati the rural university, was founded in 1953 at Sanosara, a village about 30 miles from Bhavanagar.

Nanabhai was progressive in matters of social reform. He believed in equality of status between men and women. He was opposed to child marriage and supported widow remarriage. He also admitted Harijans to Dakshinamurti after 1920. In politics he believed in non-violence to achieve Swarajya, and favoured Swadeshi and cottage industries.

Nanabhai's major contribution is in the field of education. It is a long story of 50 years' activities with singular devotion. He believed in nationalist education and dedicated his whole life to it. From 1924 onwards Nanabhai conducted three journals, the *Dakshinamurti,* the *Chatralaya* and the *Shikshan Patrika,* in Gujarati. The institute also undertook the publication of reading material for students. Nanabhai wrote booklets, interpreting liberally the character of the epics. He also wrote Sanskrit and History

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text-books. Nanabhai wrote several books which have greatly helped in the better understanding of Indian education, civilization and religion: 'Apana Desno Ithihas', 'Hindu Dharma Ni Akhyayika', 'Sutaputra Karna', 'Panchali' 'Lokbhagvat' and 'Ramayana Na Patro'.

Nanabhai was awarded Padmashree by the Government of India for his services in the field of education. He died in 1961. He will be remembered as the symbol of simplicity, selfless service and sincerity to the cause to which he dedicated his whole life

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Bhatt, Udaishankar (1898 -- 1966)

Udaishankar Bhatt, born at Itawa in 1898, was Hindi dramatist and poet. He wrote many plays on historical and mythological themes, trying to reinterpret the past in modern terms.

Hindi dramatist and poet Udaishankar Bhatt originally belonged to a Gujarati-speaking family which came from Simhapur and settled in Indore in Madhya Pradesh and served in the State's judical department. From there his ancestors bought some land in Karnadas village in Bulandshahar (U.P). He was born at his grandparent's house at Itawa in 1898. His father Pandit Mehta Fateh Shankar Bhatt was well-versed in English, yet conversed in Sanskrit and composed devotional verses in Braj Bhasha. Young Udaishankar began his literary career by writing poems in Braj Bhasha.

Udaishankar did his B.A. from Benaras Hindu University and qualified for 'Shastri' from Punjab and 'Kavyatirth' from Calcutta. He joined as a Lecturer in Lala Lajpat Rai's National College and taught Sanskrit. He also taught in Khalsa College and in Sanatan Dharma College in Lahore. The famous revolutionary Bhagat Singh was one of his students. He later wrote a play, named *Kranti Kari*, in 1954. His love for play-writing developed when he was a teacher, In 1921-22 he wrote plays like *Asahayoga Aur Swarajya and Chittaranjan Das,* which were succeefully staged. He was very close with the nationalist movement and secretly helped the believers in armed revolution.

After partition of India and independence, Udaishankar Bhatt came from Lahore to Delhi and joined the All India Radio as Hindi Advisor and Producer at the Delhi Station. In that capacity he wrote several one-act plays for broadcasting. He retired in 1963. He was suffering from diabetes and eye trouble. He died in 1966.

He started his literary career by writing a narrative poem on *Takshashila* (1929). Six collections of poetry appeared in the next two and a half decades. These poems are mostly romantic and sentimental. In 1948 he wrote *Vijaya path* a poem calibrating India's independence. His last long poem was published in 1958, in which Ram, Ravana and Sita are introspectively analysing their own feelings.

But more than a poet, Bhatt earned well-deserved fame for his plays. His first play, written in 1930, was on *Vikramaditya*. It was modelled on the pattern of a western problem play. The second *Dahar Athava Sindha Patan* (1932) broke further new ground, as it was a tragedy. Traditional Sanskrit and Hindi plays were comedies. He wrote many plays on historical and mythological themes, trying to re-interpret the past in modern terms. Some were romantic, some advocating women's rights and rebellion against male chauvinism.

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In his social plays he handled many bold themes like zamindari abolition in *Naya Samaj* (1955), and also portrayed Oedipus complex-ridde characters. *Parvati* (1960) was a bitter satire on a pseudo-western half-educated woman. His best plays were the verse-plays; *Matsyagandha (1934) Vishwamitra (1935) and Radha (1936)*. He had to his credit seven collections of one-act plays, on a variety of subjects and themes. He also wrote novels and his versatile pen produced a very good novel on the life of fisherfolk in Bombay; *Sagar Laharen Aur Manushya* (1956). His other plays are either autobiographical or on powerful feminist characters. On his last novel *Shesh Ashesh* (1960) he naturalistically exposes the life style of sadhus and sanyasis.

Bhatt was an interesting combination of the old and new. By faith he was a traditionalist, but his rationalism goaded him to question all these false foibles. He continued to remain an idealist as he was in early days; but passing through the nationalist phase of optimism, in his later writings, as he matured, the note of disillusionment and sorrow is very clearly discernible. His language was Sanskritised in poems and plays, but his fiction used chaste, simple, Hindi as it is spoken and understood by common man.

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Bhattacharya, Achintya Kumar (1914 --)

Achintya Kumar, born at Silchar in July 1914, was an active member of the Indian National Congress. Afterwards he joined the Communist Party.

Achintya Kumar was born in July 1914 at Silchar. He was the sixth son of his father, Ambika Charan Bhattacharya, a conservative middle class, very respectable Brahmin family of Dhaka Dakshin in Sylhet district now in Bangladesh. Achintya passed the Matriculation Examination from Silchar Government High School, in the first division, obtaining a Government Merit scholarship. As a student he was brilliant but from his school days, he was very active in politics. While a Science student in Sylhet M.C... College, he was arrested and jailed for involvement in terrorist activities. After two years imprisonment, he passed his I.Sc. in the first division.

While a student, he became an active member of the Indian National Congress, for some time holding the post of the Secretary Cachar District Congress Committee and Assam Provincial Congress Committee. He was closely associated with Subhash Bose, Gopi Nath Bordoloi, Fakhruddin Ali Ahmad, Arun Kumar Chanda and other leading members of the Congress. During this period. He was imprisoned twice. Afterwards he joined the Communist Party.

He married Tulshi Bhattacharya, also a communist worker. They have one son and one daughter. Both live at Gauhati.

Achintya Kumar is now a leading member of the CPI (M). For the Assembly seat he stood unsuccessfully twice as a communist candidate from Silchar.

Achintya Kumar is very simple and unassuming. He had been in jail for about fifteen years. For several years he had remained underground. While in disguise, he could mix freely with day--labourers, rickshaw pullers, beggars and cultivators. For more than one year, while underground, he became a mutton-seller and used to sell mutton to the high police officials of Gauhati and nobody could detect him.

On several occasions, when Cachar was affected by flood, he would move from house to house in the country, offering relief and assistance to the poor people, with whom he became extremely popular.

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& Co., London, 1889.
Information gathered from personal knowledge and interview with Achintya Kumar's elder brother.

Bhattacharya, Debendranath (1915 -- 1978)

Debendranath Bhattacharya, born in Calcutta in March 1915, was associated with many charitable institutions and helped with finance many educational institutions.

Debendranath Bhattacharya was born in Calcutta on 6 March 1915. He was the eldest son of Sachidananda Bhattacharya, one of the few pioneering Bengali industrialists, who rose to great eminence in the field of business from very humble beginnings. Debendranath was educated at Presidency College, Calcutta. At the age of thirty, on the death of his father he stepped into the paternal business.

He not only expanded the business, but also diversified it. He was Managing Director of Metropolitan Insurance Co. Ltd. and also of Banga Lakshmi Cotton Mills Ltd. He founded the Calcutta Metropolitan Bank, one of the constituent banks of the present United Industrial Bank. He was also director of many engineering, tea, chemical and pharmaceutical, film and transport companies including B.E. Pumps (p) Ltd. Albert David Ltd., Commercial Carrying Company and Malda Transport Co. He was also associated with many of the development projects initiated by the late Dr. B.C.. Roy.

He was endearingly called DN in the business circles of Calcutta. He was President of the Bengal Chamber of Commerce and Industry and also of the Bengal Mill Owners Association; the latter office he held for three terms. He was also a member of the Indian Cotton Textiles delegation to the International Cotton Textiles Industry Conference of UK in 1952. He was on the governing bodies of many public organizations like the Calcutta Port Trust, Port Export Promotion Advisory Committee, Calcutta Telephone Advisory Committee, Regional Board of Employees State Insurance Corporation, Board of Trustees under the Employees Provident Fund Scheme, Calcutta Electric Supply Corporation Consultative Committee, Calcutta Traffic Advisory Committee and the Calcutta Excise Licensing Board.

He was a great philanthropist and was noted for his generosity. He was associated with many charitable institutions and helped with finance many educational institutions. He also reaved up many sports organizations like the Lawn Tennis Association, the Sports Club and the East Bengal Club. Of the last one he was President for many years and contributed much to its development.

He married Sobhana, the second daughter of Dr. Shivapada Bhattacharya, one of the renowned physicians of Calcutta. He died in London on 18 January, 1978. He had five sons and one daughter.

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Bhattacharya, Gaurishankar (1918 --)

Gaurishankar Bhattacharya, born at Satama in the Karmrup distinct in December 1918, has occupied a place of importance in the public life in Assam.

Gaurishankar Bhattacharya was born on 10 December, 1918 in a Brahmin family of a small village, Satama, under the Nalbari Police Station in the Kamrup Distinct, Assam. His father, Sauridatta Bhattacharya, was a Sanskrit Pandit; his mother Dhaneswari Devi, a typical Assamese lady, was an adept in spinning and weaving, a common trait to the women-folk in rural Assam. She died when Gaurishankar was only a nine-year old boy and just completed the elementary stage of education in a nearby Lower Primary School at Datara.

Though a widower, Gaurishankar's father, burdened with family responsibilities, did not neglect

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his son's education who showed proficiency in studies from his childhood. He passed the Primary examination in 1927 and was awarded a scholarship. This enabled him to get admitted in Barkhala Middle English School and he passed its final examination in the first division in 1931. He took his secondary education in Government-aided Gordon-High School, Nalbari, which was the only institution for education upto the Matriculation standard in the whole of north Kamrup at that time. From this school, he passed the Matriculation Examination of Calcutta University in 1935 in the first division and secured a Government scholarship. This was a source of encouragement to Gaurishankar and a relief to his father as its helped him to go in for collegiate education. He was admitted in Cotton College, Gauhati, and from this College he passed the Intermediate Examination in Arts of Calcutta University in 1937 standing first among all the successful candidates of undivided Assam and obtained a merit scholarship. He became a graduate from the same college in 1939 with a second class Honours in Economics.

Though Gaurishankar was initially hesitant to go to distant Calcutta for post-graduate studies, he defied the financial difficulties of his father and proceeded to Calcutta and joined the post-graduate class of the University. He took his M.A. in History (Comparative Politics) with a second class in 1941. His failure to secure a first class disappointed him very much, but he did not despair and went for a double in M.A. in Economics and studies Law also. Diligent as he was, Gaurishankar passed M.A. securing a second class in 1942 and Law a year after. Thus he completed his higher education in Calcutta and returned to his home state.

Gaurishankar Bhattacharya had a uniformly good academic career, but he never entertained any idea to seek a Government job, even remotely, A young man of independent spirit from his student hood, he involved himself in the student movement of his time actively and became the General Secretary of the Assama Students Federation (1939-1941), President of the same organisation (1941-42) and a member of the All-India Students Federation Working Committee. Being interested in the working class movement, Gaurishankar Bhattacharya organised a number of Trade Unions of Employees of Railways and Inland Waterways, etc. during the period 1939-49 and ultimately became the first President of the Assam Provincial Trade Union Congress. Bhattacharyya was a Congressman till 1944 and suffered imprisonment in 1942. However, from 1944 onwards he became an activist of the C.P.I. and remained in that capacity upto 1962 when he resigned form it following his differences with the Party on the issue of Chinese aggression in the north eastern broder affecting Assam. During his seven years' association with the C.P.I. Bhattacharya was in jail for forty-one months.

Bhattacharya entered parliamentary politics in 1952 when he was returned to the Assam Assembly as a C.P.I. candidate from the Gauhati Constituency. He was re-elected to the Assembly in the 1957 poll also as a candidate of the same party. However, he lost the 1962 election which he fought from the same constituency as C.P. I. nominee, but his parliamentary career was revived with his return to the Assam Assembly in 1967 poll as an Independent. Thereafter he organised the People's Democratic Party (PDP) as a regional party in Assam. He contested the 1972 Assembly election as a nominee of the PDP and got elected from the Barbhag constituency and remained as a legislator till 1978 when he did not seek re-election though he in the meantime, merged his PDP with the Janata pary. He became President of the Assam Unit of the Janata Party (1979) and got nomination from the party to contest the Lok Sabha poll of 1980 from the Mongaldoi seat, but due to the Assam agitation on the issue of foreign nationals, the election did not take place in twelve constituencies of Assam including the Mongaldoi seat.

The parliamentary career of Bhattacharrya was marked by his association with a large number of Legislative Committees. As an impressive speaker in Assamese and English, conspicuous with quotations from Sanskrit scriptures, a fair knowledge of which he inherited from his father, Bhattacharyya has occupied a place of importance in the public life in Assam. He was a member of the Indian delegation to the 21st session of the Commonwealth Parliamentary Confer-

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ence (1975), besides being member of the Assam Administrative Reforms Committee, the Assam Pay Commission, the Assam Police Commission and some other bodies set up by the Government of Assam from time to time.

Though Bhattacharyya came of a pronounced orthodox Brahmin family and married in a Brahmin family of Gauhati his views on social affiirs have been consistently liberal as his political outlook has been progressive.

Despite his busy public life, Bhattacharyya has made a mark in the legal profession too which he joined in 1944. He was a member of the High Court Bar Council for a term. He has permanently settled in Gauhati.

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Bhattacharya, K. C. (1875 -- 1949)

Krishanchandra Bhattacharya, born in Serampur in 1875, was among the contemporary Indian thinkers to attempt to construct a comprehensive philosophical world.

Krishnachandra Bhattacharya was born on May 12, 1875 in Serampur, West Bengal, India. He came from a *Brahmin* family of Sanskrit scholars. Therefore, at a very early age he was introduced to ancient Indian scriptures, such as the *Vedas* and the *Upanishads*. He completed a local school in Serampur and then went tc Presidency College, Calcutta, for his undergraduate work. He was a very bright student, but his unwillingness to appease British administrators prevented him from securing a position commensurate with his abilities. He held a variety of teaching and administrative positions and retired at the age of fifty-five as the principal of a small college. After retirement from that position, he became a professor of philosophy at Calcutta University, then the Director of the Indian Institute of Philosophy at Amalner, and finally the George V Professor of Mental and moral Philosophy at Calcutta University. He died on December 11, 1949.

Bhattacharya was the foremost among contemporary Indian thinkers to attempt to construct a comprehensive philosophical worldview of his own out of elements of Eastern and Western philosophy. He carefully studied ancient Indian philosophical schools: Advaita Vedanta, Sankhya Yoga and Jainism. He was also very well-versed in classical German philosophies, especially Kant and Hegel. He did not owe allegiance to any particular school, and therefore was not concerned with either the maintenance or the defense of any particular Eastern or Western School of Philosophy. In his philosophy one finds an assimilation of both Eastern and Western philosophies.

A careful study of Bhattacharya's philosophy reveals that his thoughts have passed through three distinct stages of development. The first stage extends from 1914 to 1918, during which he published three papers' "Some aspects of negation," "The Place of the Indefinite in Logic," and "The Definition of Relation as a Category of Existence." The second stage extends from 1925 to 1934, during which he published five papers and one monograph. The papers are "Samkara's Doctrine of Maya", "Knowledge and truth," Correction of Error as a Logical Process," " Fact and the Thought of the Fact," and "The False and the Subjective." He also published his monograph *The subject as Freedom* during this period. The third stage, the shortest of the three, lasted a little more than a year (1939), during which he published three papers: "The Concept of Philosophy", "The Absolute and Its Alternative Forms," And "The Concept of Value".

The search for the Absolute had been the primary concern of Indian philosophy from the *Upanishads* (600-300 B.C.) to the Neo-Vedanta of the twentieth century via the classical Vedanta of Shankara, Ramanuja, and Madhava By focusing on the concept of the Absolute, we not only get a better understanding of how Bhattacharya's philosophy fits

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into Indian philosophy historically, but we also are provided with a framework within which to understand the development of Bhattacharya's philosophy through three distinct phases. In the first phase, he describes the Absolute as' "indefinite,' in the second as "subject", and in the third as "alternation."

The *Upanishads*, the early texts of the Hindu tradition, identify a single, comprehensive, fundamental principle by the knowing of which everything else in this world becomes known. The typical designation for this principle is *Brahman* or the Absolute. The Absolute defies all characterizations. The *Brihadranyaka Upanishad holds* that there is no other or better description of *Brahman* than by describing it negatively as *neti*, neti (not this, not this). In the classical tradition of Shankara, non-dualist Vedanta, *Brahman* or the Absolute is that state where all subject--object distinction is obliterated. *Brahman* or the Absolute is pure consciousness: it simply is. Bhattacharya takes for his point of departure this consciousness, which transcends both the subjective and the objective. Since this principle cannot be defined in terms of the objective and its correlate the subjective, he designates it the indefinite. The Absolute is not limited and therefore not definite: it can only be indefinite. To put it differently, both the subjective and the objective belong to the realm of the definite, and that which transcends both is the indefinite.

Bhattacharya is not unique in the history of philosophy in claiming that the Absolute is indefinite. One finds it in Plato's "nothing", the *Maya* (nescience) of Advaita Vedanta, the "void" of the Buddhists, and the "unknowable" of Kant. All of them, with the exception of Kant, take the indefinite to be a positive entity, a real among reals. Kant brings out the transcendental character of the indefinite. however, this indefinite for him is an unknowable reality.

Bhattacharya points out that the unknowable can be treated neither as reality nor as thinkable. Every definite content of experience implies an indefinite out of which it is carved. The indefinite creates a fundamental distinction between the definite and the indefinite, the known and the unknown. He expresses this in the principle: "The indefinite is not and in indefinite at once," or "The indefinite and definite are and are not one.' As a mode of the indefinite, the definite also embodies the indefinite. In short, the goal of Bhattacharya's philosophy was not to ascertain whether the Absolute exists; it was, rather, to understand the Absolute. It is understood paradoxically as that which cannot be understood, namely, the indefinite; both indefinite (not comprehensible) and definite (some how comprehensible) at once.

Bhattacharya, how-ever, does not rest satisfied with this logical approach; he is led eventually to a psychological approach; although the Absolute as indefinite cannot be an object of our experience, as the basis of all objects it is understood as the subject of our experience. This brings him to the second phase in which the Absolute as indefinite is construed as the Absolute as subject. In this phase the Absolute as the indefinite emerges as the Absolute subject that transcends both the subject and the object. Here the Absolute is reached via a series of denals.

In this phase, Bhattacharya begins with subjectivity, articulating it as an awareness of the subject's distinction from the object. He distinguishes three stages of subjectivity: bodily subjectivity, psychic subjectivity, and spiritual subjectivity. In the first stage the self identifies itself with the body. In the second, the self identifies itself with the images and the thoughts. In the third stage initially there is a feeling of freedom from all actual and possible thoughts this is followed by introspection where there is the awareness of the subject as "I' which eventually leads one beyond introspection to complete subjectivity or freedom.

The different stages of subjectivity are reached progressively: the denial of the preceding gives rise to the succeeding until there is nothing left to deny or supersede. At every stage there is an inner demand to go beyond that stage. It is important to note that introspection of the subject as the "I' is the realization of the free nature of the subject, where one has an awareness of the subject's freedom. However, this awareness must be denied to make way for complete freedom. Bhattacharya here is making an important

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distinction between the subject as *free* and the subject as *freedom*, the former being the introspective stage of subjectivity and the latter the ultimate stage--the ideal the subject's ultimate goal.

At this point, one might wonder why assume this subjective attitude? Assuming that it leads to freedom, can one not make a case for the objective attitude? These issues form the subject matter of the third phase, the Absolute as alternation.

At the outset of his paper "The Concept of the Absolute and its Alternative Forms", Bhattacharya informs his readers that philosophy begins in reflective consciousness, which entials and awareness of the relationship between reflective consciousness and its content. Reflective consciousness and its content imply each other, and he calls the relation "implications dualism". The concept of the Absolute must be understood by reference to this implicational dualism.

Implicational dualism between consciousness and its content or between its subject and object is of three kinds, corresponding to three forms of consciousness: knowing, willing, and feeling. In knowing the content is not constituted by consciousness, in willing it is constituted by consciousness, and in feeling the content constitutes a sort of unity with consciousness. As a result, each has its own formulation of the Absolute.

The first is the Absolute of knowing. In this Absolute, the content determines consciousness; knowledge does not determine truth, truth determines knowledge. In knowing, the object known, in some sense, is independent. The being of the object is free from any reference of knowing. This is a kind of epistemological realism in which the particular act of knowing does not construct the object that is known.

The second is the Absolute of willing. In this Absolute the content is constituted by willing. Willing is active; it is constructive. In the absence of willing, this absolute is nothing; it is understood as a negation of being. Willing, as a matter of fact, is willing of itself, which in reality is its denial. When a will is satisfied, it is superceded, and in that sense denied.

The third is the Absolute of feeling. In this Absolute consciousness and content determine each other, content is constituted by a sort of unity between feeling and the felt content. In other words, there is a unity free from the duality of content and consciousness. It is a constant that is " indefinitely other than consciousness" or consciousness that is "indefinitely other than content." The term "indefinitely" for Bhattacharya signifies that the Absolute of feeling is in different to both being and non-being, and accordingly, the Absolute is transcendent.

All this yields an interesting result. The Absolute of knowing may be understood as Truth, the Absolute of willing as Freedom, and the Absolute of feeling as Value. Philosophy, for Bhattacharya, is a rational analysis of experience in the sense of conceptual clarification, sorting, and ordering of epistemological, metaphysical, ethical and aesthetic symbols. It is a progress towards the Absolute. The triple Absolute is the prototype of three subjective functions. In everyday experiences, one finds a mixture of these three functions.

However, each experience can be purified of the accretions of the other functions and can become pure or Absolute. Absolute knowing is apprehension purged of all non-cognitive elements; it is an apprehension of the object-in itself. Absolute willing is willing purged of all objective elements. Absolute feeling is feeling purged of all cognitive and volitional elements. Each Absolute is a pure experience, that is, positively an actualization of the unique nature of each function, and negatively, a lack of confusion or mixture with other functions. For him, the Absolute is the alternation of these three functions. There are three alternative Absolutes, Which cannot by synthesized into one.

Bhattacharya's conception of the Absolutes is a corollary of the logic of alternation that he advocates. It is a logic of choice, commitment, and coexistence. In our everyday discourse, we are presented with alternatives, and we must choose, not because one alternative is correct and the other false, but because we must choose, and having chosen, we must abide by our choice. Bhattacharya rejects inclusive disjunction (either/or, perhaps both) and accepts

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exclusive disjuction (either/or, but not both). Alternation, so important in practice, is equally important in theory. With the logic of alternation, Bhattacharya rejects philosophies that claim that their philosophy is the only true philosophy. For him, there are different paths that lead to different goals, and each goal is absolute in itself. No Absolute is superior to any other; the ways of the absolute diverge, but one is not preferable to the other. When one is accepted, the others are automatically rejected. These are genuine alternatives. The Absolute is an alternative of truth, freedom, or value.

Bhattacharya never clarifies how one conceives of the Absolute in its alternative nature in the ordinary sense of "either/or" while at the same time it remains as an Absolute. This problem notwithstanding, his conception of alternation is a unique and original contribution to philosophy. His goal was not to build a system of philosophy. His philosophy is a kind of living organism in which new material is assimilated and digested, and then grows into a new form.

The phases of his thought are not exclusive formulations of his philosophy, they are alternatives. Only by distinguishing among phases is one able to integrate the various facets of his thought and appreciate its organic character. He was widely read in both Eastern and Western philosophy. His philosophy goes a long way towards removing the popular Western misconception that Indian philosophy is exclusively mystical and that it is unscientific and nonrational.

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Bhattacharya, Kamala Kanta (1853 -- 1936)

Kamala Kanta Bhattacharya, born at Barahagi in Darrang district in 1853, was one of Assamese great original thinkers and a noted writer in Assamese.

Kamala Kanta Bhattacharya, one of Assamese great original thinkers and a noted writer in Assamese, was born on 23 December 1853 in the village of Barahagi in Darrang district. Of an orthodox Brahmin family, he was directly related to the famous family of Siromoni Bhattacharya.

The death of his father, while he was still at school, abruptly cut short his studies; and the Swadeshi Movement in 1905 as also his close association with figures like Lakshminath Bez-barua, Chandra Kumar Agarwala and Jnanadaviram Barua imbued him with a strong sense of nationalism, which, in turn, was to find trenchant expression in his writings.

In 1871, while yet a school boy, Kamala Kanta Bhattacharya, in association with a few kindred spirits, successfully opposed the governmental conspiracy to impose Bengali as the *lingua franca* of the Assamese people, with the result that the conspiracy proved abortive. In 1886, he attended the Calcutta session of the Indian National Congress as a delegate from Assam and in his "Astabakrar Atmajivani", he initiated a move for the creation of one Indian nation on the basis of one religion. To him all caste distinctions were odious, as also the prevalent practices of untouchability, child-marriage and polygamy, and he fervently advocated their abolition in order to pave the way for a new India. In March 1920, he presided over the session of the Assam Sahitya Sabha and distinguished himself by his wide scholarship and intense patriotism.

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Frank and outspoken in his opinions, he mercilessly condemned the age-old superstitions, pretensions and prejudices of the day, the stagnation in the socio-political life consequent on the lack of proper spiritual leadership, and the lethargic and unenterprising attitude of the Assamese people towards taking full advantage of the vast economic potentialities and untapped natural resources of the State. He had a dream of integrating the Hills and the Plain regions of Assam, and with this aim in view, he learnt the dialects of different hill-tribes and even stayed for sometime with them. An enthusiastic advocate of female education, he worked untiringly to bring about the propagation and expansion of female education throughout the State.

Popularly known as ''Maharshi'' for his extraordinary quality of prophetic vision, Kamala Kanta Bhattacharya occupies a unique place in modern Assamese literature. Besides the large number of essays and articles that flooded various magazines and newspapers, he also left behind several major works in prose like the ''Astabakra'' his autobiography ''Mor Manat Para Katha'' and his ''Kachari Jatir Buronji''. Among his many poems are ''Chintanal'', ''Kah-Pantha'', ''Chinta Taranga,'' *Marisati*", :*Paharani*'' and ''*Jatya Gaurav*'', all marked by an intense patriotic fervour. He died on 14 December 1936. A unique personality, Kamala Kanta will be ever remembered by the people of Assam.

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Bhattacharya, Mathuranath (1921 --)

Dr. Mathuranath , born at Tihu in lower Assam in 1921, is an eminent medical scientist who worked as Principal of the Assam Medical College.

Mathuranath Bhattacharya, son of Madhunath Bhattacharya and Gangapriya Devi was born at Tihu in lower Assam on 1 January, 1921. He hails from a highly respectable Brahmin family whose forefathers were rewarded with 'Tamrapatras' and "Scholarships" by the Ahom Kings in recognition of their services to Ayurvedic endowments and being physicians to Ahom royal family. He studied in the Bangabasi College, Calcutta; Calcutta Medical College; School of Tropical Medicine, Calcutta and got requisite training in medicine at Edinburgh and Dublin.

His parents had left deep influence on him as pious people and promoters of education and social upliftment. His father being a physician of indigenous medicine had influenced him a lot in his medicinal career.

Dr. Bhattacharya started his early education at his home-town Tihu and then at Gauhati Cotton College. He had a brilliant career in general education with prizes, medals and scholarships. He stood third in the Matriculation Examination in Assam from Calcutta University securing 'Asterisk' and 'Distinction marks in Mathematics (compulsory and additional) and gold medal in Sanskrit. He stood fourth in the Intermediate Examination from Calcutta University securing 'Asterisk' and 'Distinction' marks in Physics, Chemistry, Mathematics and Biology.

As the descendent of a physician's family, he showed keen interest in that line. Hence after having passed the Intermediate Examination, he had embarked on his medical career. In this line too, he showed his brilliance by acquiring a lot of prizes. medals and stipends. He passed the M.B.B.S. from Calcutta University in 1946 and D.T.M. in 1947 topping the list of the D.T..M. candidates. He then proceeded to U.K. for higher studies and had his M.R.C.P in 1951 and D.C.H. in 1952. He was elected for F.R.C.S. too.

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He started his teaching career as an Assistant Professor of Pharmacology in the Assam Medical College, Dibrugarh before leaving for U.K. After his return from U.K. he was appointed Assistant Professor of Clincial Medicine. He became Professor and Head of the Department of Medicine in 1960. In 1962, he was appointed Principal of the Assam Medical College and served in this capacity till his retirement on 1 January 1976.

During his tenure in the college, he was also in charge of the Department of Social and Prevention Medicine, Department of Dermatology and the Department of Pediatrics for sometime. He also served as the Superintendent of the college hospital and under his stewardship, the Assam Medical College had its Post-Graduate Degrees and Diplomas in almost all the subjects established and recognised by the Indian Medical Council. As a medical teacher and research worker, he was appointed to many honorary posts. He was a member of the Drugs Advisory Body of D.G.H.S., a member of the Executive Council of the I.M.C., a member of the Selection Committee of Aligarh University, a member of the different Statutory Bodies like the Under-Graduate Board, Post-Graduate Board, Academic Council, Executive Council and the Court etc. of the Dibrugarh University and Gauhati University.

Besides these, he is a member of the Co-ordination Committee for the production of text books of the Dibrugarh University. He is a member of the Editorial Board of many All India Journals and Reviewer of a number of medical books, member of the Academic Council of All India Institute of Medical Science, New Delhi and also examiner of M.B.B.S.., M.D. and Ph.D. examinations in Medical Sciences. He was Vice-President of the Third World Medical Conference in Delhi and President of the Assam Science Society in 1968.

Dr. Bhattacharya has contributed over seventy papers to different journals both on scientific and general topics. He has also authored books on Anatomy and Physiology, Social and Prevention Medicine and Domestic Science, all being published by Dibrugarh University in regional languages as text books for P.U. courses. He had also written books like- *Diabetes-Mellitus, Child, Tuberculosis, History of Medicine and Home Doctor in* regional language and *Besides Differential Diagnosis in Medicine in English*, which have acclaimed much praise.

He was actively connected with the establishment of the Dibrugarh College and a member of the Governing Bodies of both D.H.S.K. College and Commerce College, Dibrugarh. He is a Life Member of the Assam Sahitya Sabha.

Dr. Bhattacharya's married life is blessed with a son and two daughters. His son is also a reputed physician and is serving in the Gauhati Medical College. His daughters are also highly qualified.

Dr. Bhattacharya has got varied interests and devotes his leisure time to reading. He is convinced that the illness of a man depends on fuller endowments in different aspects of man, and he likes spiritual and religious books, on sociology and evolution of man. He had got high respects for cultured and educated people. He is a well-built man of normal height and of good health. He generally puts on shirts and pants but on occasions prefers dhoti and Punjabi too.

Dr. Bhattacharya is a voracious reader. He prefers to read both English and Bengali literature. He is a widely travelled man who visited both England and Ireland.

He is fully satisfied that this mind-operated stratum of evolution of which man is the torch-bearer, he is burdened with the responsibility of ensuring peace and happiness to mankind. Absolute faith in ultimate reality in its omnipotency can purify the mind and release it from the materialistic bondage and this can be achieved by a person who has got disinterested and a spiritual background and not burdened with argumentative mind.

The education system, as at present, has got the onerous responsibility of renovation itself, so that people can achieve a clean, pure background of humanity, afforded by education from childhood; else materialism soaks the mind and blindfolds the person in such a way that all the education tends to produce a Frankenstein-a Hydrogen or Atomic bomb

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with the potentiality of destroying the human being, both physically and mentally--a false step on precipice.

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Bhattacharya, Sukanta (1926 -- 1947)

Sukanta Bhattacharya, born in Calcutta in 1926, was a revolutionary poet and active social worker.

Sukanta Bhattacharya, one of the most beloved poet of Bengal, was born on 15 August, 1926 in his maternal grandfather, Satish Chandra Bhattacharya's residence at 42, Mahim Halder Street, in Calcutta. He belonged to an orthodox Brahmin family of Vedic order hailing form Madaripur, a sub-divisional town in the district of Faridpur, now in Bangladesh. His father Nibaranchandra Bhattacharya came to Calcutta in the early second decade of this century and with the support of his elder brother Krishanchandra Smrititirtha, a well-known Pandit of the days, built up a book-selling and publishing firm in the city.

Sukanta passed his childhood in the atmosphere of a joint-family maintained by Krishanchandra and Nibaranchandra in their own house at 34 Harimohan Ghosh Lane in East Calcutta. But before he had completed his primary education with distinction from Kamala Vidyamandir, a local vernacular school, the joint family broke up. Two years later, when Sukanta was only about thirteen, his mother Suniti Devi--died--a shock that made a keep impression on his receptive mind; and the vacuum thus created at home was possibly one of the factors in shifting his interest towards the outer world.

Those were the trying days of the Second World War, when in the face of imminent Japanese air raids, Calcutta was shivering under black-outs and wailing sirens. Life in the city was demoralized and in the political sphere too, confusion was the order. Young Sukanta, whose intellectual and emotional sustenances were the songs and poems of Rabindranath Tagore, did not fail to grasp the significance of Gurudeva's voice of protest against the atrocities of the Fascists both in the East and the West.

Besides, he followed with interest the animated political discussions on national and international issues of the Marxist associates of his elder brother Sushil, which enabled him to view the things from a less popular, but possibly more objective angle. Sukanta, however, did not take much time in deciding upon his stand, and his natural choice fell on socialism and international unity of the working-class. He joined the ranks of the communists in 1941. Since then till his untimely death on 12 May, 1947 at Jadvapur T.B. Hospital, he lived the life of an ardent communist. His fields of activities were considering his age, wide and varied.

The Bengal Famine of 1943 brought thousands of hungry peasants to the streets of Calcutta, and to serve them Sukanta joined hands with the relief workers. He was deputed for sometime by his Party to work among the jute workers of Kadapara area. Besides, as a school-level organizer he took active role in anti-Fascist, anti-imperialist mobilizations under the banner of All India Students' Federation. Sukanta, a born writer, began to wield his pen for the cause of his party. He composed political songs and plays for Indian People's Theatre Association (I.P.T.A.) and also edited an anthology of modern Bengali poems on famine namely *Akal* (Famine)--a responsibility entrusted on him by Anti-Fascist Writers' and Artists Association in recognition of his commendable creative response to the demands of the time.

As an organizer, Sukanta showed best of his abilities when he became the all-Bengal Secretary of a newly formed children's association, namely *Kishore Bahini*, set up with an ideal of salvaging the young ones from the demoralizing effects of the war and the famine. Thousands of boys and girls were mobilized in about six hundred units spread over different parts of the rural and urban areas of the province with such declared mottos as literacy drive, health and social services and political freedom. When Swadhinata,

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the Bengali daily organ of the Communist Party appeared, Sukanta got an added responsibility for editing its children's page. Inspired by an ideology that helped him follow the course of historical process through which nations of the world were passing, Sukanta worked hard, never minding his personal security or career.

In fact, to do justice to the tasks allotted to him by his party during the years between 1942 and 1946 he neglected his studies resulting in his failure in the Mathematics paper of the Matriculation Examination. His health, too, was craking under the burden of multifarious activities. But this was also the time when he composed most of his memorable poems.

Sukanta founded his poetry on Rabindranath's rich heritage. He also learned from the technical experiments of the eminent modern Bengali poets. His added advantage was, however, the orientalist family-background provided with a language rich in vocabulary and colourful with the epic and the Puranic myths and legends. Sukanta was thus always found to be equipped with an extremely expressive and forceful language in his endeavor to make his poems weapons in the hands of the toiling people.

Sukanta's poems voice the agony of his country-men moaning under the privations due to war. Famine, pestilence and, above all, continuous colonial exploitations, to which an added curse was the Hindu-Muslim communal feuds. All these roused different moods in him; sometimes he was angry, sometimes resolute, and on occasions his voice chocked in despair. But all along he remained a steadfast fighter against inequalities--political economic and social. Poems like A *Statement* (1943) *To Rabindranath* (1943). *Lenin (1944) The News (1945), and Season of Change (1945)* are thus documents of a historic period through which he lived.

In some other poems, he seemed to have registered his immediate reactions to contemporary events. He wrote, for example *Chitattagong*: 1943 in condemnation of the Japanese bombing on the sea-side town, *Kashmir* (1944) as an expression of solidarity with the people of the native state engaged in a battle against their oppressive ruler, and *The Dead Kite* to rejoice over the glorious end of Mussolini. In the *Call (1946)* he ridiculed the so-called nationalist leader who branded the heroes of the Naval Rebellion of 1946 as hooligans *Convoy, A Sapling, The Staircase, The Volcano, A tale of A Cock and The Prayer* appeared in the last year of his life, and are included in his first posthumously published anthology, *Charpatra* (1947).

In these poems, Sukanta is more meditative and somber, expressing his sympathy for the downtrodden in different tone, determined but restrained. They are articulated through subtle suggestions and well chosen symbols, intruing a novel element in Bengali poetry. But whatever may be the way of expression, almost all his poems are endowed with a magic quality that helps transcend the art forms of their immediacy, in relation to both time and space.

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Bhattathiripad, V. T. (1896 -- ?)

V.T. Bhattathiripad, born at Kidangoor near Kaladi in 1896, is famous as a revolutinary writer and jounrnalist than as a politician.

V.T. Bhattathiripad was born on 24 March 1896 at Kidangoor near Kaladi, the birthplace of Sree Sankara. His father Vettithiruthi Thazhath Thuppan Bhattathiripad belonged to a middle-class Namboothiri family. V.T. Bhattathiripad has three uncles, four brothers and two sisters. He married twice, in 1924 and 1930. He has two daughters and one son.

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He started in the traditional way of education in Sanskrit and Malayalam at home in 1901. For 10 years he studied the 'Rig Veda'. At the age of twenty-two he joined the High School at Perinthalamanna just to study for three months, when he left it for joining the Edakkunu Namboothiri Vidyalayam where he continued up to the S.S.L.C. class. The '*Bhagavat Gita*' and the 'Mahabharata' are the two great works that have contributed to the shaping of his views and ideals at the early stage. Afterwards, he began to take interest in reading the poetical works of *Mahakavi* Vallathol as also the works of Tolstoy, Victor Hugo and Bernard Shaw. These books, as also the close association with *Sri Kurur Damodaran Namboothiripad* of the Namboothiri Yogakshema Sabha, influenced him immensely.

A man of progressive views, Bhattathiripad was interested in writing articles and speeches against the crude customs prevailing in his own community. The Yogakshema Sabha was the nucleus of his activity. The political and social agitation headed by Mahatma Gandhi naturally attracted him. In 1927 he attended the session of the Indian National Congress at Ahmedabad. During the years 1922-26 he was the Secretary, and afterwards President of the Village Congress Committee. From 1929 to 1930 he was the Secretary of the Namboothiri Yuvajana Sangha. From 1931 to 1932 he acted as Secretary and President of the Namboothiri Yogakshema Sabha.

Bhattathiripad is more famous as a revolutionary writer and jounrnalist than as a politician. The short-stories and dramas that he wrote exhorted his community to give up strange superstitions and come forward to the level of enlightened modern communities. He was bent upon encouraging female education, and for this he even made an exodus from Trichur to Kasargod.

His literary works relating to social reforms are: 'Rajaneerangon' (Collection of short-stories 1929); 'Adukkalayil Ninnu Arangatheku' (a drama which revolutionised the Namboothiri community--1930); 'Pomvazhi' (short-stories- 1935); and 'Satyam Ennadu Ivide Manushyan Akunnu; (essays mostly rationalistic 1961.) Besides these, there are a few articles that appeared in journals and newspapers.

From 1925, onwards Bhattathiripad was connected with active journalism. He was a Sub-Editor of the *Unninamboothiri*, a weekly, during the years 1927-30 and also the Editor of the *Pasupadhem*, a bi-mothly. During the years 1935-36, he was the Founder-Editor of the *Ulbuddha-keralam*. Though he was retired from journalism, his literary activities are still being continued. He is more a rationalist than a social reformer at present.

Born in a middle-class Namboothiri family, Bhattathiripad focused attention on the many crude customs and superstitution prevalent in his community. In that community the oldest member alone was allowed to marry from the same caste; and that member could have even three or four wives. It was Bhattathiripad who boldly violated this practice by conducting the marriage of the second member of the family. He also supported the cause of widow remarriage and conducted the first of its type in his own family. He strongly opposed untouchability and unapproachability and himself took up the leadership of the Harijan uplift movement at Ponnani. The 'UIlbuddhakerala' movement that he started there was aimed at developing a self-sufficient village-community enjoying social equality and privileges.

The contribution made by Bhattathiripad, especially for the revolutionary progress of the Namboothiri community, can never be forgotten. Alongwith a few others in that field, an effective and all-round team work was organised most successfully, producing remarkable effect; and his share of the contribution was mainly through literary works, speeches and articles in newspapers. As one who stood firm to his convictions, he could be a true rationalist, dauntless in attacking any order that did not conform to his belief.

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Bhave, Purushotam Bhaskar (1910 -- ?)

P.B. Bhave, born at Dhulia (Maharashtra) in April. 1910, worked as a journalist-politician.

P.B. Bhave was born on 12 April, 1910 in a Chitpavan Brahmin family at Dhulia (Maharashtra). His father who had served at one time in the Army as a doctor, had settled at Nagpur, where Purushotam received his education. He passed his Matriculation in 1932 and B.A. in 1937. He did his LL.B. two years later, but practised little as he was much more interested in his work as journalist-politician.

While still a college student, Bhave was drawn into a circle of young enthusiasts who had started in 1933 a weekly called *Savadhan* to propagate Hindu nationalist views. Bhave began writing for the weekly and quickly built reputation as a powerful writer. In a highly provocative style he exhorted the Hindus to organise on military linese to resist Muslim violence. He also attacked vehemently the policy of the Congress towards the Muslims.

Thus, it in his youth that Bhave whole-heartedly embraced the philosophy of Hindutva and has since worked zealously for its spread through speeches and writings. In this regard the chief influence on him was that of Savarkar whom he has paid glowing tributes time and again. Bhave duly joined Hindu *Mahashabha* and was for some years full-time worker of that party. At one time he was Secretary of its Vidarbha unit. In 1941. Bhave started his own weekly called *Adesh* through which he continued to propagate his views in his unusual hard-hitting style. *Adesh* articles became immediately popular with the pro-Hindu sabha section of the society in Maharashtra. Even people opposed to Bhave's opinions could not deny the impact of his writings. Some of his stirring articles published in *Adesh* are still remembered for their literary merit, although, their context is no longer of any value.

Adesh finally fell victim to the mob-fury generated by the murder of Mahatma Gandhi. Although Bhave's journalistic career came to an end with the closure of *Adesh,* he soon established himself as a prominent litterateur in Marathi. He has tried his hand at various forms of literature and has to his credit twenty-seven volumes of short-stories, seventeen novels, seven plays, and thirteen collections of essays. It is, however in the short-story that he excels. Indeed Bhave is among the pioneers who set new trends in Marathi short-story in the post-war period.

Shedding its old narrative form short-story in Marathi had come into its own during the twenties. Writers like Phadke and Khandekar had enticed it with new techniques of plot-construction and subtleties of style. Since the forties a furtherchange came over the form. It acquired a deeper psychological vein and its power to portray life in all its complexities deepened. Bhave was one of the foremost writers who played a leading role in this new movement which ultimately revolutionized the short-story in Marathi literature.

Although writers of this new School were all in a sense realists, each had a distinct style of his own. In Bhave's hands, the short-story acquired a passionate freedom and a profusion of expression. With his rare mastery over words, he produced an amazing emotive effect--a quality in which he has few peers in Marathi. He has tackled innumerable themes, but is at his best in love-stories. The power of sex and love in human life in all their intricate aspects has been effectively brought out in his stories.

Of his novels, *Akulina* is his best effort Adopting the "Letter form " Bhavan describes in it the desperate attempt made by a girl with a disreputable family background to lead a pure life. His plays include one which deals with the glorious life of the legendary Rajput queen Padmini.

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Bhave's services to literature have been recognised on many occasions. He was honoured with presidentship by the Baroda and Thana Literary Conferences. The Marathi Dramatic Conference chose him to preside over its session held a Ahmadnagar in 1964. The highest honour came in 1977 when Maharashtra Literary Conference elected him President of its 52nd Session held at Poona.

A man of strong likes and dislikes, Bhave combines in him faith in the idealist traditions of the Hindu culture and a passionate zest for life which is typical of the modern man. He deplores the young generations's attitude of uncritically adopting western ways. Indeed in social and religious matters, his views might sound old-fashioned to the modern ear.

In literature although the critics consider him a leading exponent of the "New" story, Bhave himself denies having anything to do with the new movements like realism in literature. He condemns the irreverent and cynical attitude of the post-war generation of writers who find life meaningless and futile. He accuses them of being obscure and obscene. According to him the function of literature is to ennoble, exhort and inspire. That literature is great which contains great characters and a noble message. The real distinction is not between "Old" and "New" literature but between "Good" and "Bad."

In 1949, Bhave shifted to Dombivali--a Bombay suburb--where he has since been living with his wife Prabhavati.

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Bhave, Vinayak Narahari (1895 -- 1994)

Vinayak Bhave, born at Gogoda in Kolaba district in 1895, was founder of *Sarvodaya* movement in India.

Vinayak Narahari Bhave, commonly known as Vinoba Bhave, was born at Gogoda, Pen taluka, Kolaba district, Maharashtra, on 11 September 1895. The Bhaves had lived there for several decades. His father's name was Narahari Shambhurao and mother's Rukminibai. Vinoba was very found of his mother and she of him. Vinoba inherited her austerity, asceticism and altruism. His father, inventive and generous, was a painter, a musician, a textile expert and an ardent advocate of western learning and science. He wanted his son to go to England to prosecute mathematical and scientific pursuits, but it never materialized. Vinoba was the eldest of five children, four brothers and a sister

Educated at Baroda in the Government High School, Vinoba was a brilliant student and maintained high rank in his class till the 6th standard. But he soon lost interest in conventional studies. He passed the Matriculation examination in 1913 and was due to appear for the Intermediate examination in 1916 for which he had to go to Bombay. Instead of going to Bombay, he detrained at Surat and proceeded to Benaras, where he studied Sanskrit and became proficient in all Hindu scriptural books. He is a self-taught multi-linguist. French was his second language, but he also learnt Arabic, Persian and Urdu as well as most Indian languages.

After Gandhiji's return from South Africa early in 1915, Vinoba recognised in him the kindredmost of spirits and requested him to adopt himself as his spiritual son in 1916. Before this time, Vinoba had entertained the aspiration of killing at least one Englishman and crowning his career, "But Bapu cured me of that desire. It is he who has extinguished the volcano of anger and passion which was ever alive in me". In 1921, Jamnalal Bajaj requested Gandhiji to give him his best and most trusted lieutenant at Sabarmati Ashram to be sent to Wardha to start a similar Ashram there. Gandhiji sent Vinoba. Jamna-

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lal placed his whole family under his charge. Speaking about Vinoba, Gandhiji said: `He is one of the Ashram's rare pearls--one of those who have come not to be blessed, but to bless, not to receive but to give.''

Before Vinoba came into contact with Gandhiji, the perusal of the '*Dasabodh*' of Swami Ramdas and Tilak's writings in the *Kesari* had made him dedicate himself to the service of the country. He began to expound the Geeta at Sabarmati and continues to do so till today. In Dhulia Jail, he gave discourses on the Geeta which have been recorded originally in Marathi and published in all Indian languages and English. About the Geeta, Vinoba Says: ''In all my actions, Geeta has been my guide.''

Vinoba lives in accordance with the eleven vows, included in the Gandhian daily prayer, viz non-violoence, truthfulness, absolute honesty, chastity, poverty, manual work, temperance, fearlessness, respect for all religions, independence in the matter of money and non-recognition of caste distinctions. At the Ashram he took up scavenging work and has ''no trace of untouchability left in his heart.''

One day, he consigned to the flames his sacred thread, the outward emblem of superiority as a (Chitpavan) Brahmin. In his Bhoodan campaign, Harijans have a special consideration. As most of them are landless, he has decided to distribute one-third of his land gains among Harijans. His aim is to make universal brotherhood a living reality for the rich and the poor alike. Vinoba is in favour of linguistic provinces, but he does not support regionalism. His entire life's work is a monument to his love of India. He holds that there should be no violence over the language issue.

He was one of the moving spirits of the Nagpur Flag Satyagraha, his companions being Jamnalal Bajaj, Bhagwan Deen and Nilkanthrao Deshmukh. Vinoba was jailed. In 1924, Gandhiji sent Vinoba to Guruvayur (Kerala) to participate in the Harijan Temple Entry Satyagraha. He participated in the famous Dandi march for Salt Satyagraha in 1930, for which he was again sent to prison. Gandhiji opposed India's committal in the Second World War without her consent. Vinoba was then chosen to be the first Satyagrahi. He was imprisoned and released only after the cessation of hostilities. In prison he dictated his 'Maxims of Independence'.

Vinoba is staunchly opposed to Western education. His service in the cause of Gandhian education, otherwise called basic education, had been lauded by Gandhiji in the following terms: ''Being a born teacher, he has been of the utmost assistance to Asha Devi in her development of the scheme of education, through handicrafts. Vinoba had produced a text book, taking spinning as the handicraft.

It is original in conception. He has made scoffers realise that spinning is a handicraft *par excellence* which leads itself to being effectively used for basic education. He has revolutionized *takli* spinning and drawn out its hitherto unknown possibilities. For perfect spinning, he has no rival in India'. The Sevagram school was the first experimental base for Gandhiji's educational ideas and Vinoba executed them in practice.

Vinoba wants each village to be self-sufficient in food and clothing. No exports of either of these primary necessities are permissible until local requirements have been met. He does not favour the growing of cash crops, because reliance on them stimulates greed, destroying the farmer's sense of community, substituting no social values in their place. His creed is: 'Now that political freedom has been attained, we have to work for the establishment of equality. I have called that Sarvodaya. It is for the establishment of this that I am going form village to village. I call this my five-year plan. If all of you take up this work for the next five years and during that time succeeded in transferring five crores of acres of land, then a great non-violent revolution has taken place in India''.

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Bhavsar, Chunilal ((Shri Mota) (1898 -- 1976)

Chunilal Bhavsar, born at Savli in Baroda district in 1898, worked to create a social climate in which the lowest of the lowly could attain selfhood.

Chunilal Bhavsar was born at Savli (in the present Baroda district of Gujarat) on 4 September, 1898 in a very poor family of Bhavsar caste of dyers. He was the second of the four sons of Asharam Bhagat, an opium addicted dyer who always enjoyed *Bhajans*, and Surajba, a hard-working religious lady.

Chunilal passed his childhood at Karol (Panchmahal district) in a wretched locality of the town. At the age of six or seven, while in a primary school, sensitive Chunilal acutely experienced the helplessness on account of his family's dire poverty and social backwardness when his father was mercilessly beaten and detained by a police constable on a false charge.

'Since that incident he decided to be a man of importance (like that of Taluka Mamlatdar) in order to gain social recognition and respect. To achieve that he felt the need of further education. He joined Kalol Anglo-Vernacular Middle School and did the manual work of the school to pay the fees. Being a bright and sincere student he won the affection of the teaching staff and could complete four standards within bare eighteen months. Even before, he completed the seventh standard he did all sorts of menial work in order to relieve the financial burden of his parents.

He passed Matriculation examination from the Petlad High School in 1919 where he stood first and won a prize. With the financial support of a Nagar lady, Prabhavatiben (She was from Petled, whom, later on, Chunilal called his spiritual mother) he joined the Baroda College. However, within a year on Gandhiji's call to youth with much hesitation and despite his well-wishers' persuasion, he left the college.

In June 1920, he joined Gujarat Vidyapeeth (Ahmedabad). Cut off from all financial support, he could hardly maintain himself by selling the copies of *Navjivan* a weekly and doing other menial work. On Gandhiji's exhortation, he left Gujarat Vidyapeeth, when only three or four months were left for the degree-examination in 1921 and joined Harijan Ashram and Harijan Sthal at Nadiad conducted by the Antyaj Seva Mandal (later on known as the Gujarat Harijan Sevak Sangh) and Gujarat Vidyapeeth respectively. For doing such activities he was very much harassed by the caste-Hindus of Nadiad and his own caste-fellows.

Onerous task of looking after the Ashram and school alongwith an acute financial strain (as he had to maintain his parents and other members of the family including his elder brother, Jamnadas, an Arya Samajist and Harijan worker, who was suffering from tuberculosis drained his energies. With the result, he became a victim of epileptic fits.

After some time he was left only incharge of the Harijan Shala. Fed up with this malady he tried to commit suicide by jumping into the deep waters of river Narmada, But he was thrown out by a gush of the stream. This incident (in about 1923) convinced him that his life was meant for some higher purpose.

In 1924, a Bengali mystic, Shri Balyogi, initiated him into the spiritual life at Nadiad. On his advice Chunilal went to Sanikheda, (Madhya Pradesh) to see Keshavanandaji, a mystic of very high order, and accepted him as his Guru. He continued his *Sadhana* by passing nights only at cremation-ground.

In 1926, (Compelled by his mother) he married a sickly girl who died within five months without staying with him even for a single day. From 1930 on

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words he continiausly experienced the deep stillness of mind. His thoughts and experiences were the collection of his letters written to the spiritual aspirants. The rest of his writings were in poetry-from. His writings were a fine influence of *Bhakti, Gyan and Karma.*

Shri Mota's life was a saga of adventure in the Spiritual and social fields. Throughout his life he lived dangerously. For him, uncertainty was the very salt of life which only brought life close to the absolute certainty- what he termed as God. Whatever Shri Mota did for the society was due to his passion for life. He wanted to create a social climate in which the lowest of the lowly could attain selfhood.

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Bhayankarachari (1910 -- 1975)

Bhayankarachari, born in 1910, was a freedom-fighter who was transported for life and sent to Andamans where he underwent untold suffering.

Prativadi Bhayankara Venkatachari alias Bhayankarachari passed away in May 1978. He was in indifferent health since the passing away of his wife in 1975. He looked like an actor lingering on the stage after his role was over. Yet, he evinced keen interest in current affairs. He was critical about the alliance of the Congress with the Communists. Since the Congress and the Janata Parties were contesting the elections to Lok Sabha at that time, he opined that while voting for Congress would be a calamity to democracy, voting for Janata would be a catastrophe to the country, as it was a patch-work of five parties with little in common. He was writing every now and then about his views on various topics.

He was born on August 28, 1910, in a family of Sanskrit scholars. With a thorough background of Sanskrit learning, he took to English education. In 1928 when he came to Perupalem, a sea-side village in West Godavari District, where Chennapragada Bhanumurty, a renowned savant in Telugu and Sanskrit, was residing after retiring as Chief Telugu Translator to the Government of Madras and Chairman of the Board of Examiners in Telugu. Earlier, Bhayankarachari approached Kasinadhuni Nageswararao for publication of his work entitled `Pramadwara Parinayam'. Nageswararao, being busy, promised to do so if he got a Certificate of Merit from Bhanumurty for the work. On perusing the same, Bhanumurty testified that the work was peerless in every way. Nageswararao not only readily published it but began to evince keen interest in the author. It proved to be a turning point in his life. Consequently, he took to politics as ducks take to water.

Nageswararao ran a langur (free feeding place) to the political crowd wherever he stayed. Bhayankarachari followed him to attend the Lahore Session of the Congress in December, 1929, when Independence was declared as to goal of India. Being pushpul, Bhayankarachari met Mahatma Gandhi and urged the claims of Sanskrit to be the link language of India in preference to Hindustani. Subsequently, he plunged into the Salt Satyagraha movement with reckless courage at Kakinada led By Bulusu Sambamurty, who was made of the stuff of heroes and was a dauntless fighter. He was mercilessly beaten and imprisoned. In Tiruchirapally Central Jail, his revolutionary mood and spirit of vengeance against the British rulers are mentionable.

He was magnetic physically and intellectually. He had a regal presence and a lordly manner, He took

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to the crowd and the crowd took to him. Though he was always in it, he was never of it. After release, he was drawn towards the terrorist movement. A noted revolutionary of Bengal once told that Satyagraha was like molesting a domestic servant while terrorist activities amounted to eloping with King's daughter involving great risk. It is not surprising that he was involved in Kakinada Bomb Case. Though he evaded arrest by going underground, he was ultimately caught. His attempt to escape was fold. V.L. Etiraj, the leading criminal lawyer of Madras, conducted the prosecution and Bhayankarachari was transported for life and sent to Andamans where he underwent untold suffering.

Henry Craik, the then Home Member to the Government of India, described Andamans as Paradise .Soon after Congress Ministry assumed office under provincial autonomy in 1937, he was released. Immediately, he wrote a book entitled `Craik's Paradise' depicting the real conditions in Andamans. It was published by K.S. Kamath, Editor of `Sunday Times', with a Foreword by C. Rajgoplachari. Though many a revolutionary became a communist, he continued to be an ardent nationalist. He ran a Weekly for sometime voicing his views, He was a pet of Prakasam and was respected by his opponents for transparent sincerity and supreme sacrifice. He unsuccessfully contested the first General Elections to State Assembly in 1952 as a Kisan Mazdoor Praja Party candidate.

Though single, life became hard for him. At that juncture, Anantasayanam Iyengar introduced him to Jawaharlal Nehru, who immediately got him appointed as Field Publicity Officer with freedom to function according to his lights. Then, he married and began to lead a happy and contented life. Though his services were once terminated for criticising the policies of the Government of India, he was reinstated at the instance of Nehru. He was frank and forthright in expressing his views. He never excused Sanjeeva Reddy for letting down Kalluri Subbarao, doyen of Rayaleseema. He was specially invited to Delhi to receive *Tamrapatra*.

In the evening of life, he became a traditionalist in every way. He complained that between him and his children, there was the inevitable generation gap leading to unhappiness. On remarking that he veered from revolutionary left to reactionary right, he burst into peals of laughter. One has to float through time and history to recapture an era that has almost become a fantasy today . Mountains may look like molehills and makers of history are overshadowed by present-day stalwarts dressed in robes of authority. The names that once reverberated have become faint echoes. But their tones linger in our ears long after they departed from the scene. Thus, the place of Bhayankarachari as a revolutionary patriot in the history of our national struggle is as assured as it is high.

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Bhikshu Akhandanand (1874 -- 1942)

Bhikshu Akhandanand, born at Borsad in Kaira District in 1874, devoted his life to educating the masses through cheaply priced books.

Bhikshu Akhandanand (original name, Lallubhai Thakkar) was born at Borsad in Kaira District, Gujarat. He belonged to a Lohana caste family who had business in iron and china-clay utensils and also in food grains. His father's name was Jagjivan Thakkar and Mother's Hariba. He had his early education in a village *pathshala* and later at a Government Secondary School but left it to join the family business. His mother was a deeply religious woman. She frequently attended programmes of devotional music and also entertained ascetics and religious men at her home. This left a definite influence on her young son. Singing and listening to the '*bhajans*' of Tulsidas, Narsinha Mehta and Mirabai was his favorite pastime in later years. He was deeply influenced by the '*Yogavashishtha*' and the 'Gita'. He was also familiar with other Hindu

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religious texts such as the '*Ekadasa Skandha,*' the '*Abhdoot* Gita' and the '*Mahakavya-ratnavali*'.

Bhikshu Akhandanand was a great admirer of Swami Ramatirtha. The educationist Motibhai Amin was a personal friend and helped Akhandanand's work in later years by purchasing his publications for the libraries of the Baroda State. Akhandanand was married when he was 7 to 8 years old to Sadabhen, the daughter of a rich businessman of Kaira District.

In 1904, he renounced the life of a householder by taking *Diksha* at the hands of Swami Shivanand at Ahmedabad. He then travelled to the holy places of the Hindus in the Himalayas, returning to Gujarat for a short period after having spent sometime with Swami Ramatirtha at Lucknow.

In 1907-1908, Akhandanand went to purchase a book in Bombay and was amazed to find out how expensive it was. It now became his life's mission to publish good books at a cheap price so that great literature could be read by even the poorest. The institution which he established was called "Sastu Sahitya Vardhak Karyalaya" which, freely translated, means an institution for popularising literature at low prices.

Akhandanand devoted the rest of his life to this cause. Due to his untiring energy and dedication, about 300 books were published and 17 lakhs copies of these were sold before his death i.e. during a period of 34 years. On an average a book of 1,500 pages was priced at Re. 1.50 . Since he was familiar only with Gujarati, Akhandanand published books only in the mother-tongue. "Sastu Sahitya" became soon a household word in Gujarat. The movement attracted the attention of Gandhiji, and Jamnalal Bajaj suggested that the Bhikshu could do the same work for Hindi. But the later refused as he did not know Hindi well enough for the purpose.

Akhandanand was interested in social reform and worked for removing untouchability and for the emancipation of women. He tried to educate public against practices like child marriage and for widow remarriage. He was extremely generous and once donated Rs. 25,000 for enlarging the *dharmashala* for Harijan Pilgrims at Pandharpur in Maharashtra.

A stunch supporter of Swadeshi, Bhikshu Akhandanand used Indian stationery and his books were published on Indian paper. In the early years he attended the Congress sessions as an ordinary visitor and sat at the back among the audience. When it became impossible to hear anything in the rear, he attended the session as a delegate. But his main interest was not politics.

Akhandanand devoted his life to educate the masses through cheaply priced books. He published literary compilations mainly on religious subjects, but also books preaching the importance of cleanliness or dealing with problems pertaining to women and children. The chief emphasis of these anthologies was on character formation. Under the "Sastu Sahitya" scheme, he published the classics of Indian religion and thought at negligible prices, thus making them available to all and arousing into the common man an awareness of his duty towards himself and towards society.

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Bhoja, Parmardeo (995 - 1055)

Bhoja was an ideal Hindu king and the greatest warrior of his age. He is remembered by posterity for his love for scholarship.

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"Mahmud turned back because the Hindu king Parmardeo was in the way and feared lest the great victory may be spoiled" wrote Ibn-ul-Athir, the admiring historian of Sultan Mahmud. The Sultan was retreating with huge spoils from the rich temple of Somnath in Gujarat; the king of Gujarat had failed to bar the route to the holy shrine. Offended at this barbarous act of Mahmud, Bhoja Parmardeo of Dharanagari had tried to bar the marauder's retreat and apprehending trouble and loss of the looted treasure, the Sultan had resorted to a diversion and escape route. Fleeing in great haste, the Sultan suffered hardship and great distress. Bhoja's Udaipur *Prasasti* claims that Bhoja inflicted defeat on the Sultan.

Bhoja was the son of Sindhuraja and a nephew of the renowned scholar-warrior Munja of Ujjain. In his youth Bhoja made extensive studies and acquired scholarship in Ṣanskrit and theoretical knowledge of statecraft. He gained skill in weapons and warfare, mastered the 64 arts and became an accomplished poet and scholar. On his father's death, about 1010 A.D. Bhoja succeeded to the throne. His kingdom extended in the north upto Banswara and Dungarpur, on the east to Bhilsa, on the south to the upper reaches of Godavari, Khandesh and Konkan and on the west to modern Kaira district.

Bhoja consolidated his authority, rebuilt Dhara on a new model and shifted his capital there. He carried out campaigns against his neighbours. The Udaipur *Prasasti* sums up his military exploits: "Seeing the Karnatasa, the lord of Lata, the king of Gujarat, the Turuskas, chief among whom were the lord of Chedi, Indraratha, Toggala, and Bhima, conquered by his mercenaries alone, his hereditary warriors thought only of the strength of their arms, not of the numbers of fighters."

Like his predecessors, he was an intrepid warrior, an astute general and a great conqueror. During his reign the country became prosperous and the *Parmars* rose to the zenith of their power. But his ambition involved him in ceaseless wars with the neighbouring rulers, some of whom he defeated, but wars with others weakened the state and brought disaster. His extreme generosity too made holes in the royal treasury. Somesvar of Karnata even sacked Dhara in 1044, and after Bhoja's death in 1055 Karna of Chedi and Bhima of Gujarat boldly broke the fortifications of Dhara and captured the capital. Bhoja had no competent successor and the state was divided between the victorious kings.

Before the enemies could lay their hands on his capital, the icy hands of death had crept over Bhoja's body. He had performed the duties prescribed by the *Sastras* and ordered: "After may death my hands ought to the placed outside the chariot which will carry my corpse and the following stanza recited:

Whose hand is this, O wife and son !
Whose hand O all my house !
Alone I came alone I go
With nothing on my hands and feet.

And, the long procession went on chanting these lines all though the way to the cremation ground. The lines in translated form are even now recited as a reminder of destiny. Perhaps this is a reflection of the catastrophic reverses of fortune. Bhoja had suffered in his early life. He always carried with him the thought that the life and its enjoyment were uncertain like the waves of the sea and said:

If men but saw the hand of death
Impending over their heads
Even food would give no joy
Much less the deeds that are not right.

Bhoja as a mark of guidance says that when a man is up the morning he should ask himself: What good can I do today, and advises:

Perform today the duty of tomorrow,
the afternoon's before noon
For death won't wait to see if you have done
the duty of the day or not.
If you the now dead, led decrep it,
Are life's disasters now destroyed.
The rush of illness quite arrested
that all these men are lost in mirth.?

And it was motivation of such thoughts that Bhoja would daily distribute and bestow gold on petitioners. He was accessible to the poorest. Not only that he would also go out in the nights to acquaint himself with the people's conditions. There are innu-

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merable legends about his nocturnal visits as also about his tolerance, generosity, indulgence and rich awards to poets, especially when they made lively repartee, and of his benefiting from the observations of others.

Bhoja himself was a great scholar and poet. He wrote treatises on many subjects including poetics, rhetoric, polity, philosophy, astronomy and architecture. He is said to have compiled 104 poems to match the 104 temples that he built. He surveyed the whole of Sanskrit and Prakrit literature and got compiled an encyclopedia on arts and sciences. From Bhoja's time unfortunately a new form of poetry became predominant in which emotion was less important than ingenious play on words. The completion of half stanzas was a favorite poetic exercise. During his time he also got books written on the art of poetics and literary criticism, vast anthologies prepared, books on astrology, astronomy, music and architecture composed and Hindu law restated. In the history of Hindu law Bhoja's role is a landmark--with him arose Mitakshara law.

Bhoja was also a great architect and builder. The construction of temples and encouragement to Sanskrit culture received great impetus from him. He established a college for Sanskrit studies--the temple of Saraswati where a band of scholars lived. He conceived the idea of turning the parched Vindhya hills into a green paradise and succeeded in doing so. His 670 sq. Km. lake by damming the Betwa valley changed the climate of Malwa. The lake was named Bhoja Pal (pal meaning the embankment of an artificial lake) and is now pronounced as Bhopal.

Bhoja was an ideal king. He was the greatest warrior of the century and the greatest scholar of his age. He is remembered by posterity for his love for scholarship and scholars and for the play of wit and poetic image that characterised his literary *durbars.*

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Bhojraj, Shewak (1906 --)

Sri Shewak Bhojraj Motwani, born at Larkana in 1906, is a nationalist and reputed writer.

Sri Shewak Bhojraj Motwani was born on 10 October, 1906 at Larkana (Sindh). His father Diwan Bhojraj (Bhojal), was the second son of Diwan Chandumal Motwani, a prominent pleader of Larkana.

Sri Bhojraj had three sons, Sri Ram B. Motwani the eldest son, was a popular and ardent social-worker of the town. In Larkana he had started Ananda Shewa Mandli' under whose auspices social-service was rendered through a free Dispensary, a Reading Room, Public Library. After partition the "Mandli" is continuing the same work of social service at Uulhasangar (Kalyan Camp)

Younger brother of Sri Shewak Bhojraj (that is the third son of Diwan Bhojraj) was-Sri Baliram B. Motwani who himself was a prominent journalist and joint editor of Hindustan, Sindhi daily and *Hindwasi* weekly . Thus the family in which Sri Shewak Bhojraj was born, was foremost in the service of the town and the state.

Sri Shewak Bhoraj from, his school days, was a well sought-after person of a loving disposition enthused with a spirit of social service. There were always gatherings of children around him. He used to assemble children of his neighbourhood and narrate stories to them.

He tried to collect scripts of small dramas, erect a stage on his house-roof, use household bedsheets as curtains and act himself playing a leading role. Under the influence of his poet father, he could also compose nursery rhymes which he used to sing in company with other children.

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Though, he belonged to a high family, he ever made a show of it. In fact he dropped his surname :Motwani'', and is popularly known as Sri Shewak Bhojraj.

In the year 1921, Gandhiji gave a clarion call tc Indian nation for Non-co-operation with British Government. Sri Shewak Bhojraj, resounding to the call left the Government High School in which he served and joined the national School in Larkana.

With the rise in the tempo of national movement, a new wave of enthusiasm was generated amongst the students and children. To keep the spirit of awareness and enthusiasm alive, Sri Shewak Bhojraj formed an institution of children in October 1923 namely, Balkan-ji-Bari whose motto was education through entertainment.

The ideals of this institution soon spread to the large towns and villages of Larkana district. Sri Shewak states that children's songs were composed by Mahakavi Bewas who himself lived in Larakana. Similarly, small dramas played by children in Balkan-ji-Bari, were written by Kavi Bewas, and usually printed in *Gul Phul,* a regular organ of Sunder Sahitya published from Hyderabad (Sindh). Eventually the popularity of Balkan-ji-Bari reached every nook and corner in Sindh and its branches were opened in every district.

To acquire higher education, Sri Shewak Bhojraj proceeded to Karachi from were he started a monthly children's magazine namely Gulsthan. He was its Chief Editor. All his writings appeared under the pen-name of ''Dada Gulsthan" and all children lovingly called him '' Dada''.

During the movement of Indian independence Sri Shewak Bhojraj courted arrest five times. On the Salt Satyagraha Movement of 1930, and later in 1932 Movement, the British Government sentenced him to two years' jail. On 1934 Sri Shewak Bhojraj left Karachi for Bombay. In the Quit India Movement of 1942, he was imprisoned two-three times. In all, he remained six years behind the bars.

In Bombay, Sri Shewak Bhojraj opened the branch of Balkan-ji-Bari from where the movement spread to Maharashtra, Gujarat and other parts of India. Gradually Gulsthan started appearing in English and other Indian languages also.

Sri Shewak Bhojraj was drawn to the work and upliftment of the villages as per teachings of Gandhiji. Under the auspices of Balkan-ji-Bari he started an Ashram--School for the children of Adivasi folks, about fifteen miles off Dhanu Road Station (Western Rly), near Bombay. He named it Bapu Goan'' as Gandhiji was lovingly called ''Bapu'' by children. In the beginning, he alongwith his (late) wife Vidya Devi went down there and resided in a cottage. Subsequently, it has grown up into an institution with lodging and boarding facilities for the children and has proved to be a Mecca for village and social workers.

He had one daughter who went for higher study in medicine. Now Kumari Sheila Shewak, alongwith her father has erected a hospital and works for the better health and hygiene of neighbouring Adivasi village. Shrimati Vidya. Wife of Sri Shewak passed away lately, a year back. Now the work is carried on by Sri Shewak Bhojraj, ''The Rishi of Bapu-Goan'' and his daughter Kumari (Dr. Sheila Motwani who have dedicated their lives to the selfless service and upliftment of Adivasi of Bapu-Goan area. Bhojraj is also a reputed writer. When he lived in Karachi, he had written the original novel *Shayam Dada* which was appreciated by the public. All his writings in *Gulsthan* under the pen name of ''Dada Gulsthan'' reflect his depth of understanding insight in child-psychology and richness of mind.

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Bhole, Keshavrao (1896 -- 1977)

Keshavrao Bhole, born at Amravati in Maharashtra in 1896, the famous music director.

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Keshavrao Bhole, the famous music director of Prabhat Film Company of Pune (Maharashtra) was born on 23 May, 1896 at Amravati in Maharashtra. His father was an Engineer and was a respectable personality of the town. Keshavrao was his youngest son. He was a posthumous child. He was a scholar of Sanskrit and wanted to be a Professor of Sanskrit. His mother pursued him to go in for medicine and Keshavrao obeyed his mother.

Keshavrao was a well-read person and Sarat Chandra Chatterjee was his favourites author. He also studied closely the political and social thoughts of Tilak, Agarkar and Dadasaheb Khaparde, the leading personalities in the social and political life of the country. Among the western writers he was fond of Andre Maurois and Bertrand Russel. His favourite hobby was music. His father used to play *Sitar* and his mother was gifted with a melodious voice. No wonder little Keshav also developed a taste for music.

Keshavrao also could sing well and had an ear for music. In those days music was banned from respectable Brahmin families. Thus it was not possible for him to take formal instructions and guidance in music, though of course he had a keen desire to do so. And yet under these circumstances he learned music by listening to recorded music of well-known singers as well as by attending the programme and concerts of famous artists.

After coming to Bombay for higher education in medicine, he got wide sphere for his activities in music. He could witness performances of some artists of India., To get a feel of classical Indian music, he saw many musical Marathi plays. He worked as critic of the musical performance of well-known singers under the pen-name 'Ekalavya' in *Vasundhara*, a weekly in Marathi. Ekalavya's column was very well appreciated then because of its non-partial and just appreciation, In a short span of time, he himself started directing the musical scores of some Marathi dramas. He was involved in the cultural activities of Bombay metropolis to such an extent that he could not appear for final M.B.B.S.

V. Shantaram, the famous Indian Film producer and Director, invited Keshavrao in his Prabhat Film Company to work as a music director. He joined Prabhat and worked with him for ten years. During this period he ordered the books on fine technique from Europe and studied the same meticulously.

The first movie for which he provided music was Prabhat's Amritmanthan. The music of this movie became extremely popular. Later he gave music to Sant Tukaram, Rajput Ramani, Duniya-na-mane, Santa Sakhu, Kunku, Maxa Mulaga, Sant Gyanaeshwar and Daha Wajata (at 10 O' clock). Even today people enjoy the music of these movies produced some decades ago.

In scoring and composing of music, he gave importance to words as well as to tunes. His practice was to read and digest the theme of the film first and then to compose music. Very often he used the minimum number of musical instruments just to give more prominence to the wordings of the songs and singer's voice.

Keshavrao, later joined A.I.R. Bombay and worked as a producer of Light Vocal Section of music. He encouraged and guided hundreds of amateur Mahasthrian boys and girls who aspired to learn music. Shrimati Suman Kalaynpuri the famous playback singer of today and late famous music director *Padmashree* Vasant Desai also owed a great deal of debt to Keshavrao.

Keshavrao was a revolutionary person in his social thought also. He was an intercaste marriage, he a Brahmin having married Gomantak Maratha girl. He encouraged his wife to act in Marathi plays. His wife Shrimati Jyotsna Bhole has carved a name for herself in the history of Marathi dramas. She is one of the topmost female songstresses of Maharashtra. Keshavrao encouraged ladies in the field of music and stage because he wanted them to come up in this field.

Keshavrao has authored many books on music in Marathi. Some of them *are Awajachi Duniya Antara Astai, Maze Sangeet, Shudha. Sarang, Sangitache Mankari, Vasani Kakanchi Patre etc*. He also wrote an autobiography entitled *Je Athavale Te'*. Some of his books are

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prescribed as text books in Bombay University for the students who offer music as their subject at degree level.

Keshavrao was a likeable person. He collected people around him. He also developed a library with a sizeable collection of precious and rare books of different subjects. This shows his quest for knowledge. He had a big record library in which there are some of the oldest of discs and hundreds of tapes. He was very polite, gentle, accommodative, but never compromised on his principles. He was a man of great discipline.

Keshavrao had a happy married life. He had three sons and a daughter. His daughter Shrimati, Vandana Khandekar, who took lessons from him in his lap, is now a promising artist in the field of music and Marathi plays. His wife Shrimati Jyotsanabai still gives performance of vocal music.

He is great not because he made lasting contribution to music, but also for his revolutionary thoughts of encouraging his wife to act in Marathi plays. This gave a respectable place not only to Marathi plays but also to female artistes who acted in those plays. Today they enjoy a status which is enjoyed by women in teaching, legal or medical profession. The female play artists of Maharashtra are highly obliged to him. He died in November, 1977.

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Bhonsle, Asha (1930 --)

Asha Bhonsle, born at Mangesh in Goa in 1930, is a famous playback songstress.

Asha Bhonsle is the younger sister of the 'melody queen' Lata Mangeshkar and a famous playback songstress of the Bombay films. Asha hails from Mangesh, a village in Goa. Quite like her sister she has inherited music from her grandfather Ganesh Bhatt, a temple priest, adept in devotional music and father Dinanath, a master musician. Born on 8 September, 1930 she began to receive informal training in vocal music since her early childhood at the family choir where mostly classical songs of devotional nature were sung.

On the untimely demise of her father, due to the adverse films circumstances, Asha had to choose career in films at an early age of thirteen without completing her education. She had to struggle hard and face frustrations in earning livelihood and carving out a place in her profession. During that difficult period she married Shri Bhonsle, a Rationing Inspirator of meagre means. Marriage increased her responsibilities. In a state of pregnancy she had to run from studio to studio in different parts of Bombay to seek some assignments but the well-established lady singers would not allow her to gain a footing and be a competitor in their profession. Asha never slackened her determination, efforts and hope to achieve her cherished aspiration some day.

Besides the formidable competition she had to face, another handicap of Asha was the resemblance of her voice to that of her sister and lack of scope for a duplicate. Therefore, she made every possible endeavour to change her voice but could not succeed. At last, quite surprisingly, after delivery her voice became slightly heavier without being less melodious. This became a happy augury for her to make up the way in her career. At the same time, music director Hansraj Bahal discovered potentialities in her vibrating voice and gave opportunity to her to sing in film 'Chunaria' in 1948. In his trial she acquired herself very well. Subsequently several other music directors, particularly O.P. Nayyar also recognised her

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talents and extended patronage to her. She sang almost all the songs of the heroine Vaijyantimala in film 'Naya Daur'. This brought Asha Bhonsle into the lime-light and enhanced the reputation of O.P. Nayyar.

Since then Asha has sung numerous songs of various kinds including cabarets for varied films and has become exceptionally well up in light music sung in carefree style, which is an admixture of western vocal music and Indian folk-songs. In this mixed style Asha had gained mastery and has no rival. She usually accomplished in singing classical-style-based songs. But the excellence of her songs lies in the melodious expressions of varied moods and emotions. In depicting the feelings of joyousness and expressions of frustration and disappointment in love, she is superb.

Hence, she was acquired so significant a place in modern film music that it is difficult to conceive of it without her. Her enchanting melody is found best expressed in her songs '*Raton Ko Chori Chori Bole More Kangna*'' in film '*Muhabhat Zindgi Hai*' and '*Barso Re Har Bairi Badarya Barso Re*'in film '*Phagun*'. In film music her versatility is doubtless. Next to Lata Mangeshkar her songs are most popular among the masses. Piano is her favourite musical instrument. Her performance jointly with her present husband Rahul Deb Barman at Albert Hall, London, was highly appreciated.

Asha has great admiration for the melody of Lata Mangeshkar and musical concert of O.P. Nayyar. She has sympathy for the new entrants in the profession. Believing that sustained endeavour is the key to good luck in life, she exhorts them to be dedicated to their calling. Her way of life is unostentatious. Prone to laugh heartily, she creates humorous atmosphere around her. She is neither interested in seeing films nor in listening to her own recorded songs. She prefers to spend her spare hours in the midst of her family at home and takes delight in cooking. She has two sons Hemant and Anand and one daughter Varsha.

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Bhonsle, Jagannath Rao (1906 --)

Jagnnath Rao Bhonsle, born in Tirode near Savantwadi in 1906, was the Commander-in Chief of Azad Hind Army.

Col. Jagannath Rao Bhonsle was born in Tirode near Savantwadi in 1906 in a prosperous Maratha family. He was educated at the Savantwadi High School. He was selected for training at the Prince of Wales Military College, Dehra Dun, and in 1926 went to Sandhurst Military College England. Throughout, he was an outstanding student.

He joined the British Indian Army in 1928 and served till 1940. Sometime during his career, he was very much influenced by the leftist wing of the Congress, especially by Subhash Chandra Bose. In 1940, he joined the secret organisation which was planning cooperation with Germany and then Japan. With Subhash Chandra Bose, he was instrumental in planning and organising the Azad Hind Army, of which he became Commander-in Chief. Through his contacts in the Azad Indian army, he won over many officers to the Azad Hind Army. He collected around him a devoted band of professionals from the civilian population and built up a strong organisation.

At the end of the war in 1945, he was captured by the British and imprisoned at Bangkok and then tried in the Red Fort. Pandit Nehru among others, defended the men of the Azad Hindi Army and they were freed. Col. Bhonsle then entered into civilian service, and has held various important posts.

Col. Bhonsle never supported constitutional or non-violent means of fighting for Indian independence. He believed that only violent, military and revolutionary methods could get independence for India. He wanted absolutely no connection with the Empire. He definitely contributed towards India's struggle for independence. As a leading figure in the Azad Hind Army he played an important part in weakening Britain's war efforts. The Indian National

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Army, on the whole, played an important role in India's destiny.

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Bhoomaraddi, Basappa Venkappa (1885 -- 1968)

Basappa, born in 1885, a man of great culture. He showed a special inclination towards the spread of engineering and commerce education.

His father was Venkappa and mother Tungavva. Basappa had another brother and a sister. The family had no property worth the name. Basappa went to school in Bannikoppa. Basappa was very clever. But family circumstances forced him to discontinue his studies at the VI standard.

Basappa started his carer as a clerk in an oil shop at Koppal. After gaining experience, he returned to his native village, Bannikoppa and opened a small grocery shop. His energy and cleverness attracted the attention of one *Yarashi* of the same place who sent him to Gadag as a cashier in his commission-shop. In the meanwhile, Basappa was married to one Tippamma who played a very important role in his family life.

Gadag, a taluka place in Dhawad district, is also a business centre, particularly a cotton trading centre. Basappa on coming to Gadag learnt all the trade techniques. Basappa's honesty and business-like methods resulted in the owner of his shop taking him as a partner in his business.

The credit of starting bus services in interior places in North Karnataka goes to Basappa. In 1917, he started a bus service between Bagalkot and Ilkal in Bijapur district. Later he ran a number of buses in Hyderabad State for about sixteen years.. The Nizam's Government purchased all his buses. In 1936, Bhoomaraddi got back all the money that he had invested from the Nizam's Government and left this business. His advice to the workers in his bus service was "work more and earn more."

From the bus business, he switched on to oil-producing business. His oil business in North Karantaka prospered to such an extent that he started sending oil to the Bombay market. Later he started oil mills in Bombay, Amreli in Saurashtra and Rayapur in Madhya Pradesh, etc. Since his activities were concentrated in Bombay, he opened an office there. He opened more and more mills in Bombay for the manufacture of groundnut, mustard, sesam and coconut oils.

At this time, Basappa decided to prepare spare parts required not only for his mills but also for others. He manufactured improved versions of German expellers under the name 'Oil King'. The work done by Basappa in manufacturing oil producing machinery deserves to be written in golden letters.

Basappa who had travelled the whole of India a number of times had a desire to visit western countries, in particular, Germany, to study the business and production of machinery. Accordingly he commenced his journey to the West. But on account of the commencement of the Second World War, he had to cut short his journey at Aden and return to India via Colombo.

Alongwith the activities mentioned so far, Basappa started others--hotel business in a place like Bombay, printing press, motion-picture production, chemicals, cotton-mill, stone-crushing industry. These are a few of his other' activities. He was also interested in forward market; in particular, he had a special aptitude for gold, silver and cotton business.

He was an expert in Kannada, Marathi, Urdu, Hindi and Gujarati languages. Though Basappa had not received English education, he never felt that this was in any way wanting. Wherever he went he would talk to those people in their mother - tongue with ease and hence he was never considered as a person different from that region.

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With so many activities spread over many fields, Basappa felt the shortage of honest workers. Added to this were the difficulties that he had to face from the Income-tax and Sales-tax departments. They asked him to pay all at once Rupees twenty lakhs in advance in the form of tax. He was fed up with the worldly affairs and as a result he gave away some of his property to his relatives who were working with him and the remaining he sold away and gave the proceed in charity.

Basappa was always sympathetic towards the illiterate and felt that they should become literate and also become a valuable asset of the nation. For the advancement of Arts, Culture, Commerce and Science he had donated lakhs of rupees and has thus been responsible for the progress of the nation. He had a broad vision and deep sympathy for the problems facing the country. If any person equipped with a full knowledge of his industrial problems came to him for help,. Basappa not only helped him with his sound advice but also with the money necessary. His idea in doing this was really the solution to the problem of unemployment, since thousands of people would be employed in such concerns.

The huge amounts that he gave away in charity to the educational institutions and the help and cooperation that he rendered to them show that according to him, if the country is to prosper, everybody should be literate. Many times he felt that though he could not receive full education, at least his countrymen should be educated and hence for those who desired to go ahead in any field, he always helped, irrespective of caste and creed. Basappa showed a special inclination towards the spread of engineering and commerce education.

Basappa used to write his daily diary. Unless he completed his daily worship, he would not drink even water. A number of institutions recognizing his great personality honoured him. The Karnatak Liberal Education Society made him the President of their Society for many years. The Bombay Merchants Association honoured him in 1944 publicly and gave him the title 'Oil King', The Bombay Basaweshwar Philosophical and Cultural Society felicitated him in 1967.

Danshoor Basappa was a man of great culture. He had no issues of his own. His wife Tippamma was an ideal wife to this ideal husband. He lived the life of a "Karma Yogi". He was a person who saw God in Work. He died on 24 August, 1968.

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Bhopatkar, Bhaskar Balwant (1874 -- 1949)

Bhabusaheb, born at Thana in the Thana District in 1874, belonged to the Tilak School of politics. Later he became a supporter of *Varnashram*, Swarajya Sangh, Hindu *Shudhi* Movement and Hindu *Sanghatana*

Bhaskara Balwant Bhopatkar *alias* Bhausaheb was born on 1 September 1874, at Thana in the Thana District (Maharashtra) in a higher middle-class Karhade Brahmin family. His father Balwant Vaman Bhopatkar was an Inspector in the Excise Department. He passed his B.A. in 1897 and his L.L.B. in 1901 from Poona.

He had made a deep study of the history of India and of other countries, as also of the Hindu religious books like the 'Geeta', the '*Dnyaneshwari*' and the '*Dasbodh*'. The histories of the foreign revolutionaries, especially the biographies of Mazzini, Garibaldi, De Valera and others, dominated him in his early days. He was closely associated with most of the notable contemporaries of Maharashtra including Lokmanya Tilak.

Bhausaheb started practice in the Civil as well as Criminal Courts and soon became one of the leading lawyers of Poona. He started a weekly Mar-

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athi newspaper, the *Bhala*, in Poona in 1905 to support staunch nationalism and equally staunch orthodoxy. He was prosecuted for an article, 'Narkantil Darbar' (Darbar in Hell), in one of the issues of 1906 and was sentenced to undergo six months's simple imprisonment and to pay a fine of Rs. 1,000/-. The weekly ceased its publication in 1910, but was revived in 1924 and continued up to 1935. During this period, the *Bhala* launched a bitter attack against the Congress leaders and social and religious reformers. He started the Maharashtriya Vidyalaya in 1904 and the Maharashtra Law classes in 1906. Soon both the institutions had to be closed, though the Law Classes were revived in 1921.

Orthodox in his earlier days, Bhausaheb relaxed his stand against social reforms, except caste. He appreciated the advantages of Western education but insisted that education must be imparted through one's own mother-tongue, with an emphasis on nationalism. He advocated compulsory primary education for all. In his early days, he stood for nationalism based on religious convictions, but later on he advocated nationalism based on Hinduism.

Bhausaheb severely criticized the British rulers' conduct and opinions in India and pleaded for the liquidation of the British empire in this country. In his speeches and writings, he voiced the economic grievances of the Indians against British exploitation. He believed that the labour problems could be solved in a co-operative spirit. He was in favour for both cottage and modern industries. He started schools for the illiterate and helped social workers for the uplift of the untouchables and of Hindu widows.

In his early days, Bhausaheb belonged to the Tilak School of politics; later he became a supporter of *Varnashram*, Swarajya Sangh, Hindu Shudhi Movement and Hindu Sanghatana started by the Poona Branch of the Hindu Mahasabha. In his personal life he was very simple. Selected writings of Bhasakarpant in the *Bhala* were published in two volumes, " Bhalyachya Feki," (Spear Throws).

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Bhopatkar, Laxman Balwant (1880 -- 1960)

Bhopatkar, born in Poona in 1880, a champion of nationalism and social work.

Laxman Balwant *alias* Annasaheb Bhopatkar, younger brother of Bhausaheb, was born in 1880, in Poona. His father Balwant Vaman Bhopatkar was an Inspector in the Excise Department. He passed his B.A. in 1900, M.A. in 1904 and L.L.B. in 1907. He came into very close contact with Lokmanya Tilak and was deeply influenced by him.

Annasaheb started his career as a teacher. He was Superintendent, Private English School, Junnar (1903), and Maharashtra Vidyalaya in 1909. Later he started his legal practice at Poona and soon attained eminence in the profession. From 1908 to 1918, he worked as a Lecturer (honorary) in the Maharashtra Law Classes. He was a Life Member of the Indian Law Society, established in Poona in 1923, and was one of the founders of the Law College, founded by the Indian Law Society in 1924, and its Vice Principal in 1926.

He was elected to the Poona Municipality in 1915, 1922, 1926 and 1932, and became President of its School Board (1918) and of its Standing Committee (1928). He was President of the Poona Swarajya Sangh (1916), Poona District Congress Committee (1923), Akkalkot Praja Parishad, Hyderabad Political Parishad and Sholarpur Parishad (1928), Maharashtra Sharirik Shikshan Parishad (1933). Hindu Parishad (1934), Depressed Class Parishad (1935), Lokashahi Swarajya Party (1936), Poona Nagarik Parishad (1937), Vedmata Temple (1939).

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He became Director of the Poona Central Co-operative Bank (1919), the Merchants' Cooperative Bank (1924), the New Citizen Bank, and the Life-long Insurance Company (1933). He was one of the founders of the Tilak Vidyapitha (1921) and the Lokshahi Swarajya party (1932).

In 1916, as a member of Tilak's Home Rule Party, he made a tour of Berar and Khandesh to win public support for the movement. He was elected to the Bombay Legislative Assembly in 1923 from the Swarajya Party. In 1930 he was sent to jail for six months for breaking the Salt Law, and in 1939 for twenty-eight months for the Bhavanagar Satyagraha.

Annasaheb advocated the abolition of caste and untouchability and supported widow remarriage. He founded the '*Anatha Hindu Mahila Ashram*' in Poona to help forlorn and destitute women. He recognized equality of men and women.

According to him, national education should promote physical regeneration of the youths, and therefore he established the 'Maharashtriya Mandal' in 1924 to train young people in Indian athletics. He held that primary education should be made available in every village.

A champion of nationalism, he supported the Non-Cooperation Movement of the Congress only in its boycott of foreign goods and its policy of prohibition, but he was a staunch advocate of Council-Entry. In his later life, he espoused the cause of the Hindu Mahasabha.

He blamed the British rule for the economic grievances of the Indians. He recommended all-round improvement in the conditions of life of factory and agricultural labour. He advocated industrialization in all spheres, but opposed cottage industries.

Annasaheb advocated a linguistic division of the country. He made frequent use of the medium of journalism and of the public platform to express his views on the various current topics. He lived an ostentatious and luxurious life. Among his publications were: Translation of the Lectures of Bipinchandra Pal (1905); Translation of Lala Lajpat Rai's *Deportation* (1906); Swarajyachi Mimawsa (1916); *Navrathancha* Har (1922); Congress and Law Assemblies (1923); Code of Civil Procedure (1924); Physical Culture (1928); Law of Torts (1928) Mazi Vyayam Padhat (1929); Kusti (1930); Mrutuchya Mandivar, Exercises for Women; Indian Partnership Act (1932); Dandpatta (1933); Hindu Samaj Darshan (1934); Indian Companies Act (1940).

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Bhurgri, G.M. (1878 -- 1924)

Bhurgri, born in Thar Parkar in 1878, was liberal gentleman who believed in self-government under British suzerainty.

Bhurgri was born in 1878 in a rich Zamindar family. His ancestors had migrated from Bhur Garh in Dera Ghazi Khan, Western Punjab, generations ago. Hence his family name of Bhurgarhi or Bhurgri. In Sindh the family acquired a big zamindari. Here, Bhurgri was born in his family village of Dengan, taluka Nasirabad, district Thar Parker, He was the eldest son of his father, whose second wife was a Hindu Rajput. Bhurgri had three younger step-brothers by this stepmother.

Bhurgri's childhood was spent in the quite comfort of a Zamindar's house. His father engaged a learned Maulvi to teach him at home. This Maulvi gave Bhurgri the traditional schooling, beginning with Koran. He was even traditional in beating up his ward.

After his primary education at home, Bhurgri was sent to Mission school, Hyderabad (Sindh). Later he joined the well-known School started by the two saintly brothers, Navalrai and Hiranand viz. N.H.

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Academy. When his father died in 1890, he shifted to Sindh Madressah, Karachi. Here he had a tiff with the Madressa's English Principal, Mr.. Percy Hyde; Mr. Hyde thought Bhurgri was not behaving as a gentleman. So Bhurgri went to the Muslim High School,. Aligarh, and matriculated from there.

When his father died in 1890, the Zamindari had passed under Court of Wards. When Bhurgri was 18, he took back his Zamindari and settled down to a life of quiet comfort. He married and had three sons by his only wife. He improved the agricultural yield of his farm and set up a cotton ginning and carding factory at Shadipalli, the railway station nearest to Dengam. But the even tenor of his life was suddenly disturbed.

He was staying with his family in a Dak Bungalow for one night when the caretaker asked him to leave the place because an English Assistant Collector was expected, and the "Saheb" would not like a "native" to be occupying any part of the bungalow. Bhurgri refused. The haughty Englishman decided to teach him a lesson by prosecuting him under Section 110 Cr. P.C. Friends advised Bhurgri to avoid prosecution and go to England. Bhurgri made a virtue of necessity. He spent three years in London (1905-1908) and returned as a Bar. at-Law.

On his return to India, he set up practice in Hyderabad, Sindh, and started a new and distinguished chapter in his life. He came in contact with Seth Harchandrai Vishindas, Jairmadas Daulatram, Jethamal Parasram and began to take an active interest in public affairs.

When the Morley-Minto reforms came, Bhurgri got himself elected to the Bombay Council in 1910 (Sindh then, was part of Bombay Presidency). He remained its member for three terms till 1919. During this period, he came in contact with Sir Pherozeshah Metha, M.A. Jinnah, Kaka Kalelkar, Acharya Kripalani and many others. He distinguished himself as the advocate of all good causes.

Bhurgri was very much concerned by the general backwardness of Sindhi Muslims. He, therefore, got the Muslim Zamindars of Sindh to agree that they would pay an extra cess of one paisa for every rupee land revenue, for the education of Muslim children. Bhurgri then introduced the Muslim Education Cess Bill. But the British were scared by this proposal to educate--and politicalise--the Muslims. They got the Zamindars to withdraw their signatures to Bhurgri's move. A sadder but wiser Bhurgri withdrew the bill.

As a legislator, Bhurgri did succeed in checkmating the exploitations of the masses. Whenever an officer toured the country-side, peasants were required to level roads, pitch tents, bring food and fodder for the 'Sahib' and his party, all free of charge. This was called 'Chher'. The Zamindars charged the peasants '*Lapo*' to provide '*Rasaaee*', drinks and delicacies for the 'Sahib'. Bhurgri moved a resolution in 1917 in the Bombay Legislative Council to enquire into this official corruption. The Government appointed a Rasaaee Commission under the chairmanship of Justice Heyward. The findings so shocked the Government that strict orders were issued against the continuance of these practices.

When the Theosophists of Sindh set up the National College in Hyderabad in 1916, affiliated to the National University at Adyar, Bhurgri took an active interest in the project and was elected its first Chairman. He continued as Chairman for many years.

Bhurgri started the Sindhi weekly, *Illa Meen* to voice the grievances of the people. When the Government sued Sheikh Abdul Mujid Sindhi, editor of *Al Haq*, Bhurgri not only acted as his defence counsel without any fees, he also paid his entire fine of Rs. 500. He also helped and financed Jethamal Parasram's *Sindvasi*, a Sindhi weekly. He patronised Maulvi Abdullah Sindhi, a revolutionary.

From 1910 on, Bhurgri attended all the Congress sessions. As was the custom in those days, he also attended the Muslim League sessions which were often held in the same place on subsequent days. (Many Hindu Congressmen attended the Hindu Mahashabha sessions which were likewise held at, or near, the same venue). He helped the Congress-League Pact at Lucknow in 1916.

When the Montford Reforms came in 1920, Bhurgri boycotted the elections following the Congress decision. Soon after, however, the Government

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nominated him to the Council of State and, under pressure from friends like Seth Harchandrai, he accepted the nomination. But as soon as the Government started violently suppressing the national movement, he resigned his seat in protest. In 1923, when the Congress changed its policy, he contested a Central Assembly seat and won.

In those days, party organisations did not function throughout the year, much of the activity was confined to annual sessions, and Bhurgri was very active at these. He attended all the Congress sessions after 1910. In 1913, he helped to organise the Congress session in Karachi, in the face of official hostility. In 1917, Dr. Annie Besant, as Congress President, selected him as one of the general secretaries. In that capacity he had the unique distinction of being the only Sindhi Muslim ever to become a member of the Congress Working Committee.

In 1920, he presided over the Bombay session of the All-India Khilafat Congress. In 1923 Bhurgri presided over the Lucknow session of the Muslim League. In 1919 - 1920, he visited U.K. for the second time. On behalf of the Muslim League he gave evidence before the Selbourne Committee appointed by the British Parliament to report on the India Bill, just then introduced by Mr. Montagu, the Secretary of State. The two other League witnesses were M.A. Jinnah and Seth Yakub.

Bhurgri was no revolutionary, he was a liberal gentleman who believed in self-government under British suzerainty. But he was entirely opposed to Western exploitation of Asian countries. He therefore suggested a League of Backward Nations, very much like the Bandung Conference of our days. Interestingly enough, he advocated a free Gibraltar and a free Suez zone.

Bhurgri was no socialist; he would have been shocked by the idea of Zamindari abolition. But he was very much a gentleman. He would squat on the floor with common peasants and listen to their woes. He would put his luggage in a first class compartment, and go and sit in a third class compartment to know the people's problems first-hand. He did not mind taking water from the hands of Harijans.

Bhurgi did not forget even the Hurs, treated by the British government as a criminal tribe. This historic tribe had so harassed Mahmud of Ghazni during one of his looting forays that the latter had led a special punitive expedition against them. In the forties of this century the Hurs created enough problems for the British to declare Matrial Law in half of Sind. Bhurgri agitated for the abolition of *Larrhas* (fences) within which the Hurs expected to live and work.

Bhurgi died in the prime of his life when he was only 45. Only a few months earlier he had been elected to the Central Assembly. His death from pneumonia was a severe setback to the national movement in Sind. His coffin was followed by thousands of Hindus and Muslims in Hyderabad. For, in his death, a beautiful bridge between Hindus and Muslims had ceased to be.

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Bhuyan, Hiranya Chandra (1905 -- 1973)

Hiranya Chandra Bhuyan, born at Raha, near Nowgong in 1905, was organiser and promoter of science education.

Dr. Hiranya Chandra Bhuyan was born at Raha, near Nowgong in Central Assam, in 1905. His father Gopal Chandra Bhuyan was a school teacher. From the very beginning Hiranya Chandra Bhuyan distinguished himself as a brilliant student and was a pet of his teachers. In the Matriculation Examination conducted by the Calcutta University, he stood first in the Assam Valley and in the Intermediate Science Examination, appearing from the Cotton College, Gauhati, he again secured the first position. He then joined Presidency College, Calcutta, and passed B.Sc. in

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1927 with honours in Physics, securing a first class. Two years later he took his Master's degree in Physics from Calcutta University standing second in the first class. The works of Professor C.V. Raman, the Nobel Laureate of India, had a profound impact on his young mind and inspired him to pursue the career of a scientist.

In 1929 Bhuyan joined Cotton College as a lecturer in Physics. As a teacher he was loved and respected by all. His pleasing manners, kindness to his students and above all, vast knowledge of the subject he taught had attracted many a students to him. The Physics Department of Cotton College, under the inspiring leadership of Hiranya Bhuyan and some of his illustrious colleagues, soon became one of the best in eastern India.

In 1947, after serving for nearly seventeen years and at a rather advanced age of forty-one, he left for England for higher studies . In 1949 he was awarded the Ph.D. degree by the Bristol University for his research in theoretical physics--''Crystal Imperfections.'' The renowned physicist Dr. N.F. Mott was his supervisor at Bristol.

After returning from England, Dr. Bhuyan rejoined Cotton College in his earlier post. A true disciple of C.V. Raman, Dr. Bhuyan wanted to continue his research activities. Unfortunately, Assam in those days had hardly any tradition of scientific research. Moreover, proper facilities for research and post-graduate teaching being not available in the College in which he served, Dr. Bhuyan was unable to fulfil his life's ambition. Instead, circumstances had soon drawn him from the field of research to educational administration.

In 1951, he was appointed Principal of Cotton College, though a very dignified post, was certainly unsuited for his intellectual attainments. In the following years he held other important offices under the State Education Department--Director of Public Instruction and Secretary to the Education Department, Government of Assam. He was also for a short time a member and then Chairman of the Assam Public Service Commission. In holding these important offices Dr. Bhuyan exhibited remarkable competence and personal honesty. On 23 February 1960, he became the Vice-Chancellor of Gauhati University. His tenure in the University was, however, not a happy one.

In his attempt to tone up the University administration, or to introduce reforms of any kind, Dr. Bhuyan found stiff opposition, nay, hostility from the coterie having vested interest in the University administration. Most of his reform measures, therefore did not materialise. Being disgusted he submitted his resignation in March 1962. A greater amount of tact and firmness might have helped him in overcoming his problems. It must, however, be said to his credit that he was a humanist and through human approach only he wanted to win sympathy and support of his opponents.

Since then, till his death at Shillong on 23 December 1973 at the age of sixty eight, Dr. Bhuyan was actively associated with a number of educational and cultural programmes of the region. He was the brain behind the Assam Science Society and all throughout its period of infancy he continued to guide it with his vast scientific knowledge and experience. In fact, with Dr. Bhuyan in the lead, the Assam Science Society had done a yeoman service in disseminating scientific ideas in the north-east region.

Tall and handsome with arresting eyes Dr. Hiranya Chandra Bhuyan was indeed a charming man. He was amiable and hospitable and was gifted with the power of oratory, well marked by his selective use of wit and humour. Though cut off from the mainstream of research activities, owing mainly to his preoccupation with educational planning and administration, he always distinguished himself as an erudite scholar of science, both in private and public appearances. Dr. Bhuyan had the reputation of always giving a helping hand to young scholars and scientists.

Though an exceptionally meritorious student, his interests did not remain confined to studies alone. He was a very good sportsman and always encouraged games and sports. He was a perfect player of tennis and was a tennis star of Calcutta University. In the afternoon, one would often see him in the courts,

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either playing or imparting lessons to young learners of the game.

As an organiser and promoter of science education, Dr. Bhuyan has also left deep impression in the minds of the present generation of educationists and scientists of Assam. As the Principal of the Cotton College, he reoriented its educational activities and made it one of the pioneer institutions of eastern India. He started the College canteen, remodelled the library, laid foundations of the College Union Hall and the new Physics Lecture Theatre. Many of the reforms and programmes which he had outlined during the short period of office as the Vice-Chancellor of Gauhati University, were fortunately carried out soon after he left his job.

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Bhuyan, Suryya Kumar (1894 -- 1964)

Suryya Kumar Bhuyan, born at Nowgong in January 1894, was an educationist, poet and the Vice-Chancellor of the University of Gauhati.

Son of Rabilal Bhuyan, a minor official of the district Court, Suryya Kumar Bhuyan was born at Nowgong in January 1894. After his early education at Nowgong and Shillong, in 1909 he was admitted into the Cotton College, Gauhati wherefrom he passed the Intermediate Examination in Arts securing a first Grade Senior Scholarship and Anandaram Barooah prize for the year.

He graduated from the Presidency College, Calcutta, in 1913, with Honours in English and secured the Post-graduate scholarship and the Bishnupriya Debi prize. He took the M.A. Degree on the same subject from the Calcutta University and Ph.D. from the School of Oriental and African Studies, University of London in 1938 under the guidance of Professor H.H. Dodwell on his thesis East India Company's Relations with Assam which was later published as *Anglo-Assamese Relations*.

Suryya Kumar had to begin his career as a school teacher at Jorhat; till the twenties even the post of a lectureship was not accessible to the local youths however brilliant they might be. He was appointed a Professor in English, Cotton College, Gauhati, in 1918 when in deference to the wishes of the people of the Assam Valley the post was specially created for him. Later he served in various capacities under the government, both Central and Provincial-Inspector of Schools (1914 - 42), Joint Provincial Organiser, National War Front (1942 - 43), Publicity Officer, Government of India (1943 - 45), Director, Department of Historical and Antiquarian Studies, Assam (1947,1949 - 52, 1954 - 57).

A member and Honorary Secretary, Kamarupa Anusandhan Samiti (1921 - 22 and 1926 - 29) Professor Bhuyan was associated with the Indian Historical Records Commission and Indian History Congress; of the latter he was the President, Modern Section at Gwalior in 1952 and Local Section at Gauhati in December 1959. He also presided over the session of the Assam Sahitya Sabha at Shillong in 1953 and was nominated by the then Congress government, a member of the Rajya Sabha, 1952-54. Finally, he served as the Vice-Chancellor, University of Gauhati, for a term of three years, 1958-62.

Poet, biographer and litterateur, Bhuyan was above all, an antiquarian and historian. Innumerable were the articles contributed by him to journals and periodicals within and outside the State. Even in his teens he wrote *Ahomar Din*, a monograph of Ahom administration, and his literary works, both prose and poetry, deal mostly with episodes of the annals of Assam. Of his major works, apart from *Anglo-Assamese Relations*, mention may be made of *Atan Buragohain and His Times, Lachit Barphukan and His Times, Mirjumlar Assam-Akraman and Swargadeo Rajeswar Simgha*, He was more of an

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annalist than a historian, but in his mastery of facts, power of exposition and lucidity in style, whether English or Assamese, he was unrivalled.

A temporary deputation to Assam Secretariat in 1950 had enabled him to make a survey of the archival materials lodged at the Records Office, Shillong; and prior to it, his invaluable bibliographical study, *Early British Relations with Assam* was published. With his eagle eyes Bhuyan saw that historical studies in Assam depended entirely on collection, preservation and publication of materials which were lying scattered and uncared for in different parts of the province.

The missionary zeal and devotion with which he worked to that end had resulted within a few years not only in the collection of a mass of manuscripts in Assamese and Ahom languages, of chronicles, works on religion, astrology and medicine, but also the establishment of the Department of Historical and Antiquarian Studies, Assam (DHAS) at Gauhati. In this task he enlisted the support of J.R. Cunningham, then DPI, Assam, A.H.W. Bentinck, the Commissioner, Assam Valley Division and particularly, munificient donor R.K. Handiqui who provided necessary funds for the creation of a permanent building of the department. Cunningham remarks: 'had it not been for one S.K. Bhuyan, the Department would never have come into being, and were it not for his abilities and devotion of the same S.K. Bhuyan, it would have but little to record in the way of accomplishment.'

He was the soul of the department and under its auspices aided by a few fellow-workers, he compiled, edited and published several manuscript *Buranjis* or chronicles with scholarly introduction, both in English and Assamese, annotations, glossaries and bibliographical notes. Of these *Assam Buranji, Kamrupar Buranji, Deodhai Assam Buranji, Tungkhungia Buranji, Asamar-padya-Buranji, Padshah Buranji, Kachari Buranji, jayantiā . Buranji and Tripura Buranji*, are fountain-head of materials of the History of Medieval Assam.

Paying an eloquent tribute to Bhuyan's achievements Sir Jadunath Sarkar at one time remarked, 'Your contributions to basing the history of Assam on the solid scientific basis of documentary evidence, and your tireless work in publishing the sources, will remain as an enduring monument, though you see, at present, no disciple is coming forward to continue your work.'

In the bulletins which, he issued from time to time, Bhuyan outlined his ambitious programme of the department and, in fact, he wanted to make it the clearing-house of historical researches in North-Eastern India; but his hopes remained unfulfilled when he passed away on 5 July, 1964. Needless to say, Bhuyan earns the gratitude of his countrymen by rescuing from oblivion their past heritage and rousing an interest in the history and culture of Assam amongst the professional historians of India and abroad.

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Bhyrappa, S. L. (1934 --)

S.L. Bhyrappa, born at Stateshivar in Mysore in 1934, is a Kannada novelist who won several prestigious Awards.

S.L. Bhyrappa, a Kannada novelist, born in 1934 at Sateshivar in taluq Channarayapatna in the former Mysore State, was the son of Lingannayya and Gouramma. His is the most remarkable name among the recent Kannada novelists. His commitment to older values of Indian social life has made him a centre of controversy. Besides writing fourteen very popular novels, he has written books on philosophy, aesthetics and education. He has brought a remarkable degree of credibility to the characters he has generated. He was mobbed by a huge crowd of admiring youths a few years back protesting against his having ''killed'' a certain fictional character at a crucial moment in the course of living narrative. This remarkable verisimilitude is his main feature, though the problems he tackles and the bias he seems to display have exposed him to unseemly controversy. Problems and biases hardly touch a fringe of the authenticity of his character and credibility of the

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situations he depicts. After schooling in rural areas, he came to Mysore for higher education and did his B.A.. in 1957 and M.A. in 1959 getting 1 Class 1st and winning two gold medals. He joined a college at Hubly as Lecturer in Logic and Psychology.

After two years, he joined Sardar Patel University in Gujarat and served there for six years as Lecturer in Philosophy (1960-66). Then, he joined NCERT at Delhi where he handled educational theory for four years (1967-71). Since then, he has been Reader in Philosophy and Education at the Regional College of Education, Mysore. His Ph.D. dissertation is on Truth and Beauty, but he values creativity above everything theoretical and considers his fictional work his main goal, capable though of abstract theorising. His earlier two novels, *Dharmashri and Doora Saridaru* (They Removed Themselves) are eminently readable, but did not evoke critical attention.

Vanshavriksha was an immediate success with family pride for central theme. It has been filmed. *Jalapata* deals with life energy. *Nayi Neralu* (Shadow of Dog) is an interesting phantasy based on rebirth and persistence of memory through several lives. *Tabbaliyu Neenade Magane* (Child, Your're Orphaned) deals with confrontation of cultures, attitude to cow providing the base material which had been filmed. *Matadana* is a political satire. Then came his masterpiece, *Grihabhanga*, depicting the break-up of a rural family through senseless cruelty of mother-in-law and indifference of husband, a concentrated form of verisimilitude in the life of the twenties and thirties.

To understand how much India has achieved today, a look at this novel suffices. *Anveshana* (Search) is a follow-up of *Grihabhanga* and has little to commend it, except to demonstrate the phenomenon of the author's inability to shake off the living memory of the former novel. After the lull of *Nirakarana* (dealing with renunciation as Indian instinct, remarkable for its style) and *Grahana*, Bhyrappa came out with another masterpiece, *Daatu* (Transgression, also Egress, dealing with the theme of untouchability. The novel gives so many new insights into the practices and patterns of behaviour among various Indian communities and persons that it has stirred up new waves of thought in Karnataka. His most ambitious festive work is *Parva*, a re-telling of Mahabharata crisis after an on-the-spot study of Indian topography and travel conditions of Mahabharata days. It is eminently readable though lacking in form and its sole goal seems to be showing the humanness of the epic characters *sans* their halo and restructuring the social setting to conform to realistic norms.

As an accomplished tour-de-force, it has value, though enveloped in controversy. His latest work, *Nele* (Foundation) is a tour-de-force of another kind. He goes back to the theme of heredity and poses several problems of generation gap against that fundamentalist backdrop. Whatever the controversies about form, no one can deny Dr. Bhyrappa the tribute due to one who has created so many credible characters, who seem to breathe a life of their own. He received Karnataka Sahitya Academy award in 1968 and in 1975. He also won the prestigious Sahitya Academy Award for his Novel *Daatu* in 1975.

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Bidil, Mirza 'Abd Al-Kadir B. 'Abd Al-Khalik Arlas (1644 -- 1721)

Al-Khalik Arlas Bidil, born at 'Azimabad in Patna) in 1644, was a prominent sufi saint and scholar who composed over ninety thousand verses and author of several books.

Miraz 'Abd Al-Kadir B. 'Abd Al-Khalik Arlas Bidil Bukharan origin, was born at 'Azimabad (Patna) in 1054/1644, where his family had settled. He lost his father in 1059/1649 and was brought by his uncle Mirza Kalandar (d. 1076/1665), and maternal uncle Mirza Zarif (d. 1075/1664), who was well-versed in *hadith* literature and *fikh*. In 1070/1659, he visited a number of places in Bengal alongwith Mirza Kalandar. In 1071/1660, he went to Cuttack (Orissa) where he stayed for three years.

It was here in Orissa that Mirza Zarif, who also had strong mystic leanings introduced him to Shah Kasim Huwa'llahi with whom he soon after contracted his *bay'a*. In 1076/1665, he went to Delhi, where he met Shah Kabuli, a *madjdhub*, to whom he devotes a lengthy chapter in *Cahar 'Unsur*. For two years thereafter he wandered about the woods of Bindraban and the streets of Muttra, A'zamabad and Agra in search of Shah Kabuli, who had disappeared suddenly. While at Agra, Bidil experienced hardship and stravation.

In 1709/1668, he married, and entered the service of Prince Muhammad A'zam b. Awrangzib, whom he served for a number of years. The prince once requested him to compose a *kasida*, in his praise; Bidil refused to do so, and resigned his position. Kh'ushgo's statement (as reproduced in *Fayd-i Kuds*, 80) that Bidil remained in the service of the Prince for twenty years is not supported by other writers. Soon after his resignation he again took to wandering; this time visiting several places in the Pandjab including Lahore and Hasan Abdal.

His wanderings, however, ended in 1096/1685 when he finally settled at Delhi. He was offered a high post by Asaf Djah I, the Nizam of Hyderabad, who was one of his pupils in poetry; although grateful for the offer, Bidil refused to accept it. He died in 1133/1721 and was buried in the courtyard of his house in Old Delhi. The exact location of his grave in the ruined city has been a matter of great controversy. The present grave, with an inscribed head-stone, is spurious.

Essentially a mystic poet, said to have composed over ninety thousand verses, Bidil is very popular in Afghanistan and parts of Chinese Turkistan. In poetry, he has been compared with Sa'di and Rumi, in prose with al-Ansari al-Harawi and al- Ghazali (qq.v.).

He is the author of :(i) *cahar 'Unsur*, written in 1116/1704, a mainly biographical work interspersed with supernatural anecdotes (Cawnpore 1292/1875); (ii) *Nikat*, a philosophical treatise dealing with certain abstruse problems like *wahy, ilham, nubuwwa* etc. profusely interpersed with *ghazals, kata'at and ruba'iyyat*, (Cawnpore 1292/1875); (iii) *Muhit-i A'zam, a mathnawi* on the lines of Zahuri's *Sakinama* published as a part of *Kulliyat-i Bidil* (Bombay 1299/1881); (iv) '*Irfan* another *mathnawi*, written in 1124/1712 and comprising 11,000 verses, deals with met a physical problems as the author understood them (Bombay 1299/1881; (v) *Tur-i Ma'rifat*, another *mathnwi* comprising 6,000 verses, still unpublished (MS. Punjab Univ. Lib.), deals with natural phenomena; (vi) *Tilism-i Hayrat*, also a *mathnawi* of the same length as *Tur-i Ma'rifat* (Bombay 1299/1881); (vii) *Diwan;* no complete edition has been published so far; an incomplete edition, however, upto *radifdal* only was published at Kabul (1334/1915), and another edition at Cawnpore Nawalkishore; 1292/1875); (Viii) *Ruka'at* a fine specimen of Persian letter-writing, containing useful information about the numerous pupils of the poet and some of his benefactors (Cawnpore 1292/1875); select works of Bidil have also been published at Tashkent, as he is very popular in the republics of Tadikistan and Uzbekistan in the U.S.S.R.

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Bilgrami, Syed Hussain (1842 - 1926)

Syed Hussain Bilgrami, born in Bilgrami in 1842, was an eminent Muslim educationist and one of the first two Indians to be a member of the India council of the Secretary of State in London.

Syed Hussain Bilgrami was an eminent Muslim educationist and one of the first two Indians (the other being Sir K.S. Gupta) to be a member of the India Council of the Secretary of State in London. Hailing from the village of Bilgram in Bihar (from which he took his name), he was born in 1842, and received his early education in the traditional Muslim fashion. Later, he studied at Patna, Bhagalpur and Calcutta. As Professor of Arabic at Canning College, Lucknow, where he was also put in charge of the *Lucknow Times*, a bi-weekly organ of the *talukadars* of Oudh, he attracted the attention of the visiting Sir Salar Jang , who persuaded him to move to Hyderabad.

From 1873 onwards he was to serve there for nearly fifty years in various capacities--as private secretary to the State's Prime Minister, as education secretary and, later, Director of Public Instruction. He was tutor and secretary to Nizam Mir Mehboob Ali Khan (q.v) as well as the last of the line, Mir Osman Ali Khan (q.v.) and later (1912-13), after retirement, advisor to the third Salar Jang, the young grandson of his benefactor.

The programme for educational reform implemented in the erstwhile state of Hyderabad was largely structured by Bilgrami and almost all educational institutions in the state, barring perhaps Osmania University and New Girls' School, owe their origin to his efforts. Besides encouraging female, industrial and vocational education, he took great interest in the preservation and publication of old and valuable books.

To encourage oriental learning and scholarship, the *Dar-ul-Ulam* or Oriental College was founded as well as the State Library, originally a repositionary for rare and priceless Arabic works. A member of the Imperial Legislative Council, he was one of the two Indians, the other being Gurudas Banerjee (q.v.) to be a member of Lord Curzon's (q.v.) Universities Commission of 1902. Though by no means a political activist, his interest in and devotion to the cause of Muslim regeneration and association with Syed Ahmad Khan (q.v) drew him unwittingly into the vortex of (Muslim) politics in the country. Bilgrami was among the leading *ashrafs* (aristocrats) who joined the Syed in his anti-Indian National Congress (q.v) chorus.

Characteristically, Bilgrami exhorted his co-religionists to steer clear of the Congress and to

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concentrate on the educational progress of the community. As President of the Muhammadan Anglo-Oriental Educational Conference in 1896 and 1901, he appealed to Muslims to throw off the shackles of traditionalism and adopt the new ideas and learning of the west. In the larger interests of the community, he opposed competition as a means of recruitment to the civil service which, he argued, must guarantee a modicum of Muslim representation. He opposed it not only because it would deprive the Muslims of the share in the Government but because `competition' did not test anything "but the power of assimilating knowledge." `Capacity for physical endurance, power of muscle and sinew, moral capability, fearlessness of character'-- these' are not measured by a literary test'.

While leading his support to the Statutory Civil Service (q.v) instituted in 1879, he was emphatic on excluding `men of low caste', for he would, `as a rule', look with suspicion `on men who had risen from low positions'. His address to the Muhammadan Anglo-Oriental Educational Conference at Meerut in December 1869 offered `more a literary treat' than a practical discourse. Five years later, addressing the 14th annual session of the same conference at Rampur (January 1901) he tried to give a new orientation to education by his emphasis on acquiring western skills. `Rarely before', it has been noted, `was such an uncompromising stand taken by a responsible leader before a representative Muslim gathering'.

In 1906 Nawab *Mohsin-ul-Mulk* (q.v.) requested Bilgrami to draft an address to the Viceroy which the proposed Muslim deputation was to present. To be sure, W. A. J. Archbold, then Principal of MAO College, had communicated with him and Nawab Ali Chaudhuri of Dacca concerning the address and the composition of the delegation. A `formal request' was drawn up for which numerous signatures were collected. An address too was knocked into shape whose contents were discussed between Mohsin-ul-Mulk, Bilgrami and Archbold . Thus it was that he became the author of what has been regarded as the classic document of Muslim separatist demands.

In doing so, Bilgrami, who had cultivated good relations with Charles Stuart Bailey, then British Resident at Hyderabad, was voicing with added emphasis the apprehensions of the Muslim community to a Secretary of State (viz., Morley) who, he maintained, `knows more about Voltaire and eighteenth century literature than the condition of contemporary India'. He warned that men who knew' nothing of the conditions' yet wished `to carry out their theories' could only `bring about ruin of the country'.

In 1907, Bilgrami was a member of the 3-man delegation comprising, apart form himself, the Aga Khan (q.v.) and Syed Ameer Ali (q.v.) that waited on the Secretary of State and demanded separate electorates and weightage at all stages for the Muslim community as also 50% representation in the Viceroy's Executive Council. A year later Morley asked him to join the India Council. In 1909, he returned home on grounds of ill-health. During World War I he appealed to his community to remain loyal to the imperial cause despite Turkey and England being belligerents. He was the recipient of many honours from the Nizam and was officially referred to as `Nawab Ali Yar Khan Bahadur, Motman Jung, Imad-ud-Daulah, Imad-ul-Mulk, CSI'. The grand old man of Hyderabad, as he was frequently called, died in 1926.

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Birbal (1528 -- 1583)

Raja Birbal was one of the nine jewels of the royal court of Akbar. He was brimful with wit and humour in the staid and serious contemporary society of the Mughal era.

Birbal was brimful with wit and humour in the staid and serious contemporary society of the Mughal era. The business like grimness was partly relieved by poets and musicians, but in Akbar's time mainly by a minister, named Birbal, with whom are associated

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innumerable anecdotes. He would create a situation outwardly innocuous and without going deep into it people would laugh and even mock at the courtier. While Socretes had used the method of enquiry to expose others' conceit and hollowness, Birbal let others question him to realise for themselves their own errors of judgement. The men who thus looked small in their own eyes included the big and the small--even Birbal's patron, emperor Akbar was not spared. The confrontation, however, never resulted in unpleasantness. A ripple of laughter ran into everything and the matter ended then and there only to be narrated later-on like a fable.

Raja Birbal was `one of the nine jewels' of the royal court of Akbar. By a combination of self-effort and luck, he rose from an ordinary calling to be a minister of the Great Mughal and even wielded a great influence on him. He was Mughal and even wielded a great influence on him. He was born in 1528 at Kalpi in U.P. His family name was Maheshdas, a Brahmabhatt by caste and as such a versifier. He started with the Raja of Bhatt and later moved to the court of Raja of Amber who sent him to the court of Akbar.

Though, he was not a man of high educational attainments, Birbal possessed natural gifts and in the royal court he excelled all courtiers, Hindus and Muslims, in wit, humour, the art of conversation, story-telling, and repartee and rapidly rose in royal confidence and favour. Many stories, anecdotes and witty sayings attributed to Birbal have come down to posterity and are cherished. These never cross the limit to the obcene, indecent or vulgar. Jesters to loyal personages have been many but none known so much as Birbal.

Impressed by Birbal's intelligence, Akbar conferred on him the title of Kaviraj, i.e. poet laurate. He also favoured him with riches. He gave him in jagir Nagarkot in the Kangra district and later Kalinjar in Uttar Pradesh. In 1583 Birbal was placed in-charge of administration of justice and received and scrutinised petitions before these could reach the emperor for justice. Besides, he was also in-charge of purchases and sale of some commodities. He was a diplomat and was employed on various missions to the court of the Hindu rajas. However, his main function was to give Akbar company, and that is the source of his renown.

Birbal was the only notable Hindu member of Akbar's "*Din-e-Ilahi.*" He influenced Akbar in showing reverence to the sun as also his life and thought in favour of Hinduism. Akbar did him a rare favour in visiting his new palace in 1583 and a year later saved Birbal's life from a ferocious elephant.

Birbal had risen from ordinary surroundings and helped supplicants, particularly poets, with generous gifts. His name was `Brahmadas; and in this pseudonym he wrote many *Kavittas* and *dohas*.

But being a poet was not enough in those days. One had to be good at the battle-field also. Birbal had no military exploit to his credit, and this was a subject of comment outside the court. In order to silence these babblers, Birbal persuaded the emperor to nominate him to command an army against the revolting Yusufzais in the north-west. But when he proceeded in 1586 with Abul Fateh to attack, there were dissensions in the army. On the night of 16 February 1586 the tribesmen attacked the Moghal army. In the encounter Birbal was killed.

Akbar was much grieved at the death of his friend and refused to take food for two days. He censured Hakim Abul Fateh and Zari Khan for their betrayal of Birbal. He took Birbal's son Lala in the imperial service and made him *mansabdar*. The emperor lamented that Birbal's body could not be recovered for cremation according to Hindu rites. Birbal's death left a vaid in Akbar's life.

Birbal believed in making others happy with his wit and horror, which differed from fun of the Vidushakas portrayed in Sanskrit dramas. An anecdote about hen-pecked husbands associated with Birbal's name would bear narration here.

Akbar once asked Birbal whether women are very overpowering and husbands play like toys in their hands. Birbal's' reply was in the affirmative, but Akbar differed from him. Finally to prove the point, one way or the other, the gentry was invited to the august presence. The audience was told that those

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amongst them not afraid of their wives would fall to the left and the rest would go to the right side. To every body's surprise every one went to the left, excepting, one lean and thin person who stood alone to the right. Akbar was nevertheless happy that at least there was one brave man. Asked by Birbal how the man had kept aloof, the man replied that when he was coming to the court, his wife had asked him to keep off the crowd and that was how he had gone to the right.

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Birjis Qadar (1854 -- 1893)

Birjis Qadar represented the rare type of personalities. His acceptance of the leadership of the revolting soldiers was the fulfillment of a pure ideal at the cost of life-long hardship.

Birjis Qadar, son of King Wajid Ali Shah of Oudh, was destined since his birth to expiate the faults of his fathers by assuming the role of a tragic hero. His father at the time of accession was a young man of 26 years and possessed all the charming qualities that made him a beloved of his subjects . The whole population of Oudh had fallen under a spell of frolic and luxury as if the propitious days painted in their ancient epic had miraculously revived. Of course, the rulers indiligently shared the popular tastes and encouraged their people in the enjoyment of worldly pleasures. Nobody seemed to be worried in their reckless lust for art and beauty that the bubble might one day burst. They had long ceased to remember that without military efficiency there was one step between culture and degeneration.

On the other hand, the English expansionist designs seemed to stop at no limit. Whatever traditional freedoms the Indians were accustomed to enjoy, they had been losing fast; and there were clear signs that their fortunes would be passing into alien and hostile hands. The ultimate outcome was the deposition of Wajid Ali Shah from the throne of Oudh (1856) and his banishment to Metiaburz in Calcutta, where he passed his remaining days as a prisoner of the English. It was the first shocking experience in the life of Birjis Qadar, who was detained as a boy with his mother, Hazrat Mahal, at Lucknow.

That episode, combined with a multitude of events, contributed to create the explosion of 1857. The injured susceptibilities of the people of Oudh regained their lost vigour to avert the approaching danger. It was time to put up resistance. The entire land seemed to be throbbing with a sense of challenge; and the name of Birjis Qadar became popular among the people as their lord and master to direct the forces of human will. He was merely a dozen years old; nonetheless he symbolized a noble cause. The real figure, who commanded at this crucial time of crisis, was the queen-mother, Begum Hazrat Mahal. She inspired general enthusiasm among the various sections of society, and endeavoured as her son's regent to keep the free government of Oudh intact during the eventful period of 1857-58. The spirit of defiance infused by her was an element of lasting importance that went down in the making of modern India.

In the face of apparent consequences, when future seemed to offer nothing save defeat and destruction, Birjis Qadar represented the rare and dauntless type of personalities who determine the course of history. His acceptance of the leadership of the revolting soldiers was the fulfillment of a pure ideal at the cost of life-long hardship. The terms of army men

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were readily granted; they in turn shouted his name through the land: King or Nawab Wazir, that was not the matter, for, action and not appellation was the need of the hour. A liaison was created with the Emperor of Delhi and letters were exchanged through the envoy.

Birjis Qadar declared his token allegiance and loyalty to the cause. The old Emperor addressed the "Dear Son" with blessing and prayers. On a procla mation to the inhabitants of Oudh, Hindus and Muslims, the policy of his government was explained. It thoroughly convinced the public opinion that the fight against the English was to safeguard their religion, honour life and property.

After resistance against English assault became futile, Birjis Qadar and Hazrat Mahal in the last moment escaped for safety to Nepal. There the lady died in 1879. The English at a juncture offered a lavish pension on condition that he should surrender his claim on Oudh and the title be publicly renounced. That was not accepted. The hospitable King of Nepal granted him military rank and honours equal to other members of his family.

When Wajid Ali Shah died (1887), the numerous dependents of the late King, losing monetary support, persuaded Birjis Qadar to come and stay at Calcutta as a claimant to his father's pension. He reluctantly yielded. But the trap for taking his life was already laid; and Birjis Qadar, like Hamlet's father, fell as the victim of a mean treachery.

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Birla, G.D. (1894 --)

Ghanashyam Das Birla, born in Jaipur in 1894, was one of the richest and most prosperous businessman of India.

Ghanashyam Das Birla was born in 1894 in Jaipur State in one of the richest and most prosperous merchant families of India. At school, he hardly got the education of the three R's; but later-on through the medium of newspapers, book and dictionaries he was able to learn a lot of History, Economics, English Sanskrit and one or two other Indian languages. He was a voracious reader of biographies and itineraries.

Birla had intimacy with Mahadev Desai and Rajendra Prasad, with whom he had been in close correspondence on various subjects of national importance. He came under Sardar Patel's spell some eight years before the latter's death and the mutual attachment continued to the end. Lala Lajpat Rai and Malaviya were amongst his earliest associates and responsible for his brief incursion into politics as a member of their party. Gandhiji was the dormant influence in his life. His sincerity and search for truth impressed Birla more than his political leadership. He was one of the favourites of Gandhiji.

Birla, a top-most businessman and a widely travelled man with a broad outlook, could establish amiable relations with several influential Englishmen including Viceroys, Governors and Secretaries of State. His book, 'The Shadow of the Mahatma', includes the correspondence of those foreigners who wrote to him about Mahatma Gandhi and various other topics.

He was Chairman of the All India Halifax Sevak Samaj, Managing Director of Birla Brothers Private Ltd., President of the Indian Chamber of Commerce, Calcutta (1924), President of the Federation of Indian Chambers of Commerce (1929), and a member of the Indian Fiscal Commission on Labour 1930. He was also a member of the Bengal Legislative Council and of the Indian Legislative Assembly from which he resigned in 1930 as a protest against legislation for Imperial Preference. He was a delegate to the I.L.O, at Geneva (1927) and to the Second Round Table Conference (1931) as a representative of the Indian business community. During the year 1933, he was pre-occupied with the Temple Entry Bill for Harijans and the publication of the *Harijan* which Gandhiji edited and made famous.

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During the thirties and early forties, Birla visited U.K. on several occasions and took upon himself the task of being the unofficial interpreter of Gandhian philosophy and programme to the English. He used his good offices, with some success, to create an atmosphere of cordiality between India and England. To him the salvation of the world lies in mutual understanding between the East and the West.

In the India Bill of 1935, he discerned the seeds which were to germinate, blossom and bear fruit in the form of India's full independence in which was cast the pattern of our future plans. Being Gandhian in outlook, Birla, though aiming at independence, had no abhorrence for the Imperial connection. He welcomed the decision of the independent India to stay in the Commonwealth.

After independence Birla wished Indians to develop a mentality of peace, constructiveness, tolerance, catholicity and such other virtues which go to make India a big and democratic nation. He was an exponent of retained autocracy or a qualified democracy.

He acted as unofficial Adviser to the Government of India for Indo-British Trade Negotiations (1936-37). In 1944, he went to U.K. and U.S.A. in the hope of mitigating the Indian financial stress by finding means of increased production and by explaining the Indian position. He impressed upon Churchill two things urgently, a strong defence and industrialisation, and explicitly affirmed that unless the Indian standard of life was raised, nothing could stern the tide of Communism. He urged that England should cooperate in that task.

In the post-independence period, he has been a strong advocate of a rapid increase in production which would be the surest remedy of all economic evils prevalent in the country. Greater individualisation must eventually reduce the pressure on the soil, a phenomenon bound to lead to intensive agriculture and more efficient production in cottages. Birla considers private enterprise and unqualified protection as India's primary needs. He is a critic of the fiscal policy of the Government, as it has failed to ensure surplus of net export for the country.

Cooperation of labour and capital, according to him, is the keynote to rapid industrialisation. Strikes, he feels, are ruinous to the employer as well as to the employee. The labour is hardly in a position to bear the loss, so is the employer. Measures are consequently to be adopted to check the national wastage. He feels strongly the need of genuine trade union leaders and would prefer a system of compulsory arbitration until trade union become a reality.

Birla is of the opinion that Indian labour, in comparison with its foreign counterpart, lacks method, discipline and regularity. Production suffers, because the labour is not quick in acquiring modern knowledge. His book, 'The Path to Prosperity', a collection of his specehes, is a proof posetive to show his deep knowledge of the nation's economy and commerce.

Birla had been responsible for founding and maintaining a large number of public and educational institutions in various parts of the country, the best being the one at Pilani where the Gandhian scheme of basic education had also its place in the curriculum. The Birla Education Trust has given impetus to the emancipation of women and the upliftment of the Harijans.

As an eminent philanthropist and industrialist of international repute, Birla was honoured with Padma Vibhusan in 1957 by the Government of India and with the degree of honorary Doctorate of Laws by Benaras Hindu University in 1967.

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Material supplied by the R.D. Birla Memorial Trust

Birla, Rameshwar Das (1892 -- 1973)

R.D. Birla, born in Pilani in May 1892, belonged to leading businessman family who enjoyed a unique position among all sections of society in Bombay.

Shri Rameshwar Das, known in his family and among intimate friends as R.D. was born on 4 May

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1892 in Pilani, then an obscure village amidst the sandy wastes of Rajasthan. He received very little formal education, as erudition in those days was considered to be primarily the concern of the Brahmins. The *Vaishyas* (the trading community) had to confine the education of their children to a rudimentary knowledge of letters and commercial arithmetical knowledge of letters and commerical arithmetic.

Rameshwar Das took over reins of the family business at the early age of sixteen and spent the rest of his life in Bombay. He was one of the founding members of the internationally famous House of Birlas whose vast business and industrial complex is spread not only throughout the length and breadth of the country, but in many parts of the world. Rameshwar Das thus earned for himself an assured place in the annals of the economic development of the country, particularly during the post-independent era. There is not a part of India which does not bear the impress of the multifarious industrial philanthropic or humanitarian activities of the Birlas.

Their products cover a very extensive area ranging from the simplest necessities of life to the most sophisticated modern machines and equipment. Their philanthropic activities likewise are enlightened and embraces several religious and educational foundations, cultural institutions, temples, hospitals, sanatoria and places for general recreation. The place of Rameshwarji's birth, Pilani is now an illumining and prosperous township with a most modern university campus. The University owes its origin exclusively to the munificence of the Birla family.

Rameshwardasji enjoyed a unique position, among all sections of society in Bombay-business, political and social.

His contribution to the country's struggle for independence was not inconsiderable. Throughout the independence movement he donated most liberally and whole-heartedly to the Congress funds and was solely responsible for the upkeep of Gandhiji's Ashram at Sevagram. Besides, right from 1930 till the last days of his life, Gandhiji stayed in Birla House whenever he visited Bombay. Similarly, other important national leaders, more particularly Sardar Vallabhbhai Patel, at one time or other enjoyed his hospitality. Birla House, Bombay, was the venue of many fateful and momentous decisions of the Indian National Congress. During the Quit India Movement, it was in Birla House, Bombay, that Gandhiji and other national leaders were arrested. The House of Birlas was thus closely and prominently associated with the freedom struggle of the country.

With the help of some of his friends, but substantially with his own princely donation, Rameshwardasji gave to the city of Bombay a well equipped and most modern hospital. With the addition of the Medical Research Centre just before his death, the utility of the Bombay Hospital is considerably enhanced. With its total strength of six hundred and thirty beds, the Hospital is perhaps the best in the city and has been serving the ailing humanity without distinction of caste, creed or community. The Hospital is attracting patients even from abroad.

It was again solely with Rameshwardasji's generosity that the magnificent hall known as Birla Matushri Sabhagruha, one of the finest and the most elegant halls in the city, was built. The hall forms part of the activities of the Bombay Hospital and remains booked throughout the year for various social, cultural and educational programmes as also for holding business and medical conference.

Rameshwardasji has to his credit numerous other benevolent institutions. He built an imposing and gorgeous temple in the ancient architectural style at Kalyan near Bombay and a modern Hospital in his home-town Pilani. He also built the Raja Baldevadas Birla Krida Kendra at Chaupatty in Bombay. This institution has been a valuable addition to the existing recreation facilities in the city. Rameshwardasji also founded a top-ranking Girls' High School in Bombay. He also bult a spacious and fully equipped sanatorium for the benefit of the public in the salubrious climate of Nasik as also several *dharmashalas* (free guest houses for the general public) in Bombay and several other places of religious and historic interest.

Thus there was hardly any cause, whether charitable, social or political, which did not benefit from

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the generosity of Rameshwardasji. His donations and charities run into several lakhs.

Rameshwardasji was a man of character. He was a firm believer in God . His business acumen, his versatility and his agile and analytical mind were a legend among his peers. He was distinguished for his integrity and mellowed wisdom among official and business circles who, on many occasions, sought his advice on important matters. The serenity of his temperament of the rare quality of tactful persuasiveness with which he was so richly endowed, combined with his utmost gentleness and simplicty had endeared him to one and all. He enjoyed wide popularity and commanded great respect. Personally, however, he had been most unostentatious. He shunned publicity and preferred to keep away from limelight. He died in Bombay on 21 April 1973.

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Birsa Munda (1875 -- 1901)

Birsa Munda, born at Bamba in Ranchi in November 1875, was a religious reformer and an agitator for the tribal rights.

Birsa Munda (also known to his followers as Birsa Bhagwan) was born at Bamba in a suburb of Ranchi (Bihar) on 15 November 1875. He followed the footsteps of his brother by professing Christianity. Later at Bandgaon he was initiated into *Vaishnavism*. He gave up meat, worshipped the *tulsi* plant, wore the sacred thread and a dhoti dyed in turmetic like a typical Vaishnavite.

Eventually, he reverted to the religion of his ancestors, starting a new tribal revivalistic religious cult known as the 'Birsait' cult which laid stress on prayers, faith in God and. His Messenger on earth, observance of a code of conduct, absention from drinks and sacrifices and so on. Birsa had his lower primary schooling at a German Mission School at Burjee. No sooner had he completed the upper primary stage than he got associated with the Sardar Movement.

Till 1895, Birsa was a religious reformer and an agitator for the raiyats' forest and other rights, but eventually he aimed at the political emancipation of the Munda area as well. That is why he recruited volunteers to fight the British Gvernment. His was not an all-India movement, but it shared with the national Freedom struggle 'its anti-British Credo,' a hatred towards European officials and Chirstian missionaries. Even though the First phase of his movement was not very serious, he suffered rigorous imprisonment for two years in the Hazaribagh jail.

On his release he organised several meetings, declaring that the Mundas should put an end to the kingdom of demons (the British). After intensive preparations the Birsaites made a desperate bid to overthrow the British Raj, burning and killing European officials and missionaries in Singhbhum and Ranchi. During the Revolt of 1899-1900, Birsa emerged as the supreme leader of the Mundas. After several encounters with the police, however, he was captured in Feburary 1901, but in course of his trial he died of cholera.

Birsa thought that the Mundas were the real proprietors of the soil and as such they could not tolerate any middlemen. He impressed upon his followers that he was a messenger of God, and his followers indentified him with the Sun God, a healer and a miracle-worker. As a socio-religious preacher, he attacked the *bongas*, the priesthood, the *sokhas* and others, and aimed at reviving the golden age of the Mundas.

Birsa occupies a distinguished position as a great protagonist of tribal rights, a great patriot, and a martyr in the long succession of Heroes of the Chota Nagpur plateau like Buddhu Bhagat of the Kol Insurrection of 1831-32 and Ganga Narain of the Bhumij Revolt of 1832-33. His followers formed themselves into a sect, worshipping him as a symbol of the aspirations of the people. Undoubtedly, he contributed a good deal to the growing consciousness among the tribesmen of Chota Nagpur; many later socia-

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religious movements of the area bore a close resemblence to his movement in items like the observence of Thursday as a day of rest and purification, ceremonious faith in prayers, attack on magic, sprits, etc.

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Bishambhar Nath, Pandit (1832 -- 1908)

Bishambhar Nath, born in Delhi in 1832, was one of those Indian leaders who saw the first war of independence, the birth of the Congress and the consolidation of the national movement.

Born on 7 November 1832 in Delhi in an upper middle class Brahmin family, Pandit Bishambhar Nath, born on 7 November 1832 in Delhi in an upper middle class Brahmin family, was one of those Indian leaders who saw the first war of independence, the birth of the Congress and the consolidation of the national movement into a strong force in the first decade of the 20th century. His grandfather Sadasukh was a Revenue Commissioner in Hyderabad State, and his father Badrinath was a high officer in the Permit Department in Delhi. The family was regarded as belonging to the top elite class in Delhi. Bishambhar Nath began his life in affluent and comfortable circumstances. He began his traditional education at the age of five.

Besides Sanskrit and Hindi, he acquired proficiency in Urdu, Arabic and Persian from a Maulvi teacher. Till 1843 he was educated at home, but in that year he was admitted to the Persian classes at Delhi College. In 1846 he switched over to the English Section, and continued his studies till 1853. Among his favourite authors in English were Shakespeare, Milton, Dryden, Pope, Shelley, Byron, Keats, Gibbon and Taylor and also Adam Smith, Elphinstone and Hume. It was something rare for on Indian at that time.

Before he could complete his English education, he was advised by the Principal of the college to go to Arrah (Bihar) and take up an appointment as an Assistant of the English Judge there. After the Mutiny in 1857 he joined the Police Department at Agra as a Bakshi. Failing to adjust himself to the conditions of that appointment he left it within a few months, and joined the Sadar Dewani *Adalat*. He soon gained the good opinion of the senior officials and on their advice he took the *Vakils*' Examination in 1859 and started his legal practice.

After the establishment of the High Court for the North Western Provinces (modern U.P.) in 1866, he started practising at the High Court, and became one of the leading practitioners in the Province. He left the legal profession in 1892 to devote himself whole-heartedly to politics and public work. Among his close associates were Pandit Ajudhia Nath, Pandit Bishan Narayan Dar, Raja Ram Pal Singh of Kalakankar and Babu Ganga Prasad Varma.

Bishambhar Nath was associated with the Indian National Congress from 1888 till his death in 1908. He was one of the senior-most and respected leaders in the party and did much to popularise the Congress in the North Western Provinces in the last decade of the 19th century. He was twice elected Chairman of the Reception Committee of the Congress Sessions held at Lucknow in 1892 and at Allahabad in 1899. On both occasions he delivered most stirring speeches in his inimitable style. At the Allahabad Session he was unanimously elected as one of the Trustees of the Congress Permanent Fund in place of Pandit Ajudhia Nath.

From 1895 to 1902, he was a member of the Imperial Legislative Council. Earlier he had been a member of the U.P. Legislative Council too. In 1903 he presided over the Social Conference held at Allahabad. His speech on this occasion was published in October 1903 in the *Kashmir Darpan*.

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Bishambhar Nath was an enthusiastic supporter of all healthy changes in the social set-up in the country. He maintained that every society needs a shake-up to realise its own shortcomings and adopt measures to suit its new requirements. He was, however, not in favour of wholesale adoption of European values and customs. He encouraged younger people to cultivate new and healthy ideas. He felt that every age threw up new challenges and problems and every generation had to Fund suitable solutions for them.

Bishambhar Nath's political ideas were best expressed in his addresses at the Congress sessions. He was a strong advocate of communal harmony. Like other Congress leaders of the time, he also had immense faith in the British sense of justice and believed that Britain could be persuaded to grant nationalist demands for political advancement, if the Congress pursued its policy of perseverance and moderation. He emphatically declared that Indians wanted to maintain close connection with Britain and appealed to the British to retain this connection by a graceful policy of conciliation. He was a great admirer of the British system of government.

In the Imperial Legislative Council, he was a most forceful and effective speaker and on many occasions vehemently criticised government's policies and measures. He particularly condemned the top-heavy nature of the administration, unfair burden of defence expenses, heavy taxation and attempts to suppress political activities by means of arbitrary laws. He was a vehement critic of the amendments to the Indian Penal Code and Criminal Procedure Code in 1897-98 and claimed that they would make a travesty of justice. Bishambhar Nath often contributed articles in English and Urdu to various well-known journals like the *Hindustan Review and the Kashimr Darpan* on topics of current interest. As an orator he had few equals in his time. He was also a good poet and his Urdu and Persian poems reflect his intense patriotic fervour.

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Bismillah Khan, Ustad (1916 --)

Bismillah Khan, born at Dumraon in Bihar in March 1916, is the foremost *Shahnai* player. He considers, spiritualism is the source of his music.

Ustad Bismillah Khan, the *Santhnal* maestro, was born on 21 March, 1916, at Dumraon in Bihar in an illustrious family of *Shahnai* players. His ancestors were court musicians and Taj Khan, the founder of this *gharana*, was attached to the Nepal Court, Bismillah Khan's father Parehambar Bux Khan--also a renowned *Shanai* player--was an employee of the Dumraon State.

Bismillah Khan was married at an early age and has five sons and three daughters. A man of very high social status, he enjoys international reputation. A highly paid artist, he is in great demand at music concerts and with the broadcasting organisations and the records industry in India and abroad.

He is a Shia Muslim of the Pathan stock. He is a deeply religious man. He considers humanism as the true essence of religion.

After elementary education Bismillah Khan, who had developed a love for *Shahnai* at the tender age of six, gave up studies, and became a pupil of his maternal uncle, Late Ali Bux. Under the watchful eye of Ali Bux, probably the foremost *Shahnai* player of the day, Bismillah Khan's potential bloomed speedily and he started his career as an accompanist to his maternal uncle.

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Bismillah Khan gave his first public performance in 1930 at the age of fourteen at the All India Music Conference at Allahabad. This was followed by a performance at the Lucknow Exhibition where he was awarded gold medals. His *Shahnai* recital at the All India Music Conference in Calcutta in 1937 where he got three gold medals won wide acclamation.

The Calcutta Conference of 1937 was a pointer that Bismillah Khan had arrived and since then he has not looked back. His recitals run into thousands and it is possible to give only a brief outline of them . He gave recitals in Afghanistan and Pakistan in 1962, in England in 1965, in Canada, in U.S.A.. and U.S.S.R. in 1967, in Iran and Nepal in 1968, in Europe and the Middle East in 1969, In Japan and Hongkong in 1970, in South America, the Carribean Sea countries and some European countries in 1973 and in France and Belgium in 1974.

His *shahnai* recital in ' *Gunj-Uthi- Shahnai'*-- a music-oriented Hindi film--was an unforgettable experience. Based on classical music these tunes of rare beauty and lilt became instantaneous hits. He also played *Shahnai* in a Tamil film ' *Shahnai Apanna*'. His Master's voice has cut numerous gramophone records of his compositions.

He is handsome, well-built, dark complexioned and of more than medium height. His face and eyes are expressive., He is unassuming inspite of his high stature. Extremely courteous, he loves solitude. Music is his all absorbing passion. He owns a spacious, but modest house in Bhika Shah Gali near Dal Mandi in Varanasi where he lives a simple and unostentatious life. At home he dresses simply in kurta and pyjama (loose drawer). For formal occasions he dresses immaculately in sherwani (long coat), churidar pyjama (tight drawer) and a round shaped black cap.

Fame and honour have come thick and fast to Bismillah Khan and if titles are an indication, he has a bagful of them. In 1956 he was awarded the Sangeet Natak Akademy Award for his contribution to Hindustani instrumental music. The National Cultural Organisation awarded him the title of 'Akhil 'Bharatiya Shahnai Chakrabarty'. During his visits to Nepal in 1968, he was awarded the highest medal of the Royal Nepal Art Academy. The President of India conferred on him the title of *Padmashree* in 1961, the title of *Padma Bhusan* in 1968 and the title of *Padma Bibhushan*' in 1980.

As compared to *Sitar, Sarod, Sarangi and Violin, Shahnai* is considered to be a modest instrument with limited capability. But in the hands of Bismillah Khan *Shahnai* has become a force to recknon with. He has produced music which was properly thought to be beyond the range and scope of *Shahnai*. He has successfully defied the prejudice and convention surrounding *Shahnai* and won for it a place of dignity and honour. By his dazzling pattern-weavings and ability to pay intricate ragas in their pristine purity and by meticulously confirming to their content, form and detail, Bismillah Khan has mocked the detractors of *shahnai* and thrilled and enchanted the discerning and the layman all over the world. His 'meend; is tranquil in passage and free from the ruffle of accents.

He establishes an almost immediate rapport with the audience. Some of his compositions evoke a sense of spontaneous admiration in the audience and it starts clapping. At times the audience is left spell bound. His forte is Hindustani classical music. But he also dishes out the light fare at a fast tempo when the occasion and the audience demand it. But even when he places emphasis on the rhythm he does not sacrifice the melody.

He considers, spiritualism is the source of his music and believes that musical perfection cannot be attained without it. And when such a mood captivates him, his music becomes the journals of a mystic. Bismillah Khan and *Shahnai*, like the proverbial Siamese twins are inseparable; one would be incomplete without the other. Ustad Bismillah Khan is unquestionably the foremost *Shahnai* player of the day.

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Biswal, Dhirendranath (1929 --)

Dhirendranath Biswal, born at Bhagatpur in Cuttack in December 1929, is an actor, director and producer of several Oriya films.

Shri Dhirendranath Biswal was born on 10 December, 1929 at Bhagatpur, Cuttack, Orissa. He was the son of Shri Narahari Biswal and Shrimati Tilottama Biswal. He belongs to a middle-class Hindu Khandayat family. He married Shrimati Lakshmipriya Biswal in April 1948. He has five children. Financially Shri Biswal is quite stable. He passed Matriculation Examination in 1944 from Sayeed Seminary School, Cuttack. He obtained his graduation degree from Revenshaw College in 1952. He obtained his law degree from M.S. Law College, Cuttack in 1954.

Shri Biswal was a born actor. He was the dramatic Sectetary in Ravenshaw College and M.S. Law College Dramatic Society. The Tikayat Sahib of Dhenkanal invited him to participate in the film 'Sapta Sajya', but he could not get a chance to appear on the silver screen. He was, however, determined to come out in the field of cinema with flying colours.

Shri Biswal is not only an actor, but also a director and producer of several Oriya films. He acted in *Kedargouri* (1953) *Mahalakshmi Puja* (1955), *Dasyu Tatnkar* (1957), *Parinam* (1958), *Nuabou* (1960), *Jiban Sathi* (1966), *Kei Kahar* (1977), *Manikjodi* (1962), *Nabajanma* (1964), *Dharitri* (1972), *Gouri* (1978), *Ramayan* (1980), *Samaya Bada Balaban* (1982), *Mana Akasa, Bhandhan, Sesha, Sraban, Matir Manisa, Sindura Bindu, Krishna Sudama, Badama Mohanty, Abhiman, Suryyamukhi, Nagaphasa, Suna Sansar, and Nijhum Ratira Sathi*, etc.

He dubbed the film Kansa and Naga Puja in 1959. He was the producer of Manikjodi, Nuabou, Nabajanma, Jiban Sathi, Ramayan, Samaya Bada Balban. His award winning pictures are Nuabou, Dharitri, Nabajanma. Jiban Sathi. He was judged best actor in 1961, best, director of Gouri in 1979. Besides, he got Jaydev Award for the higher contribution for the development of Oriya films, Kabi Chandra award in 1983 and he was honoured by different organisations. Presently he is the Director of Film Development Corporation Orissa, Chairman Producer' section, Eastern India Motion Pictures' Association, Secretary, Orissa Motion pictures' Association, Proprietor, Progressive Film Productions and Partner of D.J. Productions, and executive member of Kala Bikash Kendra. He was practising law in Orissa from 1954 to 1975.

Shri Biswal is tall, bulky, strong and stout. He generally wears pants an shirt. His manners are simple. He is well-behaved in manners and genial in disposition.

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Biswas, Chhabi (1902 -- 1962)

Chhabi Biswas, born in Calcutta in July 1902, was the most outstanding actor of Bengali stage and screen.

Chhabi Biswas was the youngest son of Late Bhupati Biswas. Chhabi Biswas, whose real-name was Sachindra Nath Biswas, was born on 13th July 1902 at his the then ancestral house at Calcutta, 34 Beadon Street--besides which there is the Kali Bis-

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was Lane after the name of his grandfather late Kali Biswas. He started his early education first at a Kindergarten School of Nayan Chand Dutta Street, and then he was admitted into Central Collegiate School and Hindu School. He passed the Entrance Examination from Hindu School and then he was admitted into Presidency College and Vidyasagar College. After passing entrance Examination, he became associated with University Institute where he came in contact with Shri Sisir Bhaduri and Shri Naresh Mitra and played active role in amateur theatricals.

One could see the dominating influence and subtle touches of the Sisir Bhaduri School in all his histrionic assignments on the stage and in screen. He was also associated with Kankurgachhi Natya Samaj, Howrah Natya Samaj and Sikdarbagan Bandhav Samaj. His debut in histrionic art began when he joined the Dramatic club in his native village, the Chhoto Jagulia Bandhav Natya Samity and appeared in the role of Bilwamangal which was staged at the courtyard at his own house. His acting in Nemai Sanyas of Sikdarbagan Bandhava Samaj gave him immense popularity.

Chhabi Biswas started his professional life first in Life Insurance Company and then Jute-business. But this was not his proper profession as his talent awaited for full bloom elsewhere.

After initial grooming in the histrionic art in some amateur theatrical and *Jatra* performances, he was persuaded by the late Priyanath Ganguly, founder of Kali films, to join screen as full-fledged Star in the film version of 'Annapurnar Mandir. His first professional drama staged, was 'Samaj.' His next screen work was as the hero in the film rendering of Tagore's 'Chekher Bali' in which he appeared opposite the heroin late Suprova Mukherjee.

Soon in a stylish personality and handsome appearance, Chhabi Biswas made him self a great favourite to almost every producer and director of Bengal. They called upon Shri Biswas to appear in this and that production which was tailor-made to suit his highly arresting talent and created life for the film as a whole. Those were the glorious days of New Theatres where soon he was asked to appear in quite a number of films made by different reputable directors and he left the fine imprint of his artistry thereon. His best films at the New Theatre included 'Nartaki' directed by Devaki Bose, 'Biraj Bau' by Amar Mallick and 'Pratisruti' by Hem Chandra.

In his colourful and vibrant screen career for nearly three decades and packed with success, Shri Biswas on a modest count appeared before us in no less than three hundred films--the most memorable of which was Tagore's *Kabuliwala* directed by Tapan Sinha, and then as the unforgettable specimen of decadent aristocracy in '*Jalsaghar* by Satyajit Roy. The fine glow of Shri Biswas's acting was recently in Ray's '*Kanchanjangha*' and '*Debi*' by Provat Kumar Mukhopadhyaya. His last completed film work, which brought an even greater degree of fame and glory to his incomparable art is in *Dadathakur*, film-biography of illustrious living son of Bengal, Sarat Chandra Pandit in which he plays the title role. Two other films he had been working in were 'High Heel' and Suryya Sikha'. Some measures of his unequalled popularity will be had from this fact that in each of two the then running Bengali films played an important role. These are Atal Jaler Abhan, Agnisikha. In recalling some of his other truly great film characterizations, one cannot do without mentioning Sabar Uparey, Singha Dwar, Headmaster, Sasi Babur Sansar.

The last but never the least, unforgettable character study in Raj Kapoor's international prize-winning film 'Ek Din Ratre' and 'Jagte Raho' directed by Sambhu Mitra and Amit Mitra. His matchless flair for character-acting never took time and made its mark on the stage of Bengal, where his debut was in Manmath Ray's 'Mir Kasem'. In earlier days, he became famous as 'Nemai in Jatra play. His other stage triumphs include '*Shreyashi*', 'Dak-Banglow' 'Chandranath' and Dhatri Panna.'

A couple of years ago, he was recongnised with special badge of honour at the state level by the W.B. Government. For one time, he served on the regional Censor Board in Calcutta.

In 1957, he went to West Berlin as a member of the Indian Film delegation where 'Kabuliwala' was

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shown as India's entry in 1961. He went to Indonesia with another film delegation.

Chhabi Biswas, the most outstanding actor of Bengali stage and screen died on Monday 1 June, 1962 in a tragic car-accident on Jessore Road at Ganganagar near Dun Dum airport, about eleven miles from Calcutta. He was brought profusely bleeding from the place of accident in a lorry to R.G. Kar Hospital where he was declared dead. He was about sixty. Bound for his home at Chhota Jagulia under Barasat subdivision 24, Paraganas, Shri Biswas was driving his own car when it was involved in a head-on collision with a van. Death came with such stunning suddenness to this peerless film and stage-star of Bengal that gripped the entire city with a overwhelming sense of grief.

People belonging to various walks of life flocked to the R.G. Kar Hospital to have a last look at this Prince among the artistes of not only Bengal, but the whole of India. Almost every artiste, worker and technician of the stage and screen of Bengal turned up in a short while at the hospital and paid his or her last respect to the deceased who was to the entire film and stage-worlds of the state, their dear old 'Chhabida'.

Midnight funeral procession carrying the body of Chhabi Biswas reached his residence in Regent Park. On the way it halted in front of many of the cinema halls. The funeral took place in Keortala burning ghat in the early hour of Tuesday. A large number of friends and admirers went to the burning ghat and paid their last homage to the most beloved screen and stage-star of Bengal who invested every single work of his with an intimacy which only he was capable of evoking.

Innumerable admirers, colleagues are mourning the irrepearable loss of this priceless actor who was a true lover of the screen and stage-art with his elegantly stylist and talented acting. His free and lively acting always bore an unmistakable stamp of colourful personality and an impreccable sense of characterisation which used to radiate for full three decades not only his particular piece of portrayal, but instilled life into the whole frame of the film on stagework in question.

Everyone who came in touch with his magnetic personality will recall with pleasurable pain his unfailing courtesy. His amiable disposition and capacity of adjusting himself to all conditions, as also for infusing into his colleagues and others a wonderful sense of self-confidence, and above all, his bright wit and infectiously gay humour.

Death cannot remove from the minds of his millions of artistes the true Bengali and the fine gentleman in him who never had an enemy. Sri Biswas left behind him his widowed wife, besides two sons, one daughter and grandsons.

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Biswas, Ram Krishna (1911 -- 1931)

Ram Krishna Biswas, born at Saroatali, in Chittagong in March 1911, was a dedicated revolutionary and an ardent disciple of Suryya Sen.

'*Shahid*' Ram Krishna Biswas, a dedicated revolutionary and an ardent disciple of Suryya Sen (*Masterda*) was born at Saroatali, a village in Chittagong district (Bengal) in a middle-class family in March 1911. He studied in the village primary school and stood first in the district in the final Primary Examination and obtained a scholarship. Thereafter he studied in the Saroatali High English School. Ram Krishna stood first in the Matriculation Examination from Saroatali High School in 1928 and secured a Government scholarship.

Ram Krishna exhibited noble traits of character in his boyhood and gathered round him the like-minded boys of the village. He was noted in his school days for his sobriety, high imagination, lofty ideals and moral courage. These qualities of character blossomed, under the influence of 'Masterda', into

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a burning patriotism. From his school days he proved his revolutionary abilities in organisational activities under the guidance of Madhu Dutta, Tarakeswar Dastidar and 'Masterda'.

Ram Krishna's favourite authors were Vivekananda, Rabindra Nath, Kazi Narzul Islam, Bankim Chandra Chattopadhyaya and Sarat Chandra Chattopadhyaya, and he himself used to write stories, poems and novels in the handwritten local magazines. His letters from the Alipur Central Jail bear eloquent testimony to his literary abilities. The spirit of patriotism in these letters inspirated Pritilata Wadekar and others to dedicate their life at the altar of the struggle for freedom.

In February 1930, before the Chittagong Rebellion of 18 April 1930, Ram Krishna with others was engaged in preparing explosives. While experimenting in preparation of high explosives, there was an accident; Ram Krishna Biswas got severely burnt and had to be taken underground for treatment.

He had to undergo protracted treatment in concealment for several months enduring all the pains of the injuries silently and without even an audible moan. As a result of this accident, Ram Krishna Biswas could not participate in the capture of Chittagong on 18 April 1930 by the Revolutionary Force under the leadership of 'Masterda' and also in the battle of Jalalabad on 22 April 1930.

This forced abstention from glorious revolutionary activities was a great shock and cause for much sorrow for Ram Krishna Biswas. Soon he obtained sanction from '*Masterda*' and entrusted to shoot and kill Mr. Craig. I.G. of Police in December 1930, alongwith Kalipada Chakraborty *alias* Pandit.

On intelligence received from the jail that Mr. Craig would travel by Calcutta Mail from Chittagong on that night, it was decided that Ram Krishna and Kalipada would also travel by the same train and shoot Mr. Craig at Chandpur when he would alight from the train in the early morning for the Ferry Steamer to Narayangunj. That December night was enveloped by a dense misty evil all around. Dim lights popped out to pierce the mist. The train reached Chandpur. Ram Krishna and Kalipada got down from the train, fully prepared with revolvers and bombs. They saw a gentleman clad in European winter-dress stepping down from the compartment in which Mr. Craig was scheduled to travel. With calm determination they approached him and fired point-blank from their revolvers. Unfortunately, the person killed was Inspector Tarini Mukherjee.

Ram Krishna and Kalipada escaped unhurt inspite of the volley of fires from Craig's revolvers and police guards rifles. They were arrested near the Meharkalibari Railway Station at a distance of 22 miles next morning, confronted on all side by the police force on the chase.

On 3 January 1931, a Special Tribunal started trial and sentenced Ram Krishna to death and Kalipada to life transportation on 24 January 1931. An appeal was preferred in the High Court but to no effect. Ram Krishna stepped on the gallow in the Alipore Central Jail on 4 August 1931.

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Biswas, Col. Suresh (1861 -- 1905)

Suresh Biswas, born in Nadia in 1861, was a well-read man and his thirst for knowledge was remarkable.

Colonel Suresh Biswas came of a Vaishnavite Kayastha family of Nathpur in the Nadia district (Bengal). His father, Girish Chandra Biswas, worked in the office of the Surveyor General in Calcutta. The Biswases were not rich, but noted for honesty and

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highmindedness. Suresh had one brother and three sisters. He was influenced by his mother and also by an uncle with whom he remained long in touch. As a boy he loved to read the heroic tales of the Ramayana and the Mahabharata. His education began in his village school. When his family moved to Calcutta, he was sent to London Mission School at the age of ten. He showed more interest in games than in his studies. He mixed freely with Christian boys and soon became noted for his qualities of leadership. Once beaten up by two European boys, he gave tit of tat. He became a Christian and Consequently had to leave home. Principal Anton of the London Mission School befriended him at this time, providing him with board and lodging. Suresh was too independent-minded to accept this position for long. He gave up his studies and began searching for a job.

He secured a petty job in the Spences Hotel where his work brought him into frequent contact with foreigners. After a brief sojourn in Rangoon (Burma) where he rescued a woman from a Mag dacoit, he returned to Calcutta again looking for a job. Helped by the Captain of a shipping line, he sailed for England at the age of 17. He reached London in 1878. In order to earn a living, he worked by turns as a newspapers hawker, labourer and vendor of second-hand articles.

As he travelled widely in England, he picked up some knowledge of chemistry, mathematics and astronomy as best as he could. He also learnt the art of magic. At this time, he joined a circus party on a weekly remuneration of 15s. After a break of two years when he was taught the art of animal training by Prof. Zaarbuck, he came back to his old circus party. On 1882, he attracted considerable attention as a successful tamer of ferocious animals. From London, he went to Hamburg where he worked in the Zoo of Gazenback. After a period of service with Jog Karl, he had to leave Germany following an affair with a German circus girl.

In 1885, he went to America and demonstrated his skill in the service of one Mr. Wiles. The same year he was appointed Keeper of the Zoo garden in Brazil. At this time he learnt Portuguese, German, Spanish, Italian and Danish well enough to lecture in these languages. He also became a student of medical science and married the daughter of a Brazilian physician.

In 1887 he joined the Brazilian army as a soldier and within one year became a Cavalry Officer (Corporal) at Santa Cruz. From there he went to Rio de Janerio to take change of the military hospital there. He took the opportunity of learning surgery. On joining the Brazilian infantry in 1889, he soon became the First Sergeant. In 1893 he rose to the rank of the First Lieutenant.

On the outbreak of a naval mutiny, Nitheroy, a small town near the capital, was attacked by the rebellious men of the navy. At this juncture, Suresh with 50 soldiers volunteered to make a bold dash against the rebels. He urged his men to move forward by saying that as a son of Hindustan he was making the bid for snatching away the artillery of their opponents. This bold charge led by Suresh was successful, making him famous almost overnight. He was promoted to the rank of a Colonel in the Brazilian army.

Suresh Biswas's life was cast in the heroic mould. Although he did not enjoy the advantages of a proper schooling, he was a well-read man and his thirst for knowledge was remarkable. He studied Plato, Horace, Shakespeare, Schiller, Goethe and Goldsmith. His outlook was progressive. As a Christian he was opposed to caste and untouchability. He had great respect for womanhood. He was in favour of western education, Although he spent the greater part of his life abroad, he never forgot the country of his birth.

Suresh Biswas did not directly take part in the Indian Nationalist Movement, but his influence on the youth of his country was considerable. The record of his military service in Brazil and the stories of his heroism and adventures fired the imagination of many young men. His career was interpreted by the nationalists to mean that given the opportunity, Indians were capably of exhibiting great martial spirit, a quality that was not normally associated with Indian character.

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Biyani, Brijlal (1896 -- 1968)

Seth Brij Lal Biyani, born at Hathrun near Akola in December 1896, was the well-known industrial mart of Berar. He was active in freedom struggle in the Central Provinces.

Vidarbha Kesari Seth Brij Lal Biyani was born on 6 December 1896 at Hathrun near Akola, the well-known industrial mart of Berar. His father, Shri Nand Lal, belonged to a rich Maheshwari family, which migrated from Jaisalmer to Berar in the 19th century. The intense religiosity of his family environment gave him a deep sense of piety, which even the rough shods of political strife and the bustle of industrial activity failed to impair. Though born and brought up in an orthodox family and married early at the age of thirteen to a half-literate '*pardanashin*' Marwari lady (Savitri Devi), Morris College, Nagpur, from where he graduated, gave him a liberal outlook and a thorought grasp over the empirical philosophy of the West. Nagpur, being a famous centre of Maratha revivalism, developed in him not only a great liking for the Maharashtrian ways of life, but also an urge to wear himself out in the service of others. Yogic exercises and fasts kept his body and mind in complete harmony, and the Gandhian ideology inspired him to utilize the political weapons in his armoury. Non-violence and nationalism found in him a harmonious blending.

In league with his class-mates, Pandit Ravi Shankar Shukla, Seth Govind Das Malpani and Dwarka Prasad Mishra, he gave up his studies and threw himself into the thick of the Non- Cooperation Movement and courted arrest. He strove hard for the growth and popularity of the Congress in Central India. In close association with Jai Narain Vyas and Haribhau Upadhyaya, he promoted the welfare of the States' people and persuaded Gandhiji to allow the Haripura Resolution on States to be passed.

He went to jail four times and remained very active in the Central Provinces, which, besides Maharashtra, Rajputana, Gujarat and Delhi, constituted the main sphere of his political activities. Besides being a member of the Provincial Legislative for three years from 1926 to 1929, he also represented his area in the Constituent Assembly and later on in the Parliament and presided over the destinies of the Vidarbha Provincial Congress Committee for a period of 13 years (from 1935 to 1948). He had been not only a member of the A.I.C.C, but also, at the same time, the President of the Berar Congress Parliamentary Committee and headed the Free Berar Movement Committee.

In his capacity of Secretary and, later on, President of the Maheshwari Sabha, he rendered yeoman's service to the commercial and industrial interests of the Marwaris in general and the Maheshwari in particular. He was in fact the founder of the Berar Chamber of Commerce. He extended his patronage to a large number of the educational and public welfare orgnisations and started a Hindi weekly, named *Nav Rajasthan* from Akola and ran the *Matri Bhoomi*, a Marathi bi-weekly, patronising at the same time the *Pravesh*. Also the innumerable social evils, with which the Hindu community of Berar was afflicted, engaged his attention and he virtually carried on a crusade against dowry, child marriage and other forms of undesirable customs. In this particular respect, he ranks only next to Seth Jamnalal Bajaj.

According to him, the type of Socialism which envisaged a growth of Stateism was undesirable and the '*Sarvodayavad*' of Gandhiji alone could bring about a transformation in society. At the same time he was fully conscious of its limitations and felt that it could achieve success only after a complete transformation of man in a strictly moral sense had been brought about. That is why he advocated the cause of small-scale industries to a limited extent only.

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He desired humanity to strive after a true liberation of the soul and the real growth of manhood. Instead of looking ahead for more favourable times to come, he favoured the use of whatever opportunities life offered to their maximum for making the present world more happy and habitable. He wanted to see God in humanity at large instead of in a piece of stone carved into a human form. He made a pragmatic and rational approach to religion. The non-violent method for the achievement of independence appeared to him the only right course and this is why he condemned the dastardly attack on Sir Michael O Dwyer. He had also been endowed with an oratorical gift so rare among political workers in after days. He breathed his last, at the age of 72, on 27 September 1968.

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Bobbili, Raja (1901 --)

Ranga Rao Bahadur, the thirteenth Raja of Bobbili, born at Bobbili, Visakhapatnam in February 1901, played a very remarkable part in the organisation and working of the Justice Party.

Sri Varu Ram Krishna Swetachalapati Ranga Rao Bahadur, the thirteenth Raja of Bobbili was born on 20 February 1901 in a rich Hindu *Padmanayak Velama* family of Bobbili (Visakhapatnam District, Andhra Pradesh. This place is famous for the battle of Bobbili, 1757). His father, Raja Venkata Kumara Krishna, and mother, Rani Lakshmi Venkyamma, followed Hindu orthodox traditions. He married Lakshmi Subadrayamma of the Tellaprole Zamindari family in 1921. He became the ruler on the death of his father in September 1920.

He owed his early education to an English tutor Mr. Paine, and in 1918 matriculated as a privately tutored student. His love of English poetry and classics, particularly the works of Milton, Shelly, Wordsworth and Shakespeare, was remarkable. His travels in England and Europe greatly influenced his outlook.

From 1925 to 1927, Bobbili Raja was a member of the Council of State, New Delhi, thanks to the landholders' nomination. But in 1930 he was elected to the Madras Legislative Council and was also appointed A.D.C. to the Hon. Governor of Madras. In 1931 he became the Pro-Chancellor of the Andhra University. In the same year he attended the Second Round Table Conference in London as a representative of the Indian landholders. From 1932 to 1936, as a Minister in the Government of the Madras Province, he introduced many welfare measures like the Public Health Act, Malabar Tenancy Act, etc.

The Justice Party to which he belonged was completely defeated by the Congress in 1934. But, as the victorious Party did not want to accept office, the Raja continued as First Minister through an extension of the Fourth Council until the end of 1936, when Provincial Autonomy under the 1935, Act came into operation. On 3 June 1935 the British Government kinghted him with the distinction of K.C.I.E. He continued to be a critic of Jawaharlal Nehru's socialistic and communistic doctrines. In 1945, as Japan was facing defeat, the Raja raised the question of reparations for India, and said that until this question was settled, India should not ahead with any discussion relating to be accumulated sterling balance to India's credit in England.

As a member of the Cosmopolitan Club, he opposed caste restrictions and launched a propaganda that if India was to get independence, the whole structure of the Indian caste-system must go completely. Social reorganisation was strongly recommended by him for the fusion of all communities. As

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a ruler, his main interest was in child-welfare schemes, building of hospitals and improving the lot of the depressed classes. Harijans were appointed to temple administration committees. His claim was that the Justice Party was the earliest and almost the only Political Party in India that put the problem of the depressed classes as one of the main planks in its political programme. He said that what the Congress had proposed to do after independence, he had already started by his partymen since 1920. The Kasturba Bai Memorial in Bobbili received a liberal donation of 40 lakhs of rupees from the Raja.

In the matter of religion, he was never too ardent What mattered to him was correct conduct in life, clean thoughts and pure deeds. He was interested in the introduction of free elementary education and in the advancement of technical education. He offered scholarships to students of the technical courses. As a ruler of Bobbili, he encouraged Sanskrit studies and gave good contributions to Tagore's Shantiniketan and also the Andhra University.

He was highly critical of the British government's policy towards India and contributed much for the Indianisation of the services. Full Dominion Statue for India, within the British empire was his goal. Provincial autonomy without a responsible government was unacceptable to his party. He supported the movement for "Buying India-made goods"; but he did not want to achieve anything by wrecking the Constitution. He believed in working a constitutional programme and told his partymen that the Justice Party should fight forces of destruction and disorder for the sake of orderly progress.

He welcomed the federal form of Government with bicameralism. The Indian landholders' problems were stressed by him at the Round Table Conference. He said that there should be no variation in the assessments fixed already by Lord Corwallis and the rights of the tenants should be safe-guarded. Later, as Minister, he piloted the Inams Bill in 1933 to enact legislation conferring occupancy rights on tenants of Inam estates. In 1931, at the Round Table Conference, he pleoded for the formation of a separate Andhra Province. But in 1933, as Minister, he said; "I do not want the Madras Presidency to be split into pocket boroughs as in England....In the interest of everyone, I have to take different position now".

He played a very remarkable part in the organisation and working of the Justice Party in the Madras Presidency, delivering speeches all over the province. During the elections to the Madras Legislative Council in 1936 he spent over three lakhs of rupees for one hundred Justice Party candidates. While he was Chief Minister, a total of 15 lakhs was spent on the party.

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Bokhari, Ataullah Shah (1891 -- 1967)

Ataullah Shah, born at Pátna in 1891, was a freedom fighter and social reformer. He advocated the eradication of superstitious beliefs propounded by the Muslim Pirs and medicants.

Ataullah Shah Bokhari was born at Patna (Bihar) in 1891. His father, Zia-ud-din Ahmad was married to Siyada Fatma Inderobi, daughter of Saiyid Ahmad Indorobi. She died when Ataullah Shah was in his infancy. His father, therefore, married again, but the child, Ataullah Shah, was brought up mainly by his maternal grandparents, Ataullah Shah's ancestors had originally migrated from Bokhara to Kashmir and later on they shifted to Patna and then to Gujarat (Pakistan). Ataullah Shah, a Bokhari Muslim belonged to a middle-class family. His father was a businessman. Ataullah Shah married once and had four children.

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Ataullah Shah never studied in any modern school or college. His maternal grandparents were opposed to English education. He got all his education at home in the traditional style and learnt Persian and Arabic from his grandmother and Urdu from his grandfather. After the death of his grandparents he came to Amritsar and got his religious education from Maulana Nur Ahmad, Maulana Ghulam Muzafi Quasim and Hazrat Mufti Muhammad Hussain. He was also much influenced by Shah Azim Abadi and learnt the technicalities of Urdu poetry from him. He had travelled widely in India but never visited any foreign country. He had quite close associations with Mahatma Gandhi, Pandit Motilal Nehru, Maulana Abul Kalam Azad, Dr. Ansari, Maulana Shaukat Ali and several Ahrar leaders.

Ataullah Shah began his career as a religious preacher in a small *Masjid* at Amritsar and taught Quran for nearly 40 years. He joined the national movement in 1921 and took an active part in the Khilafat and Non-Cooperation Movements. When Maulana Shaukat Ali declared the Punjab Khilafat Committee as unlawful, Ataullah Shah with the help of Maulana Abul Kalam Azad founded the 'Majlis-i-Ahrar Islam Hind' Party and became its first President. Due to his active participation in the Shedganj Gurdwara Case and on the charge of murdering Rajpal, the publisher of 'Rangola Rasool' (Life of Muhammad), Ataullah Shah was convicted for one year in 1927. He joined the Civil Disobedience Movement in 1930, and was arrested at Dinajpur (Bengal) in the month of August and sentenced to six months' imprisonment.

Soon after his release, he participated in the liberation movement in Kashmir, was arrested and sentenced to two years' imprisonment. He was released in 1932. He took a prominent part in the anti-*Qadiyan* movement and was again convicted on the charge of fiery speeches against Ghulam Ahmad Qadiyan. Just before the outbreak of the Second World War, Ataullah Shah started anti-recruitment movement against the British in the Punjab and was arrested again by the Punjab Government in 1939 and sentenced to six months' imprisonment. After the Partition he went to Pakistan in 1947 and there he died on 21 August 1967, at the age of 76.

Ataullah Shah's role as a social reformer is quite important although it was limited to the Muslim society and that too in the Punjab. He advocated the eradication of superstitious beliefs propounded by the Muslim Pirs and medicants; removal of untouchability amongst them; and removal of the apathy of the Muslim towards business in order to free them from the clutches of the Hindu bankers (Sahukars) who controlled the village economy. He also advocated widow remarriage and equal status for women. Promotion of learning amongst the Muslim was another important achievement of Ataullah Shah.

As President of the Ahrar party, he established a number of schools where religious education based on the Quran was imparted to students. He always remained opposed to Western education as he believed that it was mainly responsible for the decline of Islam. He did not send his children to any English schools. An orthodox Muslim, Ataullah Shah always remained as much against the religious convictions of the Hindus as against the Ahmediyas. He even launched an anti-*Ahmediya* campaign in 1935. But he was always known as a missionary of Islam since he followed the injunctions of the Quran as a true devotee throughout his life.

As regards his nationalist ideas, Ataullah Shah believed in attaining Independence by non-violent and constitutional means. Being a true Nationalist Muslim leader, he always opposed the Muslim League's idea of Pakistan. He joined the Congress Party for the purpose of overthrowing the alien rule and achieving a united India. Being an active member of the Congress Party and an emissary of Gandhiji, Ataullah Shah undertook extensive tours all over India stressing the importance of early attainment of Independence by the united efforts of all Indians. But, objectively speaking, Ataullah Shah was more a religious reformer than a politician. His first and foremost aim throughout life was the promotion and welfare of his own community. He wanted that special protection should be provided to the Muslims.

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The only contribution of Ataullah Shah in the field of national movement was his stress on nonviolent and constitutional means for the attainment of Independence. Although he had the greatest sympathies for the Muslims, he always discouraged their social prejudices and tried to establish communal harmony which was very necessary at that time.

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Bordoloi, Gopinath (1890 -- 1950)

Lokapriya Gopinath Bordoloi, born at Roha in the Nowgong district in June 1890, was one of the founder of Modern Assam. He was socialist of the Gandhian type and wanted an unitarian society based on justice and fairplay.

Lokapriya Gopinath Bordoloi, one of the makers of Modern Assam was born on 10 June 1890 at Roha in the Nowgong district of Central Assam. His father Buddheswar Bordoloi was in the Government medical service in a junior cadre. His mother Praneswari Devi died when Gopinath was only 12. The Bordoloi belonged to the Brahmin Daivajna (astrologer) caste. The Bordoloi family was an enlightened one and originally came from Uttar Pradesh. After the death of his mother Gopinath was brought up by his eldest sister Shashikala Devi. Gopinath Bordoloi married in 1910 Surabala Devi belonging to an enlightened family of North Gauhati.

In his early days Gopinath's mind was deeply influenced by Manickchandra Barua and Swami Sureshananda of Panchabati Ashram, Gauhati. In later life he was also influenced by Tarunram Phukan and Nabinchandra Bordoloi, two of the stalwarts in Assam at the time.

Gopinath had his elementary school education at Roha, Mangladai and Barpeta, as his father was transferred from place to place. Afterwards the family settled down at Gauhati. Gopinath completed his school education at the Cotton Collegiate School at Gauhati from where he passed the Matriculation examination. He did his Intermediate Arts at the Cotton College, Gauhati, and then went to Calcutta for further studies. He graduated from the Scottish Churches College, Calcutta, with honours in History (1911). He took his M.A. in History from the Calcutta University in 1914 and B.L. in 1915. While a student, he was known as a good cricketer.

On his return from Calcutta, Gopinath joined the Sonaram High School at Gauhati as Headmaster. It was this experience which gave him an abiding interest in education, for the improvement of which he did so much in his later life. Shortly afterwards he started his legal practice, and although he did not reach any high eminence in that profession, he compensated it by his multifarious public activities which became his chief interest in life. He came in close contact with Gandhi and other national leaders in the twenties and was soon recognised as the leading political figure in Assam.

Before 1920, the only political organisation was the Assam Association and the influence of the Indian National Congress was negligible. Gopinath Bordoloi attended the Calcutta Session of the Congress in 1920 presided over by Lala Lajpat Rai, and from that time the influence of the Congress came to spread in Assam. In 1921 Gopinath, responding to Gandhi's call of non-cooperation, gave up his legal practice and devoted himself whole-heartedly to the national movement. The polltical importance of Assam was fully established when the Congress held its

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session in 1926 at Gauhati. Gopinath, although very young at that time, was the Assistant General Secretary of the Reception Committee.

As a constructive nationalist, Gopinath was naturally concerned about reforming the educational system on national lines. As a reaction to the ill-famous Cunningham Circular of 1929 to suppress political activities in Government educational institutions, there was a movement to boycott Government institutions and start private schools and colleges. Bordoloi was mainly instrumental in establishing the Kamrup Academy and B. Borooah College at Gauhati.

Gopinath was deeply interested in improving higher education and was largely responsible for the establishment of the Gauhati University in 1948. Again it was due to his efforts that the Assam Agricultural College, the Assam Medical College, the Assam Veterinary College and other technical institutions came into existence in the State. Gopinath was a staunch believer in the Basic system of education, and as Education Minister he wanted to popularise it by offering Government stipends for training in Basic education at Wardha.

As leader of the opposition in the Assam Legislature before 1937, Gopinath was trenchant in his criticism of Governmental policies. When the first Congress Ministry was formed in Assam in 1938 Gopinath became the Chief Minister and took the education portfolio. One of the greatest achievements of Gopinath during this first ministry, was the prohibition of opium in Assam. Following the directions of the Congress High Command at the outbreak of the War, the Gopinath Ministry resigned in 1939. Gopinath Bordoloi joined the Individual Satyagraha Movement in 1941 and courted arrest. He expressed his political views regarding India's unity, state autonomy, economic justice to Assam and other matters in the seminar discussions at the Jorhat jail in 1940-41.

After the War when the Congress again came to power. Gopinath Bordoloi became Chief Minister of Assam once more. He staunchly opposed the Cabinet Mission proposal regarding grouping of Assam with Bengal to form a Muslim majority area as demanded by Jinnah. He categorically declared that Jinnah could never have Assam in his Pakistan. In the early years of free India, Bordoloi ably guided his State, tackling successfully many of its intricate problems. He particularly stressed the economic injustice done to Assam in the exploitation of its vast natural resources and wanted a fair deal for Assam. He was never tired of pleading with the Central Government for Assam's legitimate share in the revenues accruing from oil, tea and other natural resources, and industrial development. He always asserted greater autonomy for States. Because of his stature in all-India politics his views were quite effective.

Bordoloi was a socialist of the Gandhian type and wanted an egalitarian society based on justice and fair-play. He was also very progressive in the matter of relationship between the different linguistic and cultural groups in Assam.

Tall, elegant and handsome, Gopinath looked like a tribal '*gaonbura*'. He was simple in his dress and always wore Khadi. He was suave in manners and beneath his rough exterior there was the softness of humanity. He was a deeply religious man, being particularly influenced by the Gita. He was also a good singer and used to sing Vaishnava devotional songs.

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Bordoloi, Nabin Chandra (1875 -- 1936)

Nabin Chandra Bordoloi, born in Gauhati in October 1875, was a freedom-fighter, educationist and social reformer.

Nabin Chandra Bordoloi was born at North Gauhati on 30 October 1875. His father, Madhav Chandra Bordoloi, who, having passed the F.A. and Law examinations, held the office of Extra Assistant Commissioner under the Government of Assam, was known for his integrity, sense of justice, hospitality and love of learning. His mother Someswari Devi had no formal schooling, but was literate and received traditional education at home.

The Bordolois were Daivajna Brahmans (Astrologers). Two of Nabin Chandra's three brothers later entered Provincial Civil Service. Educated and well-to-do, the family enjoyed high social status. When he was 18, married Hemantakumari, daughter of Malbhog Barua, a wealthy tea-planter of Dibrugarh. Hemantamumari who was only eleven years at the time of her marriage was the first student of the newly established Girls' Lower Primary School at Dibrugarh.

Nabin Chandra was taught reading and writing at home by his parents, and his mother celebrated the occasion when the young boy at the age of seven finished his first reading of the Ramayana. Having passed the Entrance Examination from the Government High School, Tezpur, in 1892, he first joined the St. Xavier's College and then the Presidency College in Calcutta wherefrom he passed the F.A. and B.A. examinations respectively in 1894 and 1896. In 1899 he took the degree in law, but did not complete his post-graduate studies in history which he had joined.

The three books that influenced him most in childhood and later were the Ramayana., the Mahabharata and the kirtan by Sri Sankardeva. Next to his parents whom he adored and almost worshipped, his teachers of the St. Xavier's College who acquainted him with the western culture and civiliasation made a deep impact in his mind.

He refused the Government's offer of Extra Assistant Commissionership and joined the Bar at Gauhati in 1903. Success in the local Bar encouraged him to enrole homself in the Calcutta High Court but pressing domestic problems demanding his presence at Gauhati cut short a promising legal career for him at Calcutta.

On his return to Gauhati, he began to take active interest in public affairs, and the establishment of the Earle Law College at Gauhati in 1913 where he served as a lecturer or some time was in a very large measure due to his initiative and drive. On 1915 he was elected president of the Dibrugarh session of the Assam Asosociation, a political organization founded in 1903 and with which he had been associated since his college days. His presidential address on this occasion was loudly acclaimed in the local press as " ringing in political consciousness". Henceforth he was increasingly drawn to an active political life.

In 1919, alongwith Prasanna Kumar Barua, sailed for England to place before the Joint Parliamentary Committee, Assam's case for being included in the proposed Montagu-Chelmsford Reforms. Their advocacy convinced the Committee which reversed its earlier decision.

In 1920, he attended the Nagpur Session of the India National Congress and secured its affiliation for the Assam unit. The Nagpur Session entursted him alongwith Rangaswami Ayengar to prepare a draft amendement of the Congress constitution. The massacre at Jallianwala Bagh was a decisive event in his life. "I was at first shocked and terrified", he wrote, :and then alienated to the British Government when I heard about the Jallianwala Bagh tragedy and the subsequent relinquishment of the title of Kinghthood by Rabindra Nath Tagore". He abandoned his lucractive practice and plunged head-long into the Non-Cooperation Movement started by Mahatma Gandhi.

Alongwith Tarunram Phukan, Chandranath Sarma, Rohinikanta Hatibarua and many others, he moved up and down the Brahmaputra Valley addressing meetings, organising Congress work and educating the masses. His tireless activities later won for him

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the popular title of 'Karmaveer' (Hero of action). On 30 November 1921 he was sentenced to prison for 18 months. He devoted most of his time in jail to literary pursuits. On 1925 he entered the provincial Legislative Council and became the leader of the Swarajya Party; an offer of ministership came to him, but he declined.

In 1926, he alongwith Tarunram Phukan and Rohinikanta Hatibarua took upon the responsibility of holding the annual session of the Congress at Gauhati. The success of the Congress session in a small district town was a great tribute to the organizers, to Nabinchandra, the Gneral Secretary, in particular, but it also meant irreparable financial loss to all the three and their families.

In 1929, he was sent to prison for a second time. Prior to this, he had assisted the opium Enquiry Committee appointed by the Congress. In 1932 he became the Chairman of the Gauhati Municipality, and two years later, he was returned to the Indian Legislative Assembly where he distinguished himself as an effective spokesman of the opposition. His health had been badly affected by diabetes which he had developed while in jail. A minor wound received in a motor car accident eventually proved fatal and he passed away on 16 Febuary 1936.

Although an orthodox Hindu strictly performing his Sandhya and Gayatri, his religious outlook was very liberal. He looked upon untouchability as an evil and studied the Bible and the Koran with reverence. He valued education as an instrument of progress and took a lead in the establishment of the Earle Law College, the Kamrup Academy, the Kamaldev Institute, the Ananda Library and many other institutions. Although he wanted education and emancipation for Indian womanhood, he was against 'modernism' and held aloft the ideal of Sita and Savitri. While he imparted high professional education to his sons, his daughter Nalinibala Devi who is a reputed Assamese poetess and a recipient of Padmashri was mostly educated at home. A lover of literature, music and drama, he devoted his spare time to reading and writing. Among his published works are 'Anita Garibaldi', 'Hatemtai', 'Joymati', 'Griha Lakshmi' and 'Krishna Leela'. He contributed articles and poems to the *Jonakee, the Bijulee, the Banhi, the Awahan, the Assamiya and the Indian.* He kept up his interest in music till his last days and used to sing Borgeet (devotional songs) with enthusiasm. He believed in Gandhiji's decentralised economy and set up organizations for the promotion of khadi and village industries.

Tall and stout, dignified in bearing, simple but elegant in dress, he could attract attention in any crowd. Although short-tempered and prone to plain-speaking, he was essentially courteous and pleasant in conversation.

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Bordoloi, Rajani Kanta (1867 -- 1940)

Rajani Kanta Bordoloi, born in Gauhati in 1867, was a leading novelist of Assamese literature in 19th century.

Rajani Kanta Bordoloi was born at Gauhati, Assam, in 1867, being the first son of Narakanta Sharma by his fourth wife. Rajanikanata's grandfather Tuaram Sarma had left his home in Upper Assam during the Burmese invasion, spent 12 years in Nadia

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studying philosophy, rhetoric and ethics and finally came back and settled in Bajali in Lower Assam, where Rajanikanta's father Narakanta was born. The Treaty of Yandaboo (1826) brought Assam under the control of the East India Company, and Narakanta joined the Company's service and removed to Gauhati. Starting as a clerk in the Commissioners's office on a monthly salary of Rs. 10/-, Narakanta rose to be the *Peshkar* (Bench Clerk) to Col. Hopkinson.

Rajanikanta had his early education at Gauhati and passed his Entrance examination in 1885 and obtained the B.A. degree in 1889 from the City College, Calcutta. While still a student of the F.A. (First Arts) class, Rajanikanta married Swarnalata, daughter of Joynath Bordoloi who was then in the service of a Steamer Company.

Rajanikanta had acquired varied experience of men and things during his early life. He often spent his holidays with his father-in-law at various steamer Ghats (inland ports) of Assam and thus came into intimate contact with the life along the bank of the Brahmaputra. He toured extensively in Majuli, the famous river island of Assam, and was deeply impressed by its scenic beauties, its Sastras (Vanishnavite Monasteries) and its simple and colorful people, particularly the Miris. The festivals, rituals, songs and dances of these gay children of the Sovansiri (a tributary of the Brahmaputra) are alive with the primordial romance of living, and young Rajanikanta's imagination was fired by them. The Satras appealed to his deep-seated religious sentiments.

While in Calcutta, he imbibed the renaissance spirit then pervading the literary movement of Bengal and resolved to write a series of novels on the lines of Bankimchandra of Bengal and Scott of England. Alongwith Lakshminath Bezbaroa, Hemchandra Goswami and Chandra Kumar Agarwalla, he was at the vanguard of the great Romantic movement in Assamese literature that started with the appearance of the magazine, the *Jonaki* (the Glow-worm) in 1889.

Rajanikanta began his carrier in 1890 as a clerk in the District Commissioner's office at Gauhati. By 1892 he was promoted to the post of Sub-Deputy Collector and was transferred to North Lakhimpur and later to Barpeta. In 1903, he was made an E.A.C. He retired from service in 1918 and settled at Dibrugarh in Upper Assam. He died at Gauhati on 25 March 1940.

The history of the Assamese novel begins from the last decades of the nineteenth century and it is through the pioneering efforts of Rajanikanta that the novel established itself as a popular art form in Assamese literature. Truly regarded as the Scott of Assam, Rajnikanta's genius lies in vitalizing the past history of Assam. With an unerring instinct for the dramatic, he picked out various phases of history and resuscitated them with the breath of his romantic imagination. According to J.B. Priestly, ''Scott had gone out like one of his Border raiders and looted history itself''. This can be said of Rajanikanta also.

Except his famous 'Miri Jiori' (1895), a touching tale of a Miri girl and her lover, all his novels are based on the past history of Assam. They include: 'Monomati' (1900), 'Danduadroh' (1909), 'Rangilee (1925), 'Nirmal Bhakat' (1926), 'Tamreswari Mandir' (1926) and 'Rohdoi Ligiri' (1930). His 'Bholai Sarma' (1935) is a successful social satire.

His novels are not only alive with the colour and movement of bygone times but are also resonant with an undertone of his broad humanity. This leads Dr. Baruah Kumar Barua to call Rajanikanta ''the most large-hearted and the most felicitious of our novelists.'' Almost all his works have a subtle note of religious fervour. Without being a bigot, he led the simple and austere life of an orthodox Hindu.

In recognition of his unique contribution towards the growth and development of the novel, the people of Assam honoured him with the title of '*Upanyas Samrat*' (The Supreme Novelist). His great contemporaries, Sahityarthi Bezbaroa and Padmanath Gohain Baruah, also tried their hands in writing novels, but they could not rise to Rajanikanata's stature. By bringing to life the past glories, customs, manners and hopes and aspirations of the Assamese people against a historical backdrop. Through his novels he fostered the growth of nationalism and consolidated our faith in national culture and heritage.

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Borges, Dr. Ernest Joachim Joseph (1906 -- 1969)

Ernest Joachim Joseph Borges, born at Ucassaim in Goa in September 1909, was one of the most eminent surgeons of our country and an outstanding cancer specialist.

Dr, Ernest Joachim Joseph Borges, M.S., F.R.C.S., one of the most eminent surgeons of our country and an outstanding cancer specialist, was born on 7 September, 1909 in the village of Ucassaim, Bardez, Goa Son of Shri Cajetan Francis Borges, Deputy Secretary of the former Bombay Government, Dr. Borges was brought up in an atmosphere of piety, music and good humour, under the paternal guidance of his father.

Dr. Borges had an excellent academic career. He passed his Matriculation from St. Xavier's School and his Intermediate Science from St. Xavier's College of Bombay. He then joined the Grant Medical College from where he graduated in 1931, securing the Charles Morehead prize in Clinical Medicine. In 1934, he went to England for the F.R.C.S. Examination. However, a prolonged illness forced his return to India in 1935. He started his career as a Tutor in Surgery at his *alma mater*, the Grant Medical College, and passed his Master of Surgery of the Bombay University in 1939 with distinction. He started his surgical career, however, at the Civil Hospital of Ahmadnagar where he worked for about three years as Honorary Surgeon. He was soon taken up on the Surgical Staff of the Tata Memorial Hospital of Bombay in 1941. In January 1945 he proceeded once again to England and obtained the Fellowship of the Royal College of Surgeons (F.R.C.S.) of London within the short period of six weeks.

After visiting Cancer Centres in the U.S.A. and Europe, Dr. Borges returned to his work at the Tata Memorial Hospital, where he plunged with singular devotion and dedication, and almost missionary zeal, into his true, vocation, which was to win him laurels both in India and abroad. He was recognised as a brilliant surgeon, sure in his diagnosis and skilled in operation. His name soon became a household word in the country. In appreciation of his outstanding devotional work of about twenty-five years, he was appointed Chief Surgeon and Superintendent of the Hospital in 1966. He held both these posts till his premature death on 3 March, 1969. Ironically this Surgeon of outstanding expertise, an eminent Cancer specialist who had brought solace to numerous patients and had sacrificed practically his whole life in fighting cancer, had to fall a victim to the same foul disease at the age of fifty eight years.

During the last years of his life, Dr. Borges was also Honorary Surgeon to the Bombay Hospital, Honorary Consultant Surgeon to the Indian Armed Forces, the Western Railways Hospital, the Naval Hospital Ashvini and the Jagjivanram Hospital.

Several honours were conferred upon Dr. Borges by his profession, by his church and by his country. He was the recipient of two Fellowships of the International College of Surgeons (F.I.C.S.) and of the Indian Academy of Medical Science (F.A..M.S.). He was the founder-Fellow of the Indian Academy of Medical Sciences and a founder Member of the Tagore Educational Society. He was a recognised teacher of Postgraduate students of Surgery and an examiner for the Master's degree is Surgery for Bombay and other Indian Universities.

Dr. Borges had the singular distinction of being honoured by Pope Pius XII with the title of Knight Commander of the Pontifical Order of St. Gregory the Great (K.C.S.G.). In 1961. In 1964 he was elevated by Pope Paul VI to be the Privy Chamberlain with Cape and Sword, in view of his exemplary conduct and selfless devotion to duty. Dr. Borges was one of

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the few Catholic laymen in the world to be so honoured and included in the Papal Legate's entourage for the 38th International Eucharistic Congress in Bombay.

Dr. Borges was the founder member of the Catholic Medical Guild of St. Luke, Bombay, and was thrice elected its President. He was also the President of the Indian Federation of Catholic Medical Guilds and Vice-President of the International Federation of Catholic Medical Associations. He was the President of the 3rd Asian Congress of Catholic Doctors held in Bombay in 1964. He represented India in the World Congress of Jesuit Alumni held in Rome in 1967. The President of India bestowed on Dr. Borges the national award of *Padmashree* in 1966.

Dr. Ernet Borges was, no doubt, a surgeon of world renown, who enhanced the reputation of the medical profession of our country in the other developed and developing countries by his unique technical skill and lifelong selfless work in a spirit of dedicated service. While at work, he forgot himself. As his mental and physical concentration was attuned to the accomplishment of one tremendous task of diagnosis and laboratory test to enable him to locate the cancerous tissues, examine their ravages and ascertain their advance, and then, like a soldier, fight the lethal foe lurking within the body of his patient. Though physically lean and spare, he showed enormous reserves of strength and nervous energy, working often from morning till late at night, operating for hours-sometimes fourteen hours a day continuously.

Though possessed of slight and supple build, his decisive movements spoke of great self-confidence in his own domain. Every minute in the theatre was planned; and he operated so methodically that he never seemed hurried. To the patients of all nationalities and creeds who flocked to him for treatment, he accorded freely of his time and surgical expertise, irrespective of their wealth or social position.

His pre-occupation with the operation theatre did not, however, preclude him from being genial and gentle with his suffering patients, for his innate humanity never let him forget that he was dealing with human material, first and foremost. Patients flocked to the hospital insisting on his services, and his alone.

The last and biggest sacrifice Dr. Borges made for humanity was, when, inspite of being operated upon only a few months before his death, and knowing the nature of his treacherous disease, he kept at his post and performed his duty until his bitter end.

Dr. Borges's fame as a doctor and a surgeon, however, formed but one facet of a varied and colourful personality. He was requested to participate not only in international surgical and cancer congresses, but also called upon to make speeches, in the field of Obstetrics and Gynaecology. As a scholar he had contributed several papers and as an excellent speaker he had delivered many speeches. He had a brilliant capacity to logically analyse problems with the quickness and precision of an outstanding advocate. While speaking, his sense of spontaneous and genuine humour, devoid of bitter sarcasm and his capacity to hold his audience spell-bound, were well-known.

Notwithstanding the strenuous and time-consuming tasks of his medical profession, Dr. Borges had ample time for the family and social gatherings. He was a a model husband, an exemplary father, and a very sociable man and good mixer, full of *joie de vivre*. He was a highly cultured man with a deep understanding of music and love for literature. He played the violin and enlivened any party with song and humoor.

The manner in which he led the Indian delegation in a repertoire of Goan folk songs at the Banquets of the Mahila International Catholic Medical Congress, almost brought the whole house to a loud cheer. He was a voracious reader as well, his wit in public speaking being sharpened by his reading Jerome K. Jerome, his special favourite. As a member of the Bombay Philosophical Society, he took keen interest and actively participated, in its discussions.

Dr. Borges's entire existence was a life nobly, selflessly and usefully lived. He was always keen to see that the sacred right to live was never violated for even the least individual. Honoured by the medical profession, the church, the country and the common

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people, Dr. Borges had left behind a movement not carved in cold marble nor in the adamantine bronze, but his name would ever remain inscribed on the warm, pulsating and ever-grateful hearts of the suffering poor, whose aches he tried to assuage, whose departing years he sought to cheer, and whose hope the last but not the least, he was.

Men and women from all walks of life vied with one another in catching his glimpse at the last moment--among them--his wife Grace in stock grief who had shared 23 years of blissful married life and his children--Anita, Nina Rita, Eric and Renee.

Bombay has honoured this eminent surgeon by renaming the Tata Hospital Avenue as Dr. Ernest Borges Marg. This new street sign was unveiled on Monday, 13 October, 1969 by Dr. P.V. Cherian, the Governor of Mahrashtra. The 7th day of September, the birth anniversary of this cancer specialist, is observed as Cancer Day. In Goa, the road from Mapusa to Uncassaim is also named after the late Dr. Ernest Borges.

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Borker, Balakrishna Bhagwat (1910 --)

Shri B.B. Borker is a noted poet and litterateur of Goa. He achieved name and fame against all odds in life solely by his strong will power and love of life.

He was born on 30 November, 1910 in the village of Curchorem in Goa. His father, a village patil and the head of the joint family, was fond of paintings, and his mother according to the poet was a fair and accomplished lady. One of his uncles was a lawyer and his maternal uncles were good singers. The poet feels that he must have inherited artistic talents from his ancestors. He was born and brought up in a traditional, rather orthodox Hindu joint family. According to Shri Borker, right from his childhood he was very much fascinated by colours, sounds and words.

Shri Borker did not have any systematic and proper education. He was taught Marathi at home only up to IIIrd standard. Then he completed Portuguese primary education. With some break, he completed S.S.C. in English from Dharwar. For sometime he taught in English medium schools and then received a teacher's diploma in Portuguese. He was a voracious reader and in his early life he was influenced by the ideas of Tagore. He was a self-educated person. Whatever formal education he received was taken against great odds and difficulties. Shri Borker feels that as a child he was not brought up with proper love and care and that he grew up in the midst of turbulent life and difficulties.

Shri Borker's literary career falls into two major periods, viz. from 1930 to 1945 and from 1945 onwards. It was in 1930 that Shri Borker was able to publish his first book of poems entitled *Pratibha* and he was also married to Shrimati Rukminibai Borker. For some time Shri Borker worked as a teacher in English medium school at Mapsa and then did a teacher's diploma to become a teacher in Government Primary school. In this Teacher's Training school he was very much influenced by two of his teachers viz. Shri Ramchandra Shankar Naik and Shrimati Dona Propersia. The latter according to the poet was an accomplished and renowned writer in Portuguese language. Both these teachers recognized and encouraged Shri Borker's poetic talents and introduced him to Portuguese and French literature.

Shri Borker feelingly remembers how Shrimati Propersia encouraged, enlightened and gave him a push in life, Other people who encouraged and helped

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Shri Borker in his literary activities were Shri Yeshwant or Bhai Desai, Shri V.S. Khandekar, Shri B.R. Tambe, etc. all renowned and distinguished Marathi writers.

Shri Borker started novel-writing in the thirties. He wrote three novels viz. *Mawalta Chandra, Andharantali Vat and Bhavin.* The last of the three novels, was awarded gold medal by Gomantak Marathi Sahitya Sammelan in 1950. Other prose writings include *Kagdi Hodiya* (1938) *Anandayatri Rabindranath (1963) and Priyadarshani (1960),* a collection of short-stories.

The second phase of Shri Borker's career began in 1946, when Dr. Ram Manohar Lohiya came to Goa and sowed the seeds of nationalist movement. Sri Borker was one of the few who resigned Government job and whole-heartedly joined the movement despite heavy family responsibilities. He wrote a few stirring Konkani and Marathi songs and popularized the freedom movement. Shri Borker had the practical sense to realize that without the an active support of the leaders of the Indian National Congress, the Movement in Goa is bound to fail. Before arrest and repression started, Shri Borker left Goa and continued his political activities from Bombay.

For eight long years from 1947 to 1955 Shri Borker was busy running two papers in Bombay, one in Marathi Called "*Ajacha Gomantak*" and the other in Konkani Called "*Porjecho Awaj*". The objective in running these papers was the awaken the Goans in India and explain the Goa problem so that the liberation of Goa is accelerated.

In the midst of all these varied and hectic activities Shri Borker continued to write and publish award winning poetry and prose. In 1947 and 1950 he published two anthologies entitled *Dudhasagar and Anand Bhairavi.* He also did some prose writing on the life and ideals of Mahatma Gandhi. Shri Borker was one of those who actively worked for starting a Konkani section on AIR, Bombay. In 1955, he was appointed as a producer of spoken words on AIR Pune, where he worked up to 1961 and after liberation of Goa was transferred to AIR, Panaji, Goa. He retired from AIR in 1970.

Most of Shri Borker's literary output is in Marathi language and the bulk of it is poetry. In all, he has published eight analogies of Marathi poems and one of Konkani poems. He has published three novels and nine other books in prose, some of which are translations. Since retirement he is trying to complete an epic poem entitled :Mahatmayan" on the life and teaching of Mahatma Gandhi.

In recognition of his literary talents, the government of India awarded *Padmashree* to Shri Borker in 1967 and Tamrapatra in 1974. Maharashtra Government also awarded cash prize to some of his books like *Anand Bhar in 1950, Geetar in 1966, Anandyatri Rabindranath in 1963 and Chitraveena in 1960.*

Shri Borker wrote most of his literature in Marathi and achieved name and fame because of the well deserved recognition bestowed on him by the delegates of Marathi literary Conferences since 1934. However, Shri Borker has become rather unpopular and controversial in Maharashtra because in the fierce controversy between Marathi and Konkani. Shri Borker had sided with the Konkani lobby and stated that Konkani is an independent language and not a dialect of Marathi. Hence, Konkani should be developed freely and independently. Today he is one of the key figures in this Movement for developing Konkani as an independent language. He was the President of the Konkani Sahitya Sammelan held in Bombay in 1950 and also President of the All India Konkani Parishad held in Goa in 1967. He had also chaired many Marathi literary conferences. He was a member of the literary delegation to Ceylon in 1963. After retirement Shri Borker has settled down in Porvorim Bardez, Goa. He has a wife, two sons and four daughters.

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Bose, Anandamohan (1926 -- 1906)

Anandamohan Bose, born at Jaisiddhi in Bengal in 1847, was India's first wrangler, leader of the Brahmo Samaj, pioneer of the freedom movement, educationist and social-reformer.

India's first Wrangler, leader of the Brahmo Samaj, pioneer of the freedom movement, educationist and social-reformer, Anandamohan Bose was born on 23 September 1847 at village Jaisiddhi in Mymensingh (Bengal) in an upper middle-class family. The most significant influence on his early life was that of his mother, Uma Kissori Devi, who combined native intelligence with great piety. Her reverence for saints, irrespective of their race and religion, unusual in a Hindu lady of her background, was an object lesson in the equality of all religions to young Anandamohan.

Uneducated herself, Uma Kissori insisted on giving her children the best education possible; that was why the family had to shift from the country-side and Anandamohan could receive his education at the town of Mymensingh. The boy established quite early in life his claim to academic honours, topping the list at successive examinations culminating with the award of the coveted Premchand Roychand Scholarship of the University of Calcutta in 1870. Supported by the prize money, he left for England the same year and enrolled himself as a student of Higher Mathematics at Christ Church College, Cambridge. He came out successful as the first Indian Wrangler. Simultaneously, he was called to the Bar in 1874.

On returning home, Anandamohan plunged into his public career alongside Surendranath Banerjea and Sivanath Sastri. Amongst his other associates and colleagues, he had Umeshchandra Dutt, Durgamohan Das and Dwarikanath Ganguli. Each of these men was eminent in his own field and represented, as it were, the varied interests and concerns with which Anandamohan identified himself. During that time he came also under the influence of Devendranath Tagore and Keshab Chandra Sen, for both of whom he entertained the highest regard.

Anandamohan's interest in the political scene in India may be dated from 1871 when he first met Surendranath Banerjea in England. On his return to India in 1874 and right up to the days of the Swadeshi movement in 1905, the two were closely associated in all their political enterprises.

Anandmohan Bose, one of the most beloved poets of Bengal, was born on 15 August, 1826 in his maternal grandfather Satish Chandra Bhattacharya's residence at 42 Mahim Halder Street, in Calcutta. He belonged to an orthodox Brahmin family of Vedic order hailing form Madaripur, a subdivisional town in the district of Faridpur, now in Bangladesh. His father Nabaran Chandra Bhattacharya came to Calcutta in the early second decade of this century and with the support of his elder brother Krishna Chandra Samrititirtha, a well-known Pandit of the days, built up a book-selling and publishing firm in the city.

Sukanta passed his childhood in the atmosphere of a joining family maintained by Krishna Chandra and Nibran Chandra in their own house at 34 Harimohan Ghosh Lane in East Calcutta. But before he had completed his primary education with distinction from Makala Bidyamandit, a local vernacular school, the joint family broke up. Two years later, when Sukanta was only about thirteen, his mother Sunita Devi-died-Ashok that made a keep impression on his receptive mind; and the vacuum this created at home was possibly one of the factors in shifting his interest towards the outer world.

Those were the trying days of the Second World War, when in the face of imminent Japanese air raids, Calcutta was shivering under black-outs and wailing serins. Life in the city was demoralized and in the political sphere, too, confusion was the order. Young Sukanta, whose intellectual and emotional sustenance were the songs and poems of Rabindranath Tagore, did not fail to grasp the significance of Gurudeva's voice of protest against the atrocities

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of the fascists both in the East and the West. Besides, he followed with interest the animated political discussions on national and international issues of the Marxist associates of his elder brother Sushil, which enabled him to view the things from a less popular but possibly more objective angle.

Sukanta, however, did not take much time in deciding upon his stand, and his natural choice fell on socialism and international unity of the working class. He joined the ranks of the communists in 1941. Since then till his untimely death on 12 May, 1947 at Jadvpur T.B. Hospital he lived the live of an ardent communist. His fields of activities were considering his age, wide and varied.

The Bengal Famine of 1943 brought thousands of Hungry peasants. With Surendranath as his mentor and his own organisational ability, Anandmohan set up a number of pioneering institutions. Two of these deserve special mention because of their continuing influence in some form or the other: the Calcutta Students Association (1875)-- being the earliest attempt made to organise students for constructive political work; and the Indian Association (1876)-- being the first political organisation at all-India level to institute a vigorous constitutional agitation for the rights and privileges of the Indian citizens. One of its products was the conveening of the first National Conference in 1883 which became a precursor of the Indian National Congress (1885).

Anandmohan was associated with the Congress since its inauguration and was elected President of its Madras Session in 1898. His presidential address calling upon the people to accept the twin motto of Love and Sacrifice for the sake of the motherland was considered one of the best and most genuinely sincere speeches ever made from that chair.

Anandmohan's contribution in the field of education was also note-worthy. He founded the City College of Calcutta in 1879. An ardent advocate of mass education and female education, Anandmohan was prominently associated with the University of Calcutta as one of its Fellows right from 1877 until the time he became an invalid. It was mostly due to his sustained efforts that the Act of Incorporation of the University was so amended as to convert it from a mere examining body into a teaching university. In recognition of his services to education he was nominated a member of the Education Commission of 1882. He was also the University's first representative to be a member of the Bengal Legislative Council.

As a social reformer, his services for the uplift of the women and the illiterate mass, his crusade against social views and the work he did to promote temperance are still remembered with gratitude. His life was a model of moderation and simplicity bordering on saintliness. Gentle in his social behaviour and generous to a fault, he was known to be a puritan of the highest integrity and character. Under his enlightened direction, the Sadharan Brahmo Samaj, of which he was a joint founder (1878), became not only a church and a congregation, but also an active centre for the spread of education and social uplift.

Although a moderate and a constitutionalist in his political outlook, Anandmohan was a man of progressive outlook and was one of the earliest to have pleaded for large-scale technical education and industrialization .

A jurist and an advocate of the highest echelon, Anandmohan chose the legal profession deliberately as providing him money and means, freedom and leisure to serve his country. As an orator he was considered second only to Surendranath Banerjea, although he was considered the latter's suprior for marshalling of facts and for singleness of purpose.

He is remembered in particular for the last speech that he made on 16 October 1905 at a public meeting organised in Calcutta to protest against the partition of Bengal. What he said then might sound almost ironically pathetic in the context of what happened in 1947 when the province of Bengal was sundered once again 'by an official *fiat*' . Carried practically from his sick-bed to preside over the foundation of the Federation Hall, Anandmohan described the meeting as a 'great and historic occasion, which will live in the annals of Bengal, and mark an epoch in its history'. He added; '.....this Federation Hall, the foundation stone of which is being laid to-

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day, not only on this spot of land, but on our moistened and tearful hearts, is the visible symbol of this spirit of union, the memorial to future generations yet unborn of this unhappy day and of the unhappy policy which has attempted to separate us into two parts.' Shortly after this crowning act of his career, Anandmohan Bose passed away in Calcutta on 20 August 1906 at the some-what premature age of 59.

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Bose, Atul (1898 -- 1977)

Atul Bose, born in Mymensingh in 1898, was an eminent artist of Bengal.

Though his native place was Rasunia (Bikrampur), Dacca, Atul Bose was born on 22 February. 1898, in Mymensingh town, now in Bangladesh. Sisir Kumar his father, was a teacher in City School, Mymensingh; the mother being Mrinmoyee Debi.

He passed the Entrance Examination from National Council of Education and was sent to Calcutta to be an engineer. He was admitted to Bengal Technical Institute, the nucleus of the present Engineering College, Jadavpur University. But he abandoned engineering for art after a year to join the Jubilee Art Academy, Calcutta, founded by Ranadaprasad Dasgupta.

After studying three years under Dasgupta he joined Government School of Art, Calcutta when Percy Brown was Principal (1916). Here he studied fine art under J.P. Gangooly and graduated with distinction (1918). Graphically Bose was faithful to western modes of expression and never dis-obeyed the fundamental principles of European academic painting.

After study at schools Bose painted many distinguished persons. Between 1918 and 1924 he painted Dr. Prankrishna Acharya, Pandit Sivanath Sastri, Satyendranath Tagore, Indira Debi Chaudhurani, Priyambada Devi (poetess), Sir J.C. Bose, Sir Asutosh Chaudhuri and Dwijendra Nath Tagore from life.

During this period he won celebrity for a charcoal study of Sir Asutosh Mookherjee, executed from life (1922). When this study of Sir Asutosh, entitled 'Bengal Tiger', was exhibited at Calcutta it created a sensation.

Afterwards he won the Guruprasanna Ghosh Scholarship from Calcutta University to study at the School of Painting of the Royal Academy of Arts, London. From 1924 till 1926 he studied at the Royal Academy from which he received the 'Ivory' and certificate and researched in the British Museum. At the Royal Academy he was under Walter Richard Sickert A.R.A. and came into contact with the two famous academicians, Charles Sims and Glyn Philpot, who were highly impressed by his performance.

Bose again visited England in 1930. When Lord Irwin, the Viceroy, decided to hang royal portraits in the Viceroy's House, New Delhi, he was selected with J.A. Lalkaka of Bombay, to paint royal portraits after originals in the Windsor Castle and Bunkingham Palace. At first he painted two life-size portraits of Edward VII and Queen Mary after the paintings by Sir Luke Fildes, R.A. and Sir William Llewellyn, A.R.A. respectively. Lalkaka executed the portraits of Queen Alexandra and George, V. Later, they executed another set of the same portraits for the C-in-C of India.

During this time in London, Bose painted two more portraits from life. These were of Sir Edwin Lutyens, the architect and planner of New Delhi and Harrington Percival, the well-known professor of Calcutta's Presidency College. On his return he was

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assigned by the Government to paint portraits of the new Viceroy and Lady Willington after the originals by Oswald Birley and P.A. de Laszlo respectively (1932). He painted Tagore from life (1936). The poet's portrait which he painted at Shantiniketan was with him until 1947 when C. Rajagopalachari, the then governor, requested him to present it to the Rajbhavan, Calcutta. A replica of the portrait is in the Bangiya Sahitya Parishad. Calcutta (1914). He also painted several memorial portraits for galleries and museums. Among those the portraits of Michael Madhusudan Dutta (1953) and his consort Henrietta (1954) deserve mention.

Lord Mountbatten sent him to Rangoon to reassemble the Mandalay Hlutdaw Throne of the Burmese King (1948). This massive teakwood throne (26 +16 $^1/_2$ + 16) brought to India by the British was later presented to the Indian Museum (1902). When Burma became independent the Indian Government returned it to Burma.

Bose was actively involved in the formation of the Society of Fine Arts (1921). Later, when Maharaja Prodyot Kumar Tagore launched the Academy of Fine Arts (1933), John Van Manen and Atul Bose were elected its first Joint Honorary Secretaries. His first one-man show was held in Calcutta in 1939. From 1945 to 1948 Bose was Principal of Government School of Art.

Bose wrote both in English and Bengali and was the author of the book *Verified perspective* (1944). Rabindra Bharati University conferred on him an honorary D. Litt. in 1970.

On 10 July, 1977, at the age of about eighty, he died in Calcutta. His notable Paintings include Cry from the ruins, Tibetan titbit, The Taj on the Jamuna, Comrades, Evening glow, Stone breakers, Sunset on Padma, Wintry noon. His notable portraits include Rashtrapati Bhavan, Dr. Rajendra Prasad; (*Parliament House Central Hall*). Raja Rammohun Roy, Surendranath Banerjea, Rabindranath, C.R. Das; (*W.B. Legislative Assembly)*' Rabindranath, Gandhiji, C.R Das. Subhas Chandra Bose; (Victoria Memorial) Raja Rammohun Roy, Iswar Chandra Vidyasagar, Michael Madhusudan Dutt, W.C. Banerjea, Surendranath Banerjee, Rabindranath, Pandit Motilal Nehru, Gandhiji, Jawaharlal Nehru; (*Asiatic Society)*' Sir Edwin Edgely; (*Bangiya Sahitya Parishad*) Poet Beharilal Chakrabarty; (*Mahajati Sadan*) and Dr. B.C. Roy.

Among the Portraits done by him from life those of Brojendra Kishore Raychaudhuri, Surendranath Tagore, Nalini Ranjan Sarkar, Ramananda Chatterjee, Sir John Thomson, Nandalal Bose, Jamini Roy, Poet Sudhindranath Dutta, Anna Omsholt, Sajanikanta Das, Debjani Bose, J.N. Bose, Norris Lindsay Emmerson, Ranno Mukherjee deserve mention.

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Bose, Benoy Krishna (1908 -- 1930)

Benoy Krishna Bose, born at Routbhog in Bengal in September 1908, was a revolutionary leader who shot himself with his own revolver.

Benoy Krishna Bose was born in a middle-class Kayastha family at the village of Routbhog in the district of Dacca (Bengal) on 11 September 1908. His father Rebatimohan Bose was an engineer. He was independent-minded and a skilled marksman, being well-known as a game hunter. Benoy's mother Kshirodebashini Devi

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was a pious lady. The age in which Benoy was born was an age of ferment in Bengal following the first partition of the province. Added to this was the turbulence of the river Padma associated with his birth-place and childhood days.

Benoy had his education at Dacca. After passing the Matriculation examination he joined the Mitford Medical School at Dacca. He was a meritorious student and his father looked forward to a bright future for him. But because of his revolutionary activities he could not complete his medical education. His studies were cut short when he was in the final year class.

Endowed with a fine physique and handsome features, Benoy's face always wore a disarming smile. Benoy came early under the influence of the revolutionary leader at Dacca, Hemchandra Ghosh, and joined his secret society known as the Mukti Sangha which was connected with the Yugantar Party. After World War I, Hemchandra transferred the party headquarters to Calcutta. In 1926, the party brought out a journal known as the *Benu*. Benoy remained attached to this party and the 'Benu' group. In 1928, at the Calcutta Session of the Indian National Congress when Subhash Chandra Bose organised a group named Bengal Volunteers under the leadership of Major Satya Gupta, with himself as the G.O.C., Benoy and his fellow-members of the 'Benu' group joined the Bengal Volunteers.

He became a distinguished cadet of the group and organised a 'B.V.' (as the Bengal volunteers came to be known) at Dacca. The 'B.V.' became soon an active revolutionary organisation and decided to launch the 'operation freedom' at the beginning of the thirties, especially in reprisal for police oppression in different jails in Bengal. Benoy, then a medical student staying at the Medical Hostel in Armanitola, Dacca, was called upon by his party to strike the first blow.

In August 1930, Benoy came to know that the Inspector General of Police, Mr. Lowman and the Superintendent of Police, Mr. Hodson, would visit the Medical School Hospital to see a senior police official then undergoing treatment. Benoy's opportunity came on 29 August 1930. Dressed in a carefree style in dhoti punjabi and sandals, Benoy coolly walked into the corridors of the hospital and fired at close range. Lowaman fell down dead instantly and Hodson was grievlously wounded. His assignment completed without a hitch, Benoy smartly evaded his pursuers and escaped to a party shelter in Calcutta. The police began a search wide for Benoy and a prize of Rs. 5,000/- was announced on his head. Subhash Chandra Bose was anxious to send him abroad to escape arrest, but Benoy boldly refused and decided to stay and die on his native soil.

Benoy and his group were brought into action again within a few months. Col. N.S. Simpson, Inspector General of Prisons, had made himself thoroughly hated by his brutal oppression on prisoners in jails. The revolutionaries decided not only to liquidate him but also by raiding the Secretariat building to strike terror into the hearts of other high-handed officers. It was bearding the lion in his own den.

On 8 December 1930, Benoy, alongwith Dinesh Gupta and Badal Gupta, entered the Writers' Buildings at 12.30 p.m. Dressed in European costume, they nonchallantly went up to the first floor and dashed into the room of Simpson. They fired at close range and Simpson died instantaneously. Some of the other high-handed officers like Twynam, Prentice and Nelson were wounded. There was terror everywhere. Meanwhile the I.G. and the Police Commissioner came with a large contingent, and there ensued a regular exchange of fire between the three young revolutionaries and the large police force.

It was an unequal fight. Determined to sacrifice their lives at the altar of freedom, Badal swallowed potassium cyanide while Benoy and Dinesh shoot themselves with their own revolvers. Badal (Sudhir Gupta) died instantaneously. Dinesh was hospitalised and hanged later. Benoy died in hospital on 13 December 1930. Next morning the '*Liberty* carried the

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banner head-line "Benoy is dead-- Long Live Benoy". The street walls of Calcutta were bedecked with flaming posters "Benoy's Blood Beckons For More Blood."

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Bose, Buddhadeva (1908 -- 1974)

Bhudeva, born in Commilla in November 1908, was the *enfant terrible* in Bengali literature. Literature and journalism had long been the windows for his exposure to the West.

Buddhadeva Bose, the *enfant terrible* in Bengali literature, son of Vinay Kumari (Nee Sinha) and Bhudevchandra, was born on 30 November, 1908 in Commilla (now in Bangladesh), though their ancestral home had been at Malkhanagar in the Dacca district. His mother's death in post-natal tetanus left him totally at the care of his maternal grandparents who provided him the best guidance possible for a would be man of letters.

Born in a Hindu Kayastha family with middle class morals and values and also married to one of the same class, Buddhadeva gradually emancipated himself from its limitations. On 19th July, 1934 he married Shrimati Pratibha Shome also of Dacca who had already cut a few discs by then and later on turned out to be quite a popular novelist. Their happy partnership bore them three children--two daughters and a son.

Academically brilliant throughout, Buddhadeva matriculated from Dacca Collegiate School with a Scholarship (1925), did his Intermediate and Bachelor with Honours (1930) and Master's in English from Dacca University (1931) standing first in first class in the final examination.

Immersed in the world of letters, Buddhadeva cared less for jobs but could not obviously dispense with one altogether. By 1931 he had made up his mind to settle in Calcutta. Private tuitions were all he could sustain his living by, till he joined as a lecturer in English at Ripon (now Surendranath) College. By 1945 when Buddhadeva could make sure of earning a livelihood only as an author, he resigned from the teaching assignment until again in 1956 he was offered the Chair of Comparative Literature at Jadavpur University, which too, he gave up in 1963, never to take up a job again. During 1949-51 he was associated with *The Statesman* as free-lance third editorial columnist. His next assignment was in the capacity of an adviser to the UNESCO and conducted Seminar on Adult Education (1952-53), when he was posted first at Delhi and then at Mysore.

Literature and journalism had long been the windows for Buddhadeva's exposure to the West. In 1953-54 a teaching assignment from Pennsylvania College for Women in Pittsburg introduced him empirically with the West. The world-wide Tagore Centenary clebrations in 1961-62 made occasion for him to travel around the globe, especially in the continent. But his real intimacy with the western world grew during 1963-65, his years of tenure of a visiting lectureshop in the Indiann Unversity, Bloomington. His last tour took place in 1868 when the poet was invited to West Germany for a cultural visit.

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Buddhadeva, as he once claimed himself was born as it were, with itching fingers. He burst into print even before his teens and the first book of poems *Marmavani* (1924) was published when he had hardly left the school. *Pragati* (1927), the ally of *Kallol and Kalikalam* published and edited by him, saw the coming up of a young group of litterateurs from Dacca. But the towrning achievement in Buddhdeva's literary career was obviously the publication of *Kavita* (1935) and to steer the quarterly poetry magazine through the course of more than a quarter of a century. From Tagore to the youngest poet in 1962, when the magazine ceased publication, *Kavita* championed the cause of poetry.

A prolific writer by any standard, Buddhadeva's publications--Bengali and English taken together number little more than 150-154 to be exact. Except for the brief juvenile exercises in print Buddhadeva's creative period spans from 1930 to 74'.

From the very beginning to 1945 or around, from 1945 to the mid 50s and thence to the end--these three phases stand out distinctly in Buddhadeva's literary career. From *Vandir Vandana; (1930) to Draupadir Sadi (1948), from Siter Prarthana : Vasanter Uttar (1955) to Svagata Viday (1971) in poetry: from Sada (1930) to Maulinath (1952), from Nilanjaner Khata (written 1956/ published 1960) to Vipanna Vismay (1969) in fiction; from Hathat Alor Jhalkani (1935) to uttariris (1945), from Kaler Putul (1946) to Swades o Sanskriti (1957),* from Sanga : Nihsangata O Rabindranath (1963) to Mahabharater Katha (1974) in essays and criticism or the long line of translations from Hans Anderson (1935) to Yeats and Motayasu (1973) came in endless succession without leaving any jolt in between, and his creativity never bogged down to an alley. Buddhadeva breathed his last on 18 March 1974.

From the early days of his advent, Buddhadeva was a controversial author for his alleged obscenity. At least two of his books *Era Ar Ora* (1931) and *Rat Bhore Vristi* (1971) were banned by the court of law, though readers at large never put them aside. Long discarded for his unorthodox views, the classic story of Risyasringa retold and recast in a modern ethos. *Tapasvi o Tarangini,* at last brought him the Sahitya Akademi Award in 1967. In 1970 the national honour of *Padma Bhushan* was bestowed on him. The state government had to make their delay good by awarding him a posthumous Tagore Memorial Prize in 1974 for his last books of poems *Svagata Viday*

Buddhadeva's versatile literary career may be said to have been conditioned by two major forces. viz. the modern western literary tradition and the growing tradition in Bengal set almost singularly by Tagore. His sojourns to Shanstiniketan once in 1938 and the other only a couple of months before Tagore's death in 1941 left a deep impression on the younger poet's mind which he recounted in a mesmeric language in his memoirs of the EI Dorado. In his later years a leaning towards classical literature--both eastern and western--could be evinced very clearly.

Diminutive in structure, shy in nature, Buddhadeva was apprently inconspicuous and timid. But whatever he did or spoke bore the mark of his conviction; his brilliant eyes would sparkle with every stress he laid on a particular point of view or even at times on a word. In his earlier life he used to put on native dresses, but later-on switched over to western--especially American style of clothing. Yet whatever his apparel were, he was a staunch Bengalee at heart.

By faith Buddhadeva was averse to politics and more so against communism or nazism. It was on such occasion to combat these two spreading forces that Buddhadeva got himself associated with the Anti-Fascist writers' forum and the Congress for Cultrual Freedom, though the association never resulted into an involvement. Free from all sorts of religious prejudices, he was bluntly chauvinistic against the imposition of Hindi as a possible solution to the language problem in India. Till death he remained an unfailing champion of modernity, even if he might not have shared the moderinist approaches always. Nature seldom attracted him, Art remained him constant love.Buddhadeva will be remembered in the annals of Bengali literature at least on two scores; his genuine and catholic love for poetry and for his crystalline sonorous prose.

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Bose, Bhupendra Nath (1859 -- 1924)

Bhupendra Nath Bose, born at Krishnagar in 1859, was closely associated with education and politics in Bengal.

Bhupendra Nath Bose was born at Krishnagar (Bengal) in 1859. He was the son of Ramratan and Dayamayee Bose, who lived in a local zamindar's estate where Ramratan was employed as a clerk. This Kayastha family earned little and lived simply. Though of the lower middle-class family, Bhupendra Nath was married to Basanti Kumari Devi, daughter of a prosperous and well-known Calcutta merchant, Mahendra Nath Das.

Bhupendra Nath was educated at Krishnagar and in Calcutta. After the completion of his schooling with the Entrance examination in 1875, Bhupendra. Nath went to the Presidency College in Calcutta where he obtained his first degree in 1880. Then he took the Master's in 1881, followed by the Bachelor of Law degree in 1883. He was also a scholar in Persian and Sanskrit. He travelled in England and in Europe, though not as a student. The year 1907 had taken him to England as a delegate pleading for the annulment of the Partition decree.

In 1917, he went to England nominated as a member of the Council of the Secretary of State for India. In 1922, he represented the Indian government at the Labour Conference in Geneva. His political compatriots were men like Surendra Nath Banerjea, Bipin Chandra Pal, Abdul Rasul and Bal Gangadhar Tilak. His highest ragard was for Dadabhai Naoroji. He had British friends too, among whom were Sir Alexander Muddiman, Edwin Montagu and A.B. Kieth.

As a young man he was closest to Radharaman Sanyal and Jogendra Kumar Bose, both of whom had drawn him towards the nationalist movement. From what is known of his reading habits he was fond of European history, economics and philosophy. Of religious literature he was attached to the Vaishnava scriptures and to the Hindu epics. He was also a fond reader of Bengali and Sanskrit literary works.

Much of Bhupendra Nath's career was spent in government service, although at the same time he was a dedicated worker for the freedom of his country. He was a member of the Bengal Legislature for six years, from 1904 to 1910. During those years he also worked for the nationalist movement. In 1905 he presided over the Bengal Provincial Conference held at Mymensingh, Joined the anti-partition agitation and toured throughout Bengal calling for a boycott of British goods.

In 1910, he was the President of the Indian National Congress at Madras. As the nationalists moved towards extremism, Bhupendra Nath moved away and closer to the Government. In 1917 he became a member and under-secretary in the Council of the Secretary of State for India. He remained in that position till 1923 when he was made a member of the Executive Council of the Governor of Bengal. During that time, in 1922, he was nominated a member of the Royal Commission enquiring into the public services of India. When he died in 1924, he was working as the Vice-Chancellor of the Calcutta University.

Bhupendra Nath was closely associated with education and politics in Bengal. He was an active worker in the National Council of Education. In his earlier years, he was also connected with the Calcutta Corporation as a Municipal Commissioner. His standing in Bengal politics was fairly high. He ranked next to Surendra Nath Banerjea as a moderate leader.

Though a man of quiet temperament, Bhupendra Nath was acutely conscious of social problems. He was a Hindu and a liberal. He was not against the system of caste as such, but was certainly against

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untouchability. He wanted the status of women to be elevated in society. He supported the Age of Consent Bill in 1891. He was in favour of western education. He did not encourage a wholly literary education however, but called for technical education under national management. He advocated the introduction of compulsory primary education in India. He was by no means a regional thinker with parochial ideas. He was deeply interested in the country's economic problems as a whole, and wrote regularly on them in the *Hitabadi,* a Bengali journal. He was himself associated with a number of modern indigenous industries such as the Bengal Lakshmi Mills, the Bengal Hosiery Company and the Bengal Pottery Works. He passed for Government encouragement towards starting new industries. The opening of new industries would improve the condition of the working classes, so Bhupendra Nath claimed. Incentives in the form of remitting the income tax till profit exceeded 4 % was one of his ideas. Above all, Bhupendra Nath Bose was a nationalist and wanted self-government for India. This did not lead him to hate the British however. He loved and admired much in them and thought highly of the parliamentary mode of government which was theirs.

Bhupendra Nath fought the Government, but from within the Government. That was his role in India's struggle for freedom. He was essentially a moderate, a man of compromise. His principle was that of supporting the Government whenever possible and opposing it when inevitable.

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Bose, Dr. Debendramohan (1885 -- 1975)

Debendramohan Bose, born in Calcutta in November 1885, was perhaps the first Indian scientist who advocated the idea of scientific research.

Dr. Debendramohan Bose was born in Calcutta on 26 November 1885. His ancestral home was at Joyshidhi, in Mymensingh district, now in Bangladesh. His father, Mohini Mohan Bose was a Homeopath and one of the first Indians who visited the U.S.A.. His mother was Sir Jagadish Chandra Bose's younger sister. Debendramohan's uncle Anandamohan Bose was the first Indian Wrangler and a well-known politician as well as educationist.

In 1919 Debendramohan married Shrimati Nalini Sirkar, the eldest daughter of Sir Nilratan Sirkar. They had three sons and no daughter.

As Debendramohan's father died early Sir J.C. Bose took charge of his education. Debendramohan's early education started at the Brahmo Girls' School. Later he passed his entrance Examination from the City College, Calcutta. Young Debendramohan came into contact with most of the titans of the period including Rabindranath Tagore, Pandit Sivanath Sastri, Acharya Prafulla Chandra Roy, Loken Palit , Charu Chandra Dutt, Sister Nivedita. The Swedish scholar M. Hammergren, who came to India for doing research on the Brahmo Samaj also often visited his uncle's house and taught the children English, French and German.

Originally Debendramohan was a student of the Engineering College, Shibpore. But persuaded by his uncle, he took up the study of Physics and in 1906, obtained his M.Sc. in Physics from Calcutta University standing First in the First Class.

After a years' research under his uncle, Debendramohan went to Cambridge and studied for a while at Christ's College. He then worked at the

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Cavendish Laboratory under Sir. J.J Thompson. In 1912, he took his B.Sc. in Physics from the Royal College of Science, London University . Returning home, he was lecturer at City College for a year, after which he became Sir Rashbehary Ghosh Professor of Physics at the University College of Science.

Dr. Bose obtained his Ph.D. from Berlin University in 1919. He held the Ghosh chair of Physics until 1935 when he succeeded Sir C.V. Raman as Palit Professor. In 1927 he was elected President of the Physics section of the Indian Science Congress and in 1953, he became the General President of the Congress at its Lucknow Session. He was also the President of Post Graduate Council of Science of Calcutta University after Sir Nil Ratan Sirkar.

In 1938, after Sir J.C. Bose' death, Dr. Debendramohan Bose became Director of Bose Institute. He continued the Plant Physiological Investigations in the Institute for which it was originally founded. He published a monograph entitled *Sir J.C. Bose's Plant Physiological Investigations in relation to Modern Biological Knowledge* suggesting that Sir. J.C. Bose's investigations were mainly of biophysical nature and required to be supplemented by biochemical investigations.

Dr. Debendramohan Bose's original researches fell under three principal groups: first came the study of nuclear collisions and disintegration by means of new type of Wilson Cloud chamber and Photographic emulsions, determination of the mass of Mu-Meson by the photo emulsion method; secondaly, the study of properties of simple and complex compounds containing paramagnetic and rare earth ion, interpretation of magnetic moments in terms of Professor Niel Bohr's magnetron, origin of colour of such paramagnetic ions in crystals, discovery of a new photomagnetic effect and finally extension of Sir J.C. Bose's plant physiological investigations. From 1938, he took up the study of tracks of ionizing particles.

Between 1939 and 1942, together with Dr. Biva Chaudhuri, Dr. Bose exposed a number of photographic plates at Sandakhu and Darjeeling. With these data, Professor Powel alongwith Ilford carried on researches and eventually got the Nobel Prize.

Under Dr. Bose's guidance, Bose Institute created the first example of producing various scientific instruments, for example the Wilson Chamber. Dr. Bose also wanted to make the Institute the leading centre in India for investigations in Plant Sciences, both in its theoretical and applied aspects.

Dr. Debendramohan Bose activity extended beyond the narrow confines of Science. He took a keen interest in the progress of various social and cultural organisations. He was associated with the governing body of the City College and the Sadharan Brahmo Samaj. He was as honorary treasurer of the Visva- Bharati. He was one of the sponsors of the Indian Physical Society and a Life Member of the Indian Association for the Cultivation of Science. He became the President of the Indian Science News Association and for several years edited its magazine, *Science and Culture*. He was also associated with the Asiatic Society of Bengal.

Dr. Debendramohan Bose was perhaps the first among the Indian scientists to have advocated his idea that the various fields of scientific research were interdependent and complementary and not alienated from each other. He was not only a great scientist, but also a great humanist; a symbol of what may be called 'fineness of man.' Dr. Bose was noted for his multifarious activities; for example for his love for sports, western literature and music and deep knowledge of French and German. He was also an authority on Tagore's works. Dr. Debendramohan Bose died at his Calcutta residence on 2 June, 1975.

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Bose, Girindrasekhar (1887 -- 1953)

Girindrasekhar Bose, born at Darbhanga in Bihar in 1887, was not only a psychologist and a medical man, but also was keenly interested in Indian philosophy and religions.

Girindrasekhar Bose was born at Darbhanga in Bihar on 30 January, 1887. He was the youngest child among nine issues of his father Chandrasekhar Bose, the Dewan of the Darbhanga Raj Estate, and mother Lakshmimoni Bose. Chandrasekhar as a father and the head of the family was a strict disciplinarian who exercised full authority and control over the whole family, but at the same time he was very kind-hearted and reasonable, Lakshmimoni was a devoted wife and affectionate mother who loved Girindrasekhar dearly. Lakshmimoni was the third wife of Chandrasekhar, whom he married after the death of his first and second wives.

The characteristics of Girindrasekhar developed under the direct control and guidance of his father from his very childhood. The religious atmosphere of the family was of a traditional conservative Hindu family. But the parents of Girindrasekhar were in no way dogmatic. Chandrasekhar was well versed in the philosophy of the Vedanta and he wrote several books in Bengali on religion and philosophy.

The financial condition of the family was well off. Inspite of that, Girindrasekhar was not habituated in luxury and laziness; rather he had to do some work of his own, for example: he had to fetch water from the deep wells for his own use. This helped him to appreciate the dignity of labour. His second elder brother Rajsekhar Bose, who later emerged as a renowned literary figure in Bengali literature, also exerted great influence upon him.

Girindrasekhar was a good-looking boy with fair complexion and inquisitive by nature. He earned reputation for his high grade intellect. He passed the Entrance Examination of Calcutta University in first division in 1901 from Darbhanga Raj School in Bihar. His age at that time was twelve years and eleven months. He had to suffer from indifferent health for many years in his early life.

After the retirement of Girindrasekhar's father from the service, the family moved over to Calcutta in 1901. He passed his F.A. Examination from the Metropolitan Institution in 1903 in first division. In Calcutta he was married at the age of seventeen with Indumati, of the renowned Mitra family of Jarosanko, on 28 January, 1904. Indumati was ten years of age then. After four years of their marriage, Girindrasekhar and Indumati had their first daughter, Durgabati, and after another four years they had their second daughter, Kamalabati. They had no other issue.

Girindrasekhar did his graduation in science in 1905 from the Presidency College. He stood first in first class in both of his honours subjects, Chemistry and Physiology. Then he took admission into the Medical College of Calcutta and passed his M.B examination in 1910. He enjoyed many scholarships during his educational career in recognition of his superior intellect. During his years in the Medical College he developed the hobby in magic and acquired the art of hypnotism. He joined the Experimental Psychology Department of Calcutta University in 1916 as a teacher. In 1917 as a non-collegiate student of that Department he passed the M.Sc. Examination in Experimental Psychology and stood first in first class. Apart from a gold medal and a scholarship of Rs. 200 awarded by the University for his performance in the examination, he got another scholarship of Rs. 500 as he had obtained the highest marks among the candidates of all the subjects in M.Sc. Examination. In 1921 he obtained his Doctor of Science (D.Sc.) degree in Psychology from Calcutta University. The title of his thesis was 'Concept of Repression'. By this time he had been carrying on his practice in medical profession since 1910.

From the very beginning of his medical practice Girindrasekhar was interested in Psychiatry. He had keen interest in human mind and consequently in Psychological diseases. In the twenties of the present century he started practising psycho-analysis and applied hypnotism for the treatment of mental patients. He was the pioneer in this field in India. His genius eventually established contact with Sigmund

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Freud through correspondences which were made on the discussion on the science of psycho-analysis in India. In certain respects Girindrasekhar differed from Freud. Unlike Freud he propounded the "theory of opposite wishes" which was responsible for depression.

It was his original theory. Girindrasekhar's theoretical ego also differs from Freud's ego: it is more wide, more deep and more comprehensive. Girindrasekhar's approach roused curiously among the renowned psychologists of the world and Freud was very much eager to know all about these. In a letter to him Feud wrote: "It was a great and pleasant surprise that the first book on a psycho-analytic subject which came to us from that part of the world (India) should display so good a knowledge of psychoanalysis, so deep an insight into its difficulties and so much deep- going original thought". Girindrasekhar was the first among those who adapted the 'Word Association Test' of Jung for our country.

Girindrasekhar devised some instruments with very simple materials for the use in the laboratory of psychology. He also devised some questionnaires (inventories) for the detection of mental diseases and other psychological traits. He conducted many original research works on psychological topics, such as *smell, dream, criminology* etc.

In 1922, Girindrasekhar founded the Indian Psycho-analytical Society. He was the founder President of the Society and it was affiliated to the International Psycho-analytical Association. It was one of his monumental work. In due course this Society began to impart training and education to the candidates for the treatment of mental diseases and in the art of psychoanalysis. This society was the first of its king in India.

Girindrasekhar's contribution to Bengali literature was also immense. He wrote many articles in Bengali on science topics, philosophical topics which were serious and research type in nature. His book *Swapna* (dream) is a landmark in the field of science writings in Bengali literature. His work on Bengali terminology for psychology is another example in this regard.

Girindrasekhar was Professor and Head of the Department of Psychology, Calcutta University, from 1929 to 1949. Pervious to that he served the Calcutta Medical School as Lecture in Physiology from 1911 to 1915. Then he acted as Lecturer in Abnormal Psychology, University College of Science, Calcutta, from 1917 to 1929. Girindrasekhar was a Fellow of the National Institute of Science. He was also a Fellow of the Royal Asiatic Society of Bengal and of the Senate, Calcutta University.

In 1940, he founded a mental hospital, Lumbini Park, which was under the control of Indian Psycho-analytical Society. In 1948 he started Lumbini Clinic at his residence and in 1949 a small school, Boddhayana for children for the experimentation of Psycho-analytical theories in general education. He was one of the founders of Indian Psychological Association which was founded in 1925. In 1933 and in 1938 he was elected President of Psychology section of Indian Science Congress. He also presided over the Psychology Section of India Philosophy Congress in 1930. He had close connection with the *Bangiya* Sahitya Parishad through many literary activities. He also involved himself in the welfare activities of the villages through 'Lirnagar Village Association."

In 1922, Girindrasekhar was associated with the renowned research journal ' *International Journal of Psycho-analysis*' in the capacity of one of the Associate Editors. He was the first Director of Psychological Clinic. R.G. Kar Medical college, (the then Carmichael Medical College), Calcutta from 1933 to 1937. It was the first of its kind throughout whole of Asia. Apart from these he was connected with many societies and associations.

Girindrasekhar was not only a psychologist and a medical man, but also was keenly interested in varied subjects like Indian philosophy, socio-religious aspects of the Hindus and ancient Indian history. His authoritative publications on these subjects are the evidences of his scholarship in these fields. His book *New Theory of Mental Life* may be mentioned in this connection. He learnt Sanskrit and German in his fairly late age. The *Interpretation of Yoga Sutras of Patanjali* and the interpretation of the

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Gita are his other two celebrated works. His *Pauraniki* and Puran-prabesh in Bengali are other two examples of his originality and genius. He wrote ten books and about ninety articles in Bengali and English languages.

Except scholastic and academic interests, Girindrasekhar had also other sorts of interests . He made experiments in the art of cooking. He showed dexterity in craft and hand-work. He was a good story-teller. He had keen artistic taste and sense of beauty. In every sphere of his life and work he was after accuracy, neatness, punctuality and methodicity.

There was a club at his residence where many contemporary eminent scholars of different academic spheres participated in informal scholastic discussions. He was very fond of this informal discourse, the spirit of which was best conveyed by the Bengali word *'Adda'*. The club was known as 'Utkendra Samiti' or Arbitrary Club i.e., eccentric club.

Girindrasekhar was an out and out nationalist in his dress, speech, behaviour and above all in spirit. But his spirit of nationalism was in no way a rigid one. On the other hand it was the basis of his internationalism.

In 1949 Girindrasekhar had to suffer from high blood pressure which caused a cerebral stroke. After that he had to retire from his more active life. On 3 June, 1953 he breathed his last after he had forborne silently the long suffering from his disease.

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All information in connection with above have been collected from one of his student disciples Dr. Dhirendra Nath Nandy, Professor & Head of the Department of Psychiatry.

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Bose, Girish Chandra (1853 -- 1939)

Girish Chandra, born at Barugram in the district of Burdwan in 1853, was a prominent educationist who came with a torch in his hand to show a better way to his countrymen.

Girish Chandra Bose was born of a respectable Kayastha family of Barugram, a tiny village in the district of Burdwan. His father Janaki Prasad Bose used to look after his paternal property and enjoyed a high social status. The uncle of Girish Chandra was a *Peshkar* in the Hooghly Civil Court. His two cousins, Umesh Chandra and Jogendra Chandra, were his constant companions at Hooghly. On 1877 he married Nirode Mohini Devi, youngest daughter of Peary Charan Mitra of Burdwan. This marriage brought him in close contact with Pandit Iswar Chandra Vidyasagar.

Girish Chandra had his early education in the village *pathshala* and received regular attention of his father. He was then sent to Hooghly where his uncle stayed, and passed the Entrance examination in 1870 in the second division from the Hooghly Branch School. He passed the F.A. examination from the Hooghly College in 1873 and took his B.A. degree with highest marks in Botany from the same College in 1876. After getting his M.A. degree as a private candidate, he went to London in December 1881, with a Bengal Government scholarship for studying Agriculture there. In all the examinations in England, Girish Chandra did very well and secured many prizes.

Though Girish Chandra lost his mother in his early boyhood, he was brought up by his aunt who had a great influence on his character. He was also influenced by Bhudev Mukhopadhyaya, but for whose keenness it would not have been possible for Girish Chandra to go to England. His trip to England had left a lasting impression upon his mind. And he was later inspired to bring out the first Indian Agricultural Journal in English and Bengali. He was also impressed by the writings of Tennyson. In London he became closely acquainted with Bhupal Bose, Byomesh Chakravorty and Lord S.P. Sinha who later

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helped him in his attempt to build up an educational institution in his own country. He came into close contact with Prafulla Chandra Roy and Jagadish Chandra Bose as well.

Before going to England for higher studies, Girish Chandra was a Lecturer in Science in Ravenshaw College, Cuttack, for a few years. While in England, he became a life member of the Royal Agricultural Society in 1882 and in the next year he was elected a Fellow of the Chemical Society of England. After finishing his studies in London he went to Scotland (1883), France (1884) and Italy and gained a vast experience in the new methods of education.

After his return to India, he rejected all the offers from different Provincial Governments and dedicated himself to educational experiments. He established the Bangabasi School which was later transformed into a College in 1887. He was the founder Principal and became its Rector in 1935. He became the President of the Science Section of the Bangiya Sahitya Sammelan (B.S. 1326). Inspite of his busy routine, he found time to write a number of valuable books like 'A Manual of Indian Botany', 'Bhutatwa', 'Udbhid Janan', 'Krishi Darshan', etc.

Grish Chandra was a man of liberal and progressive views. He did not believe in either caste distinction or untouchability. He had a deep respect for women and stood for the spread of education among them. He took a firm stand against polygamy as is evident from his article 'Bahubibaha'. Though a devout Hindu, he had respect for other religions also. But he did not believe in fanfare in practising one's own religion. Girish Chandra was not an active participant in the nationalist movement, but his ardent patriotism and sense of national pride gave him a high place among the nationalists of the time.

Even after spending a number of years in England and other European countries he remained a true Indian in attitude. While he respected the achievements of the West, he was against any blind imitation of the western ways. He criticised the British policy in India and advocated the complete freedom of the motherland. He believed that economic self-sufficiency of India could be achieved only by improving the condition of agriculture. Thus one of his aims behind the establishment of the Bangabasi College was to impart agricultural education to the masses. Industries should also develop alongwith agriculture, and they would release the growing pressure on land. He propagated these views through his agricultural journals.

The greatest contribution of Girish Chandra was in the field of education. He thoroughly studied the education systems in foreign countries and believed in the dictum -- 'from education and knowledge springs all power'. At the same time he realised that "national might and national pride lay in a truly national education". He began experimentation in his own college with the supreme object of the banishment of illiteracy'.

He laid great stress upon practical training and wanted to overhaul the system of examinations after the western-pattern. Unfortunately, " with a hostile state and an apathetic population such a big venture had little chance of success." The agricultural section of his College died out, but the general section continued to thrive. Though Girish Chandra came from a rich family, he used to lead a quiet and simple life. Even with his English educational background he remained out and out an Indian. In the encirling chaos in the Indian educational field at that time he came with a torch in his hand to show a better way to his countrymen.

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Information supplied by P.K. Bose, son of Girish Chandra Bose.

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Bose, Hemanta Kumar (1895 -- 1971)

Hemanta Kumar Bose, Born in October 1895, was an identifiable freedom fighter and a close associate of Netaji Subhash Chandra Bose.

The life of Shri Hemant Kumar Bose is one of long struggle for the freedom of the country. It is a saga of self-sacrifice, a rhapsody of self-immolation on the altar of patriotism. As a simple and honest man to the end of his life, as an idfatigable fighter and a close associate of Netaji Subhash Chandra Bose, his name will shine in the memory of those who have watched his long political career through the vicissitudes of India's struggle for freedom.

Born on 5 October, 1895 in a comparatively affluent family, Shri Hemanta Kumar Bose showed his audacious nature and restless temperament even in his early life. When he was at school, he was emotionally stirred by the agitations against the partition of Bengal. He joined the Anusilan Samiti when he was a student of class IX. He came into close contact with the armed revolutionaries at that tender age. He was in intimate touch with such illustrious men as Aurobindo Ghosh, Surendranath Banerjea, Rashbehari Bose and Charu Roy. He was actively associated with the *Sramajibi Samabaya* which spent huge sums of money and contributed largely for organising armed struggle. He joined the Bengal Regiment and took part in the War where he found Nazrul Islam as one of the members of the Regiment. He was awarded the prize 'Jangian' for his valour and discipline.

On his return from the War, he plunged into the Non-Cooperation movement that rocked India from one end to the other. He renounced his title and the financial assistance given to him by the government of India. Hemanta Bose was always a silent worker. A close associate of the armed revolutionaries, he was also in the vanguard of Non-Cooperation Movement. He worked with Satish Das Gupta who was intimately associated with Gandhian philosophy and struggle in Bengal.

A new chapter in Bengal's political life was opened with the advent of Subhash Chandra. Subbas and Hemanta Kumar accepted the leadership of Chittarajan Das and their activities ushered in a new era in the struggle for freedom in Bengal. Hemanta Kumar went out to help relief operations in Hooghly and Arambagh during the floods in 1923 and actively assisted in the formation of Srirampore Congress and in the establishment of Khadimondal in College Street. He was given the sole charge of Congress Volunteer force in 1921 when the Government tightened its measures against the Congress. In 1922, he was made the Secretary of North Calcutta District Congress.

Hemanta Kumar joined the Swarajya party founded by Chittaranjian Das and became one of its most devoted, sincere and faithful workers. When Subhash Chandra Bose was arrested on 25 October, 1924, Hemanta Bose led state-wise campaign at the behest of Chittaranjan Das. He also organised the state-wide strike of the workers of the jute mills.

Subhash Chandra organised the militant Bengal Volunteers in Bengal Congress and Hemanta Kumar was one of the chief officers. He organised the campaign in Bengal for getting the motion of complete Independence passed at the Lahore Congress. He actively assisted Subhash Chandra Bose in organising the assembly of thousands of people at Sraddhananda Park for burning the foreign goods at the call of Mahatma Gandhi. Hemanta Bose was in the thick of the fight, as a loyal follower of Netaji. Hemanta Kumar was put in person several times for brief periods . He was incarcerated for one years for participation in the Civil Disobedience Movement. Cruel killings at Hijli and Chitattagong stirred the whole of Bengal. Hemanta Kumar made a faen speech at Beadon Square and was again put into prison. He was imprisoned in 1931 and 1932 several times.

One cardinal feature of Hemanta Bose's political career is his devotion to the cause of freedom struggle. He was attached to Gandhian philosophy of non-cooperation and Charkha as well as to armed struggle. He upheld the cause of Khudiram and the militant revolutionaries, but at the same time to joined the Charkha and Khadi movement. Political

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freedom of the country and the spiritual emancipation were his cherished goals. He kept on his contact with Belur Math and the Sanyasis throughout his political career. He shunned limelight and preferred to remain a silent dedicated worker.

When Subhash Chandra founded the Forward Bloc in 1939, Hemanta Bose became his loyal and active associate. His dauntless spirit was manifested in his fiery speeches for the removal of Holwell Mounment, in his untiring efforts for strengthening the cause of the Forward Bloc and in his uncompromising struggle against British imperialism. He was imprisoned for leading a campaign in Quit India Movement.

After the War was over, Hemanta Bose was for a brief spell in the Congress under the leadership of Dr. B.C. Roy. He resigned his membership as a protest against India's policy in regard to the Korean War in 1949. He also resigned his membership of the Legislative Assembly. He set a healthy precedent. Hemanta Bose led the food movement in 1952 and 1953, movement against tram fare increase in 1953 and the teacher movements in 1954.

Hemanta Bose's most momentous action was his participation in the freedom movements in Goa. He went on foot and on a boat and through dense jungles and heavy downpours and entered an interior village in Goa. There he raised the national flag. He was brutally beaten by the Negro police. He kept on crying 'Down with Salazqr', 'Jai Hind', and then fell down unconscious. He was then sixty, but he stood the brutal excesses with heroic fortitude.

Hemanta Bose appeared as an accelerated leader in all the movements against the proposed Banga-Bihar amalgamation in 1956, against rise in food prices in 1957 and in 1959 and in the campaign for mobilising public opinion against the agitations in Assam for evicting Bengalees. He took a leading part in inspiring and mobilising nationalist forces during Chinese aggression against India and in ensuring the rights of the minority community in Pakistan.

Meanwhile, left democratic forces were being consolidated and strengthened. Hemanta Bose became the symbol of the unity of the leftist forces. He was the Chairman of the All India Forward Bloc till his death and nurtured and strengthened it. During the political turmoil and uncertainty in West Bengal during 1965-69, he tried to avert the crisis that threatened the extinction of leftist forces in West Bengal. But his simple, honest nature and sacrificing spirit was too weak to combat the mighty forces of reaction and disunity.

Hemanta Bose's life is a saga of self-sacrifice. He never aspired after position and office; he was ever a follower and a soldier. A bachelor, he lived a simple unassuming life. He was a Minister in the first United Front Ministry in West Bengal. He abjured all the ostentations which became associated with a Minister. As a Minister he went to Birbhum district on 21 November, 1967. On 22 November, he learnt that he was no longer a Minister. He refused to tour by the car assigned to him as a Minister.

This was the man loyal to a principle, courageous and self-sacrificing. A true democrat and socialist, he was always by the side of the down-trodden and the poor. His minister's room was crowded by poor men whom he tried to help in his humble way. It is a strange irony of fate that this humble and honest man who had no enemies fell a victim to the cruel butchery during the fateful years of mad orgy of violence in West Bengal (20 February, 1971). He is dead but his quiet radiant spirit shines in all its glory inspiring and strengthening people to a life of goodness, service and self-sacrifice.

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Bose, Sir Jagadish Chandra (1858 -- 1937)

Jagadish Chandra Bose's emergence in 1895 as a front rank experimental physicist was the first real refutation of the myth "East is East and West is West."

He, a pioneer in the field of physical, electro-physiological and plant-physiological researches in India and a doyen of Indian science, was born in Mymensingh (Bengal) on 30 November 1958. His father Bhagwan Chandra Bose was a Deputy Collector. The Bose family had their ancestral home in the village of Rarikhal in Vikrampur in the district of Dacca. His mother was Bamasundari Bose. Bhagawan Chandra, besides his high position in Government service, was a man of varied interests and actively took part in the development of technical and industrial education, promotion of industries and social reforms. Jagadish Chandra had a younger brother who died young, and five sisters of whom one was married to Ananda Mohan Bose, the first Indian Wrangler.

Jagadish Chandra had his early education in a village school at Faridpur in the course of which he developed interest in the folk-plays of Bengal and in the stories and characters of the Ramayana and the Mahabharata. At eleven he came to Calcutta where he studied at the St. Xavier's School and College, passing the Entrance Examination of the Calcutta University in 1875 and the B.A. in Science (B) group in 1979.

Here, under the influence of Rev. Father Lafont, he developed his interest in the physical sciences. The following year he was sent to England for higher studies. At first he was enrolled for study in medicine which he had to give up for reasons of health.

Later he joined the Christ College, Cambridge, to prepare for the Natural Sciences Tripos examination and obtained the B.A. degree of the Cambridge University and the B.Sc. degree of the London University in 1884. At Cambridge, Lord Rayleigh was one of his teachers in Physics and Prof. Sydney Vines in Botany. Upon his return to India, Jagadish Chandra was appointed to the post of Assistant Professor of Physics at the Presidency College, Calcutta, where he began his distinguished career as a teacher and original investigator.

He married Abala Das, second daughter of Durga Mohan Das, a lawyer and a leading member of the Brahmo Samaj. She was a cousin of Deshbandhu Chittaranjan Das and became a worthy partner and perennial source of strength and inspiration to her illustrious husband.

Jagadish Chandra started his research career about 1894 when his interest in electric waves was roused by the work of Hertz through an account of Oliver Lodge. He devised a series of experiments to demonstrate the optical behavior of electric waves such as reflection, refraction, total reflection, polarization diffraction, and so on. He worked in the waves-length range from 25 mm to 5 mm and developed suitable emitters and detectors for such waves. For polarization studies, he used some double refracting crystals, but the most satisfactory results were obtained with pressed jute fibres and laminated pages of books. He determined the wave-lengths of these radiation by a reflecting metal strip concave grating of his own construction.

The results of his investigations appeared in leading scientific periodicals such as the *Electrician, the Proceedings of the Royal Society, the Journal of the Asiatic Society of Bengal and the Philosophical Magazine*. On the basis of these investigations he was awarded the D.Sc. degree of the London University in 1896. In his methods of microwave generation he anticipated the modern wave guides, while some of his other appliances closely resembled those employed during the early phase of the development of radar.

During the period 1899 to 1907, we find Bose deeply involved in the study of responses in the living and the non-living. He was led to this new field of study by his observation of fatigue in his electric wave receivers or 'coherers' and its passing away after some rest. Proceeding from Waller's criterion that capacity for response to electric stimulation could be

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regarded as the most universal sign of livingness, Bose attempted to show the generality of molecular phenomenon produced by electricity on living and non-living substances.

In a series of brilliant experiments, he demonstrated how animal and vegetable tissues responded to electrical excitation and also to stimuli due to heat, drugs and chemicals and mechanical stresses and strains and also how similar stimulations could bring about responses in certain inorganic systems. These investigations appeared in several journals, e.g. the *Proceedings of the Royal Society,* and in the form of an excellent monograph, Response in the Living and Non-Living (Longmans).

From his response studies, Jagadish Chandra was inevitably drawn to biophysical and plant physiological investigations upon which he brought to bear his physicist's insight and experimental skill. He devised a number of inorganic models to reproduce responses to stimuli analogous to those noticed in animal and plant tissues. One such model consisting of coils around soft iron rods, a current source and a ballistic galvanometer served to illustrate the transmission of excitation in animal nerves.

Unlike highly organized animal organisms, plant tissues are much less differentiated. The work involved careful selection of plants possessing such specialization to a marked degree and development of sensitive instrumentation with which to record and measure extremely feeble response effects expected of plants. Bose selected *Mimosa pudica* to show stimulation effects analogous to those observed in animal nerves, *Bio-phytum sensitivum* for effects characteristic of animal muscles and *Desmodium gyrans* to demonstrate response under stimulation such as are noticed in the case of animal heart. Of the various instruments devised by him, special mention may be made of the crescograph capable of magnifying small movements by a factor of ten million, conductivity balance, transpirograph, photosynthetic recorder and magnetic radiometer. Jagadish Chandra carried out those investigations with amazing energy and devotion and produced a voluminous literature from 1908 to 1934 in the form of research papers and monographs.

Jagadish Chandra retired from the Presidency College in 1915. In 1917, he founded the Bose Institute with an endowment of Rs. 11 lakhs. raised by himself for plant physiological researches. Later on, investigations in plant and agricultural chemistry, physics and anthropology were taken up by the Institute and departments opened for the purpose.

Jagadish Chandra visited Europe and the U.S.A. on several scientific missions in the course of which he lectured before learned bodies on the results of his investigations and worked for sometime (1900-2) at the famous Royal Institution of London. He was Knighted in 1916. In 1920, he was elected to the Fellowship of the Royal Society of London and in 1928 to the corresponding membership of the Vienna Academy of Science. He was honorary member of several scientific societies of Europe and America. He was the General President of the 1927 session of the Indian Science Congress Association and was a member of the League of Nations' Committee for Intellectual Cooperation. He was a foundation Fellow of the National Institute of Sciences of India, now renamed the Indian National Science Academy.

Characteristic of his age, Jagadish Chandra's attitude to science was one of ivory tower. Unlike his great contemporary Prafulla Chandra Ray, he did not show much interest in the social and economic implications of science, in the powers of science to ameliorate the conditions of man and society. He was deeply philosophical and had great taste for literature and art, of which he has left ample evidence in his writings, particularly in his Bengali book '*Avyakta*', and in the planning and artistic decoration of the Bose Institute. His great mind and nobility of character drew to him other great minds like Rabindranath Tagore, Swami Vivekananda, Acharya Prafulla Chandra Ray, Mahatma Gandhi, Sister Nivedita, Romain Rolland, Prof,. Molisch, prof. Patrick Geddes, his biographer and several others.

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Basu, Dr. Jogiraj (1911 -- 1976)

Jogiraj Basu, born in Dibrugarh in 1911, was the most respectable scholar and popular man of his time in the state.

Dr. Jogiraj Basu, born in a pious Hindu family in Dibrugarh, was brought up under the care and guidance of *Srimat* Swami Muktananda Paramahamsa, popularly known was OMN Baba. His father Dr. K.P. Basu, hailed from Kalia in Jessore district of present Bangladesh and was in Assam Medical Service in 1895. Dr. Basu settled down at Viraj Ashram in Dibrugarh to live under the spiritual guidance of OMN Baba to whom he offered all that he possessed. Mrinalini Devi, wife of Sri Aurobindo, was Jogiraj's cousin.

Jogiraj's education began in the spiritual Sanskrit atmosphere of the Ashram. But he matriculated from a local school with three letters. He passed Intermediate with two letters and B.A. with First Class first position in Sanskrit Honours Course from Cotton College, Gauhati. He obtained three Degrees in Master's Course, two First Classes in Sanskrit (Veda and Vedanta) (1934-36), one Second Class in English (1939). Jogiraj Basu had his Ph.D. from Jadavpur University on India in the Age of the Brahmanas' in 1966.

Jogriraj Basu's professional career may be divided into two periods; one in College (1945-1967) and the other in the University (1968-1973). He served as a lecturer in Sanskrit for a short while in Cotton College in 1934; but soon he came back to Dibrugarh to act as the Principal of the Tol of his Guru's Ashram. In 1945 he accepted the Principalship of Dibrugarh College which soon became famous as a reputed centre of education under his able guidance. He left the College to join as a Professor in Sanskrit in Gauhati University in 1967.

Academically his life in the College was not as much productive as it was in the University. In the College he delivered lectures on various subjects, viz. English, Sanskrit, Philosophy and History; people listened to him spell-bound while he talked. Besides, he was invited to deliver lectures in universities other than his own.

Basu left Dibrugarh in great grief. He loved to live in Dibrugarh where his Guru had entered into Samadhi. An unfortunate interview in Dibrugarh University in 1966 disappointed him. This adversity whipped up latent energy and capacity in him and he soon became famous far and wide, as a Sanskrit scholar.

In the University, Professor Basu's scholarly exposition not only fired the imagination of his students and enthused them, but attracted attention of the neighbouring institutions. He was invited from

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various places for lectures; he went to Jadavpur University in 1967; in 1969 he talked at Ganga Nath Jha Research Centre, Allahabad ; at Dibrugarh University Assamese department he delivered extension lectures in 1971. But his greatest contribution during such tours was his talk on *Upanishads* delivered at Shantiniketan in 1974.

Professor Basu was a visiting professor at Gottingen University, West Germany, between January and July 1970. During his stay in Europe he visited Oxford, London and Sorbonne University in Paris. He served Gauhati University for only about seven years, and yet he undertook to supervise the works of a number of research scholars.

Dr. Basu had about forty-five articles of which four or five are research papers, four books, one in English and three in Bengali (which were translated and published in Assamese as well) to his credit. His thesis 'India in the Age of the Brahmanas' was published in Calcutta 1969; his Bengali works *Jarathrusta Dharma* was published in 1960 and *Veder Parichay in 1970. Dr. Basu's Extension Lectures on Vedanta Aru Vaishnavadharma* were published by the Assamese Department of the Dibrugarh University in 1978. His lectures on *Upanishader-Bhavadarsha O Sadhana*, delivered at Shantiniketan in 1974 was published by Visva-Bharati in 1975.

Dr. Jogiraj Basu served as Chairman of a three man Sanskrit Committee constituted by the Government of Assam in 1966 to examine the position of Sanskrit education in the State and to recommend practical ways of improving it. The report of the Committee which he helped much to prepare is a unique work and provides a knowledge of his grasp over the problems of Sanskrit education in Assam in particular and the country in general.

Jogiraj walked practically the whole of his life bare-footed after a serious injury in his feet in 1965, he was forced to use slippers. He donned himself in spectacular Bengali dress: he put on Dhoti and a handstitched banian and prince coat. A clean-shaved man, Jogiraj kept a moustache which together with his clothes showed him like Sir Asutosh Mukherjee whom he resembled in physical features. He loved to talk, enjoyed social and cultural performance , liked varied dishes, had a profound sense of humour and took delight in the company of children with whom he played and cut jokes frankly showing shades on walls with his fingers.

Undoubtedly the most respectable scholar and popular man of his time in the state, he was neither a social-worker nor a religionist, rather his attitude was secular and non- political; all sections of population liked him without any reservation. A celibate of 'Viraj', Jogiraj Basu had many qualities of head and heart. The promise of his academic career did not fulfil fruition of all possibilities in him.

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Basu, Jyoti (1914 --)

Jyoti Basu, born in Dacca in July 1914, was one of the leading politicians of India and Chief Minister of Bengal.

Jyoti Basu, one of the leading politicians of India, saw the first light of the world on 8 July , 1914. He comes of a very respectable and well-off Kayastha family of Dacca. His father late Dr. Nishikanta Basu was a medical graduate of the Calcutta University and had qualified himself in Homeopathy from the U.S.A.. He was an eminent physician of his time and had a roaring practice. Jyoti Basu's mother late Hemalata Basu was a pious and affectionate lady with a very liberal outlook. He married Shrimati Kamala in 1945. He has one son and two grandchildren.

His parents had much influence on his mind and character. The liberal views of his father and the generous outlook of his mother influenced his vision and outlook from his very boyhood. He was sent to the Loretto School for his early education and got his

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College education first in the St. Xavier's College and then in the Presidency College, Calcutta. He passed the B.A.. Examination with honours in English. He then set sail for England for higher education and was called to the Bar at the Middle Temple in England.

While in London he came in close contact with the Communist Party of Great Britain and was very much influenced by the ideas of Scientific Socialism. It is worth-mentioning here that Mr. Rajani Palme Datta's association also helped him very much and he became a member of he C.P.G.B.

During his stay in London, he participated in almost all the progressive movements. He was a member of the India League from 1937 to 1939; a member of the Federation of Indian Students in Great Britain from 1937 to 1940. After coming back to homeland he joined the Communist Party of India and became a whole-time worker of the same without joining the Bar. His selfless devotion to the cause of the people brought him to the forefront before long.

Shri Basu was a member of the Executive Committee of the East Bengal Railroad workers Union from 1941 to 1943 and Vice-President of All India Railwaymen's Federation from 1943 to 1945. He became a member of the West Bengal Provincial Committee of the Communist Party of India in 1950 and Chairman of the Editorial Board of its organ, the daily *Swadhinata* in 1951. He was the Secretary of the West Bengal Legislative Assembly from 1946 to 1952, member of the West Bengal Legislative Assembly continuously from 1952 to 1971 and Leader of the Opposition from 1957 to 1971.

He was a member of the Central Executive Committee and also of the National Secretariat of the United Communist Party. He became Vice-President of the Centre of Indian Trade Unions after the split of the Communist Party and has been a member of the Political Bureau of the Communist Party of India (Marxist) since 1964. He was Deputy Chief Minister and Minister-in-Charge of Finance and Transport from 1967 to 1968 and again he had been the Deputy Chief Minister with responsibilities of Home and General Administration from 1969 to 1970. He is at present the Chief Minister of West Bengal since 1977.

He is the author of a number of pamphlets and booklets on political subjects and popular problems. He is a first-rate politician with an integrity of character and a strong personality. He has acquired wide reputation as a good administrator. His appearance is sober but charming; his dress is of a common Bengali gentleman's-neat and clean *dhoti* and a white punjabi, his manners are pleasant and accommodating. His views are liberal with a democratic outlook. His mode of life is plain and simple.

He is conscious of his dignity but everyone had free access to him. He has enough patience to lend his ears to all, even though they may be his antagonistis and political rivals.

His contribution for the spread and development of Communist Movement in India is undoubtedly significant; so is his contribution, towards the consolidation of the Indian Nation.

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Material supplied by Shri Basu's close friends and associates.

Bose, Khudiram (1889 -- 1908)

Khudiram Bose, born at Habibpur in Midnapur in 1889, was the first to die on the fallow in the freedom struggle on 11 August, 1908.

Khudiram Bose was born at Habibpur village, a few miles from the district town of Midnapur (Bengal). His father, Trilokyanath was a revenue collector in Narajol Raj estate. His mother, Lakshmipriya Debi, died when he was only six years old, and his father a year later. He had three elder sisters of whom the eldest, Aparupa Roy, brought him up at her home in village Hatgachhia in Daspur Police Station.

Khudiram had his primary education at the village school. He then joined Hamilton School at Tamluk in 1901 and later Midnapur Collegiate School in 1903, where he read upto the 3rd class, equivalent

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to the present class VIII standard. Though meritorious, he took less interest in studies than in juvenile pranks and adventures. He often stood against injustice of all sorts and was ready to avenge unjust conduct, whoever might be its victim.

The great agitation against the partition of Bengal in 1905 affected even small school children. A classmate asked Khudiram if he could lay down his life for the country's cause. On his affirmative reply, the former advised him to meet a youth leader, Satyen Bose, who later achieved martyrdom by shooting down inside prison an approver, Naren Goswami. Khudiram's demeanor impressed Satyen, who chose him for national service. Khudiram left school and was housed in Satyen's handloom factory, which was, in fact, a lodging for voluntary workers for the movements. There they were given physical, moral and political education and were to read the Gita and other religious books, and literature, like the lives of Mazzini and Garibaldi, the history of the French Revolution and of the American war of Independence. They also secretly learnt revolver-shooting. The anti-partition agitation included a campaigning of boycott of British goods. Khudiram found adventure in burning cloth of British manufacture and sinking boats carrying salt imported from Britain.

He placed Satyen in running the 'Chattra Bhandar', an emporium for country made goods. Simultaneously the local reorganization would undertake all kinds of humanitarian service. Khudiram took an outstanding part in the Kasai flood relief work.

In an agricultural-cum-industrial exhibition in 1906 at Midnapur, Khudiram, while distributing "Sonar Bangla'', a seditious leaflet, a policeman caught him.. Khudiram gave him some blows inflicting bleeding wounds and ran. The policeman pursued. Satyen intervened and rescued Khudiram on a false plea. It cost Satyen his small job at the Collector's office. He cared little. Khudiram was prosecuted, but was let off in consideration of immature age. Next year in a political conference at Midnapur, Satyen demonstrated against the moderate politics of Surendranath Banerjea, the undisputed leader of the day. Kshudiram took a prominent part in the demonstration.

In 1908, Birendra Kumar Gosh, one of the leaders of the Jugantar Group, decided to send Prafulla Chaki to Muzaffarpur to put to death Kingsford, who had, as Chief Presidency Magistrate at Calcutta earlier, rendered himself odious to the entire people of Bengal by his terroristic methods of suppressing the nationalist movement. Hemchandra Das Kanango, was a revolutionary leader of Midnapur and a colleague of Birendra Kumar Ghosh, at the last movement persuaded Barin to let Khudiram accompany Prafulla Chaki. The two boys watched the movements of Kingsford, now transferred to Muzaffarpur as Session Judge. Their plan was to plant themselves under the dark shadow of a large tree before the European Club gate and to bomb his carriage when it came out late in the evening. But an identical looking carriage defeated their purpose. The carriage was smashed, killing two ladies. The incident took place on 30 April 1908.

Night long search traced Khudiram at the Waini Railway Station next morning. A scuffle with policemen resulted in Khudiram's revolver slipping off his person. The Jugantar group's programme then was to arouse the nation mainly by starting acts of self-immolation manifesting unflinching courage. In accordance with that programme, Khudiram took upon himself the entire responsibility for having thrown the bomb, but refused to disclose the identity of the associate or any other secret. He received death sentence with a welcoming smile and refused to appeal. He became known as India's first martyr , as he was the first to die on the fallow in the freedom struggle. August 11, 1908, the day of his execution, was and is still observed accordingly all over the country.

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Bose, Manmohan (1831 -- 1912)

Manmohan Bose, born at Nischintapur in Jessore district in July 1831, was a popular singer and dramatist. His main contribution is to the Bengali stage as a dramatist.

Manmohan Bose was born on 14 July, 1831 at his maternal uncle's residence at Nischintapur in Jessore district (Bengal). The family hailed from Chota Jagulia in the adjoining district of 24 Parganas. Manmohan's father, Debnarayan, was a contractor of the postal department. After a course in the Classics at a Sanskrit school in Jessore, Manmohan was admitted into Hare School, Calcutta, and later into the General Assembly's Institution (renamed as Scottish Church College). He was considered a bright student there. He lost his father very early. He was a rather precocious child and had eagerly fed himself on any reading material he could lay hands on, even before his regular school-life had commenced.

Poet, dramatist, journalist and an ardent nationalist, Manmohan's contribution to the 19th century culture of Bengal is manifold. Like many others of his time, his early literary apprenticesship started under the care of Iswar Chandra Gupta, the renowned editor of the *Sambad Pravakar* where some of his earliest writings were published. Manmohan had a turn for writing songs, and in that sphere he emulated his mentor, Iswar Chandra. He wrote serious articles as well, which were published in Akshay Kumar Datta's learned journals, *Tattvabodhini*. Through these he gradually groomed himself for independent journalism for which he found an opportunity in 1853 when he brought out a bi-weekly Bengali journal, the *Sambad Bivakar*. The paper, nevertheless, had a short life and stopped the following year.

Manmohan's ambition to be a journalist was, however, realised as late as in 1872 when he was able to bring out a weekly journal, the *Madhyastha*, which, after a year, became a monthly and ran till 1875. As the sobriquet implies, the paper stood for moderation in life and politics, emphasizing the need of unity and mutual tolerance. But gradually it became a mouthpiece of the 'Hindu Mela', an annual assembly of citizens founded in 1867 to promote self-sufficiency in industry, culture and education. This struck a new note in an age which was hitherto liberal in its tenor, and it is this idea of the 'Swadeshi' which provided Manmohan with the cue for propagating the idea of cultural ad economic independence. However, it seems that he did not fully appreciate the role of the British in modernizing the country and the consequent development of industry.

His main contribution is, of course, to the Bengali stage as a dramatist at a time when there was an appalling dearth of original plays. The new elite could hardly be satisfied with the vulgar forms like the '*Jatra*' and the '*Panchali*' which had existed in Bengal through generations, whereas the production of English plays was likely to be alienated from the masses. As a playwright, Manmohan struck a balance between the two ideals, as he composed plays based on Hindu epics an largely operatic in treatment but suited to changing stage-conditions.

Among his major dramatic works may be mentiened: 'Ramavishek Natak' (1876); 'Pravnayparikshа Natak' (1869); 'Sati Natak' (1873); 'Nagasramer Abhinay' a farce written in 1875; 'Harischandra Natak' (1875); 'Parthaparajay Natak' (1881); 'Raslila Natak' (1889); and 'Anandamay Natak (1890). The list evinces his concern with the epics which he did rather deliberately to project a noble ideal before his countrymen. Although not wholly satisfying as work of art, these plays nevertheless anticipate the free use of the 'Puranas' which was developed later by Girishchandra.

Manmohan was a well-wisher of the National Theatre and its authorities were often benefited by his counsel. As a playwright he often insisted on the importance of songs. He said as much in a speech delivered on the first anniversary of the National Theatre. He argued also against casting women in female roles since, he thought, only women of dubious reputation took to the stage-career and as such it would be indecent on the part of their male co-actors to group with them in public. However orthodox and prudish, it highlights his relentless moral concern.

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There are sundry other titles to his credit ranging from nursery rhymes ('Padyamala)', 3 Vols, (1870-94) to some lectures including those delivered at the Hindu Mela ('Baktritamala' 1873), a treatise on the Hindu social and family customs (1873) and a historical romance, 'Dulin' (1891). His songs which were extremely popular, were published under the title of 'Manmohan Gitabali (1887). He was also connected with the activities of the 'Bangiya Sahitya Parishad.''

As the journal *Hitabadi* rightly pointed out in his obituary column after Manmohan's death, he was the veritable link between the past and the present, embodying the spirit of both the times. His patriotic ardour was unqestionable; the song 'diner din, sabe deen, hoye paradheen' (more and more destitute under foreign subjection) captivated many of his contemporaries. Though a minor talent in all respects, he holds an important position because he, alongwith his comrades, spearheaded the arrival of a new factor in the 19th century milieu, namely, the rise of Nationalism.

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Basu, Mrinalkanti (1886 -- 1957)

Mrinalkanti, born at Fatehpur in 1886, was closely associated with India's struggle for political and economic liberation for nearly half a century.

Mrinalkanti was born in a middle class Kayastha family at Fatehpur, Jessore (Bengal). His father, Nibaran Chandra, was a pleader at Jessore, and his mother, Kadambini, herself well-versed in Bengali, was the daughter of Barodakanta Majumdar, a well-known litterateur and the manager of Naldanga Raj Estate. His maternal uncle, Gnanendralal Majumdar, was the author of the 'Eagle and the Captive Sun'. In 1906, Mrinalkanti married the daughter of the Manager of Nakipur Estate, who predeceased him in 1920.

Mrinalkanti had his early education at the Sammilani School, Jessore, and collegiate and university education in Calcutta. He took his B.A, B.L. and M.A. degrees respectively in 1907, 1909 and 1912. Mrinalkanti was fortunate in his teachers, who included such personalities as Jogendrachandra Vidyabhushan, Surendranath Banerjea and Ramendrasundar Trivedi.

Mrinalkanti started his career with active participation in the anti-partition movement at Jessore (1905). Besides organising meetings, processions and picketing, he preached the cause of 'Swadeshi' and founded the 'Jessore Samiti' with a view to recruiting volunteers for the nationalist cause. He also helped to establish (1906) and run a National School at Jessore with the object of inculcating patriotism in the student community. During 1906-7 he was a member of the Bengal Provincial Congress Committee. Later, in 1923 he joined the Swarajya Party, and left the Congress in 1925.

As an adjunct to political activities, Mrinalkanti tried his hand at journalism from 1906 onwards, contributing articles and essays on nationalism in the *Amrita Bazar Patrika, Bengalee* etc. By 1918 he was already the Sub- Editor of the *Amita Bazar Patrika*; he became Editor in 1922 and subsequently Associate Editor in 1925, after a period of Editorship of the now-defunct *Forward* during 1923-24. He was the Founder- Secretary of the Indian Journalists' Association in 1922, becoming its Vice-President in 1926.

A veteran political journalist who 'made great contributions to the public understanding of political realities', Mrinalkanti had also an important part to play in building up the Trade Union movement in India. Unhappy with the condition of farmers and labourers, he sought to organise the former through 'Krishak Samiti' (with which he was connected till 1929) and the latter through labour unions. As Pres-

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ident of the Jessore. Khulna Young Men's Assciation(1927-29), he was responsible for constructive work in the village in East Bengal. He was elected President of the Press Workers' Union (1922-48), All-India Trade Union Federation in 1923, Bengal Provincial Trade Union Congress in 1932, National Trade Union Federation (1933-40) and All-Indian Trade Union Congress in 1946.

In 1940, he courted arrest in connection with the Calcutta Municipality Sweepers' Strike. So, as a precautionary step the British authorities prevented him from attending or addressing any meeting or procession on the occasion of the 'May Day' in '1941. Anyway, from 1942 to 1956, Mrinalkanti remained at the forefront of the Trade Union movement.

Mrinalksnti was quite progressive in his attitude to different problems. An ardent Socialist, he presumably opposed caste and untouchability and advocated emancipation of women. Liberal by conviction, he championed the cause of western education, but only as part of the integral scheme of national education sponsred by the National Council of Education.

As follower of Gandhiji, he was one for complete independence of the motherland to be attained through non-violent, constitutional means. He denounced regionalism as a curse, which must be eschewed if only as a measure of national defence against potential foreign aggression.

Mrinalkanti was closely associated with India's struggle for political and economic liberation for nearly half a century. Through journalism, he appealed to the middle classes. But he was primarily a leader of the labouring poor, and his ceaseless efforts at arousing them to fight for their rights through organised strikes and agitations constitute an important chapter in the history of Indian Trade Unionism.

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Bose, Nandalal (1882 - 1966)

Nandalal, born in Khargpur, Bihar in December, 1882, was one of the prestigious masters of our time, a *silpacharya* in the truest tradition of the term, symbol of renascent refinement and humility and a complete artist of this century.

Nandalal, was born in Khargpur, Bihar on December, 1882. His father Purna Chandra Bose was a Dewan and an architect-engineer to the Maharaja of Darbhanga. His ancestors belonged to Banupur in Howrah district migrating originally from Jejur in the district of Hooghly, Bengal. Nandalal inherited his artistic bent from his mother Kshetramoni Devi, accomplished in many of the household crafts like dolls, clay-models. *Kanthas*, embroideries and stitchery.

His early education was in a pathshala and a Middle Bengali School. His formal and regular schooling started when he was admitted to the Hindi medium Middle Vernacular School. He matriculated comparatively at an advanced age from Khudiram Bose's Central Collegiate School in Calcutta in 1902. He had an apathy for general education all the while.

But on the insistence of the family, he had to go for collegiate education. He, however, could not get through in the F.A. Examination consecutively for a number of years. His occasional transfer in succession from the Central Collegiate School (college section), the General Assembly's Institution to the Metropolitan College proved absolutely ineffectual.

His marriage with Sudhira Devi in the meantime (1903) brought on him new pressures from the father-in-law's quarters. Nandalal was admitted to the Presidency college, Calcutta for pursuing a course in Commence. His real interest lay in art and he spent

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all his savings to purchase art books, reproductions and art material. He started eventually an apprenticeship under his nephew Atul Mitra, then a student of Draughtmanship in the Government School of Art in Calcutta.

His wishes at last prevailed and his guardians now allowed him to go for a course in art. Of late Nandalal became an admirer of Abanindra Nath from what he saw of his paintings reproducted in leading journals of from the myths about his personality related by the students of the Government school of Art. Abanindranath was then the Vice- Principal of the School. After the formal tests Nandalal was recommended for admission. After a period of stewardship under Iswari Prasad and Harinarayan Bose his talents and potentials prompted Abanindra nath to bring him under his direct supervision. Nandalal studied in the Art School for five years from 1905.

The student-days' paintings that brought laurels to Nandalal were *Sati*, and *Satir Dehatyag*, exhibited in the maiden exhibition of the Indian Society of Oriental Art in Calcutta in 1908. He spent the prize money of five hundred rupees in visiting the important art and archeological centres in the country.

In Jorasanko House, Nandalal assisted A.K. Coomaraswamy in cataloguing the Tagore Collections of Paintings, sculptures and Folk arts. He also illustrated the book, *Myths and Legends of the Hindus and Buddhists,* co-authored by Coomaraswamy and Sister Nivedita. The period tended to be most significant in Nandalal's life. He came in intimate contact with Rabindranath, Coomaraswamy, Sister Nivedita, Count Okakura, Sir J.C. Bose, Girish Chandra Ghosh, Akshoy Kumar Maitreya, Ganen Maharaj of the Ramakrishna Order, Sir John Woodroffe, Lord Carmichael. Lord Ronaldshay and a galaxy of personalities of India and abroad. This admittedly widened the horizon of Nandalal in the making.

In 1909 Rabindranath entrusted him with the task of illustrating the first edition of his *Chayanika*. The poet composed a poem based on a painting of Nandalal titled *Diksha*. That winter itself under the insistence of Nivedita and Abanindranath he accompanied the team of Lady Harringham from England to copy the mural paintings of Ajanta. His visit to Ajanta turned out to be of enormous relevance to him in the context of Swadeshi movement and national regeneration.

The poet was increasingly drawn towards Nandalal, the artist and the man, since their first encounter when he saw Nandalal's painting Yama and Savitri in 1908. This was transformed into a profound admiration. In the summer of 1914 he accorded a warm and ceremonial reception to Nandalal in the Amarkunja and composed a poem in eulogy especially for this occasion. Rabindra Nath thereafter extended his invitation to Nandalal and Mukul Chandra Dey for a sketching tour to Silaidaha, his estate in East Bengal, in the winter of 1915. It proved to be a very productive visit.

In 1916 the poet started Vichitra Sabha in his house at Jorasanko. He sought the services of Nandalal to organise art instructions there. For Nandalal, the association was eventful. He came in contact with Arai Kampo of the Okakura group and accompanied him in his visit to Orissa. This companionship provided him intimate opportunities to practise the Japanese ink technique and the use of the Japanese brush. This added to Nandalal's dimension and his eventual transformation. In the meantime, Nandalal's father died and the days were no longer smooth for him. Abanindra nath, however, came to rescue by offering a teaching job in the Indian Society of Oriental Art at a remuneration of rupees two hundred per month.

Rabindranath had already expensive plans to start an art centre in Shantiniketan as an essential component for his comprehensive education practice and expressed the desire that Nandalal should join the band of artists, Asit Halder, Mukul Dey and Surendranath Kar who were already there. However alluring, Nandalal was unable to make up his mind and was oscillating between the Society in Calcutta and Shantiniketan for three years, guru Abanindra Nath insisting him on his continuance there. Eventually Nandalal overcame his hesitation and finally joined Shantiniketan in March, 1920. Two

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years later Nandalal became the Adhyaksha of Kala Bhavana signalling the fulfillment of what the poet cherished.

Nandalal's visit to Bagh Caves in early 1921 for copy of the frescoes, with his associates Asit Kumar Halder and Surendranath Kar, inspired him to undertake an extensive mural project in the old Library Building of Shantiniketan, adopting and averaging the methods and materials of the Bagh and the Ajanta Caves. The experiment gave further impetus to launch a series of murals in different indigenous and western techniques to be undertaken alike by himself, his colleague and the students, distributed over a period of two decades. The experiments provided not merely new challenges to them, but also generated a teamesmanship, cooperation and cordiality between students and teachers.

Nandalal, through his personality, sensitivity and versatility, could foster an atmosphere where *Kala Bhavana* grew not as an art institution, but as a creative centre, rooted in the understanding of an imbibing for Tradition, Nature, and originality or 'Personal Vision' and propounded by Okakura. They formed the core curricula of Kala-Bhavana with variations in the emphasis according to the aptitude and receptivity of the individual student. Freedom, individuality, social commitment and an aesthetic rebirth became the keynote in Nandalal's methods and teaching strategies. Kala-Bhavana epitomised the aspirations and attainments of a national art school and Nandalal earned the adoring epithet as *Mastermasay* from the generations of his students.

The association of Stella Kramrisch, Madame Karpeles, Miss Liza von Pot, Mrs.. Millward, Mr. Fryman alongwith C.F. Andrews and William Pearson brought in the tradition and practice of the contemporary West adding dimension not merely to the students and teachers, but also to Nandalal himself. His visit to China and Japan in the company of Rabindranath in 1924 and his meeting with Yokoyama Taikan and his associates produced further engendering effect. At Kala Bhavana with the joining of Sukumari Devi (1923), Vinayak Rao Masoji (1929), Benodbehari Mukhopadhyaya (1929) and Ramkinkar Baij (1934) as member of the teaching staff, Nandalal could organize poignantly viable and creatively involved a teaching team dedicated to freedom, independence, active experiments and self-cultivation, as he himself had professed. Connoisseurs of the stature of Coomaraswamy, sister Nivedita, Stalla Kramrisch, O.C. Ganguly, Suniti Chattopadhyaya and Ramananda Chattopadhyaya all were eloquent about his independent vocabulary and pictorial vision. *Satir Dehatyag* (1908), *Sati* (1909) *Siver Tandava Nritya* (1909), *Umar Tapasya* (1913), *Siver Bispan* (1913) and the large corpus of such Saivaite paintings put him into the pinnacle of glory. His recurring themes from the *Mahabharata te Ramayana Buddhan* and Sri Chaitanaya legends, Mira Bai, Christ, the Jatakas, Vetal Panchavimsati and Durga-Mahishasuramardini came in innumerable variety of versions and treatment until 1950s.

Epic and mythology-oriented romantico-pictorial phase of Nandalal soon gave way, during his Shantiniketan epoch, to telling statements of nature, ecology and the texture of life. Tagore's poems, music, dance, dramas, functions and festivals necessarily fructified his ideas and imaginations, but he could as well recreate and reorientate an image that transfigured the universe of experience beyond our everyday ambit.

From the Aranya Pathahara (1918), Shantiniketaner Diganta (1925), Dolan Champa (1937) to Alindavartini (1931), Mahatmaji's Dandi March (1930), Jvalanta Devdaru (1942) and the innumerable ink sketches of Puri, Gopalpar, Darjeeling, Hazaribagh and Rajgir or the celebrated Haripura posters speak of his meandering phases and styles. His vocabulary of simplification, directness and abstraction can only be equated in spirit with those of the modern Western masters like Matisse, Picasso and Klee. Nandalal symbolized the contemporary spirit with his moorings in the art tradition of the East.

Nandalal was never very enthusiastic about exclusiveness or specialization of the recent decades. To him all the media and techniques were the vehicles of specific modes of expression, ectasy and exultation. Hence, painting apart the graphic media, modelling and relief sculpture, festival decoration and stage craft, pandal designing (Annual Congress Session;

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Fairpur Haripur, Lucknow) and art decor, book illustration and greeting cards with drawings and sketches all formed an enormous corpus where Nandalal never allowed the medium to get better of the artist. He exhibited an intuitive understanding of the material and could procreate new imageries of comment.

Nandalal had a pioneering contribution to murals, not merely in the event of furtherance to a technique, but also to explore it as a visual instrument for integrating art, architecture and environment redesigned to modern and cultivated living. He employed the traditional technique in a contemporary style. He could engender an atmosphere to experiment with the wet process technique of the West in which Benodbehari, one of his early students, found impetus to create a *magnum opus like* the Hindu Bhavana Murals in Shantiniketan, Basu Vignan Mandir, Calcutta (1916-17) Kirti Mandir, Baroda (1939-46) and in Shantiniketan, Old Library Building (Birth of Nemai Shantiniketan Scenes and other panels in Jaipuri wet process, (1927-32), Cheena Bhavana (Natir Puja, 1942), and in Sriniketan (Hala Karsana (1928) constitute Nandalal's original murals. A few same size copies from Ajanta and Bagh Caves too adorn the Walls of Havell Hall and Cheena Bhavan. They are again a different story of Nandalal's ingenuity, innovation and improvization.

Glimpses of Nandalal's critique and his reflecting realizations can be gleaned from two of his published books: *Silpakatha (1944), and Silpacharcha* (1956). But his comprehensive views have yet to be analysed and collated from the enormous corpus of private letters and correspondences to his friends, admirers and students. They promise to constitute the true index of Nandalal, the man, the teacher, and the artist all integrally meshed. His profundity, gentility, equipoise and his temperamental apathy to praise and publicity, sustained by unenthusiastic dialectics have few parallels indeed in recent times.

Last fifteen years of Nandalal were bedecked with honours, and awards in succession. He was conferred with the degree of Doctor of Letters by the Benaras Hindu University in 1950. He became a Professor Emeritus of Visva- Bharati in 1951. Visva Bharati conferred on him '*Desikottama*', the highest of its honours in 1952. In 1953 he was awarded Dadabhai Naoroji Memorial prize. He was adorned with *Padmavibhushan* in 1954. Lalit Kala Akademi elected him as its Honorary Fellow in 1956. 1957 brought him the degree of Doctor of Letters from the Calcutta University. The Silver Jubilee Medal of the Academy of Fine Arts was awarded in 1958. In 1963 the degree of Doctor of Letters was conferred on him by the Rabindra Bharati University, The Asiatic Society of Calcutta a warded him the Tagore Birth Centenary Medal in 1965. Nandalal died on 16 April 1966.

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Basu, Nirmal Kumar (1901 -- 1972)

Nirmal Kumar, born in Calcutta in 1901, was a leading politician and anthropologist. He studied of man in relation to his geographical and cultural environs.

Nirmal Kumar was born in Calcutta on 22 January, 1901. His father was a member of the Indian Medical Service and was posted at various places in Bengal, Bihar and Orissa as Civil Surgeon. As the father had to move from place to place in course of his official duties, this inhibited Nirmal Kumar's continuity of education at any single place. He had, therefore, his early education at the Anglo-Sanskrit School at Patna, Sagar Datta Free School at Kamarhati (near Calcutta), Ranchi District School and Puri District School. It was only after he had passed his Matriculation Examination in 1917 that he had a settled academic life at Calcutta. He first prosecuted his studies at the Scottish Churches College from where he passed his I.Sc. Examination in 1919. Thereafter he studied at Presidency College from where he passed the B.Sc. Examination of the Calcutta University in 1921, obtaining a first class degree with honours in Geology.

He then hurled himself into the *maelstrom* of non-cooperation movement and following the call of Mahatma Gandhi boycotted English education. However, he resumed his studies and took his admission into the Calcutta University. A student of mankind as he had always been, the newly introduced subject of anthropology caught his imagination. He passed his M.Sc. Examination in Anthropology in 1925 standing first in the first class. In his M.Sc. Examination he preferred to take the option of substituting his VII and VIII papers by submitting instead a thesis of the Holi festival in India.

After his M.Sc. Examination he again threw himself into the Gandhian movement and founded an Ashram of his own at Bolpur near Shantiniketan for propagation of Gandhian doctrines, spinning work, and carrying out various social work projects. Soon he joined the Salt Movement of Gandhi and was arrested and jailed for two years . In 1930, he was granted a research Fellowship by the Calcutta University and for a time carried on field work among the semi-nude Juangs of Mayurbhanj.

In 1938, he joined the Anthropology department of the Calcutta University as a teacher of Human geography. Later he also taught Cultural Anthropology. In 1942, he was arrested for the second time for his participation in the Quit India Movement and was again imprisoned. After his release he did not go back to the University and carried on constructive work for the Indian National Congress. During the communal riot of 1946-47 when excesses were reported from Noakhali and Gandhiji wanted to go there for establishment of peace, Nirmal Kumar was chosen as his secretary and companion.

As an ardent student of Gandhism, he was close to the Administration after Independence and was loved by Pandit Jawaharlal Nehru and Sardar Vallabhbhai Patel. He was appointed as Director- General of Scheduled Tribes and Castes cell of the Government of India and later became Director of the Anthropological Survey of India which post he held until 1964. While in that position, he also edited *'Man in India* '' the official organ of the Survey. He was also selected as the only Indian scholar on the Advisory Board of the International Encyclopaedia of Social Sciences published from the U.S.A. He was also one of the founding editiors of *Bharata Kosha*, a Bengali encyclopaedia in five volumes published by the Bangiya Sahitya Parishad.

Nirmal Kumar's life fell into two parts' political and academic. None in this country had made such a scientific study of the political philosophy of Mahatma Gandhi as Nirmal Kumar had done. All through his life he himself preached and followed Gandhian ideas. He wrote a number of books on Gandhian doctrines.

His academic life was devoted to the study of various anthorpological problems. The temple architecture of India was his second love. In the latter field he was an authority. Two outstanding publications of his in this field were the *Canons of Orissan Architecture* published in the early 30s and the *Indian Temple Design* posthumously published in 1982. Indeed, he had made such a deep study of the temple archtecture

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of India on the basis of indigenous manuscripts that he could easily settle many of the disputed dates of the temples of Orissa.

As an anthropologist his study was mainly oriented towards cultural anthropology. His main pre-occupation in this field was the study of man in relation to his geographical and cultural environs. He was a bachelor. He died at a Calcutta Nursing Home on 15 October, 1972. His anthropological works include *Cultural Anthropology, Hindu Samajer Gadan etc.*

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Basu, Rajnarayan (1826 -- 1899)

Rajnarayan Basu, born at Boral in the district of 24 Parganas in 1826, worked for a revolution in the temporal and spiritual economy of the Aryan nation.'

Rajnarayan Basu was born on 7 September 1826 at Boral in the district of 24 Parganas (Bengal). His father Nandakishore Basu was a sectretary of Raja Rammohun Roy for some time. Later, he served the Government in different capacities. When Rajnarayan was seven, his father brought him to Calcutta for his education. After passing through junior schools he joined the School of David Hare where he developed his capacity for speaking and writing in English to the admiration of all. In 1840 he got admitted to the Hindu College-- then 'a centre of intellectual revolution'-- and was soon declared ' a very good student' in English. While in its highest classes, his exceptional merit brought him scholarships which, however, he could not enjoy long, as he had to leave the College in 1854 due to ill-health.

The Hindu College then had on its staff some distinguished English scholars, one of whom was its Principal, D..L. Richardson; Rajnarayan was his favourites. As a student there, he had enriched and enlarged his mind by delving into the literary and historical classics in English.

At the same time, he developed his rationalistic inclinations and modern outlook. He studied the religions of the world. Ramasay's 'Travels of Cyrus' shook his faith in Hinduism and its idol worship. Rammohun Roy's treatise on Christianity made him a Unitarian Christian. He had Islamic leanings too. Hume left him an agnostic. All these changes over took Rajnarayan as a Hindu College student. Among his classmates were Michael Madhusudan Datta, Pyarichanran Sarkar and Bhudev Mukhopadhyaya.

In 1843, Rajnarayan married Prasannamayee Devi after whose death, he married in 1847 the daughter of Abhoycharan Datta of Midnapore. Swarnalata Devi, Sri Aurobindo' mother, was Rajnarayan's eldest daughter. While a student of the Hindu College, Rajnarayan with many of its students considered 'drinking of wine and eating spit meat as concomitants of civilisation'. He would drink heavily but a serious illness in 1844 rid him of the habit.

His contact with Maharshi Devendranath Tagore in 1845 was an important factor in the making of Rajnarayan's life. He joined the *Adi Brahmo Samaj* founded by Devendranath and became a Brahmo. Adi Samaj ideals, based mainly on Vedanta, were fundamentally the same as those of Hinduism. For his mastery of English and his intellectual talents Rajanarayan won Devendranath's affection and remained his collaborator in most of his national welfare activities and through his public life.

Rajnarayan learnt Sanskrit from Devendranath and was commissioned by him to translate some of the principal Upanishads. The study of these sacred texts of Indian spiritual thought helped Rajnarayan to get at the roots of his country's past and become a true Indian of dynamic character. This psychological change and the vivifying influence of Western liberal ideas inspired him to all those patriotic activities that marked him out as a pioneer of Indian nationalism in its deeper and wider implications.

In 1849, Rajnarayan began life as an educationist, as a teacher of English in the Sanskrit College,

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Calcutta. Among his tudents were a number of Sanskrit Pundits (teachers) including the great Iswarchandra Vidyasagar. In 1851 he left the Sanskrit College and went to Midnapore as Head Master of the Government School and held that post for nineteen years. He developed the school almost into a model of its kind, and the Government spoke highly of it.

Midnapore was the centre of Rajnarayan's public activities; he started a girls' school, a 'Night School' for labourers, a public library, a Brahmo School for spreading Brahmo ideas among the people and a society for the prevention of drinking. Hundreds of youths profited by his ennobling influence. It was here. that he drew up his wisest and most momentous plan of '*Jatiya Gaurabechha Sancharini Sabha*' (Society for the promotion of national feeling among the educated youths of Bengal. For all these the people of Midnapore claimed Rajnarayan as their own and not of Boral.

Rajnarayan's work for Midnapore impressed the Government so much that in 1856 he was offered the post of a Deputy Collector, and in 1861, that of an Income Tax Assessor. He refused both.

To work for his country's welfare was the one and only object of his life. He would not be bound down to any office under the Government. He wanted his people to grow in their national consciousness and prepare for their glorious future--the attainment of the country's freedom and greatness. That it was the uppermost thought in his mind is evident from his words: ''India is our motherland. We will serve her even at the cost of our life. We will join hands with the Muslims and other Indians as fas as possible in politics and other matters. We will inspire the whole race to recover the same high state in body, mind, society, religion, customs, morals, arts, and sciences as it had in ancient India; we will inspire it to rise even higher than the highest state in the past''.

Within a year of the publication of Rajanarayan's scheme of Nationality Promotion Society in 1861, Navagopal Mitra, Editor, *National Paper*, and a pioneer of physical education, founded the Jatiya Mela (national gathering) to give effect to it by organising, in Calcutta, annual exhibitions and conferences, some of which were addressed by Rajnarayan. This noble effort of Navagopal had the full support of Devendranath Tagore whose sons and nephews including Rabindranath were organising participants in every annual session of the mela for ten years up to 1872. There is a view that Navagopal organised the Mela at the suggestion of Devendranath. The aims and activities of the Jatiya Mela were revival of ancient Indian arts and sciences music and medicine, indigenous industries, physical culture and so on. Later, all these expanded into the Indian League, the Students Association, the Indian Association--the precursors of the Indian National Congress.

In 1876, Rajnarayan had started in Calcutta a secret society called the 'Sanjivani Sabha ' (Life giving Society) Its members had to observe *mantragupti* (keeping counsel). The Sabha's work would begin with the choral chanting of the *Rigvedic* hymn: 'Join together, speak one word..'Various activities of national welfare and progress were on its programme. Its chief was Rajanarayan himself, and Jyotirindranath, an elder brother of Rabindranath, its organizer.

Rajnarayan's concern for national progress speaks for itself in a lecture: 'National progress depends much on a lecture: 'National progress depends much on national literature. And there can be no advancement of national literature without the development of national language. After fifty years of English training, should we yet depend on it for the acquisition of knowledge?' He made a vigorous plea for the cultivation of Bengali and the Indian languages by those who spoke them. He also wanted to promote the study of Sanskrit and all this in order that they might prove an incentive to the development of national character, which he forcefully emphasised in his famous paper 'Sekal ar Ekal' (Then and New) in which he pointed out the imperative need of reviving the true religious spirit among the people.

Rajnarayan defined Brahmism as a higher form of Hinduism. In fact, he wanted that the prevalent Hinduism should be reformed in the light of the Vedanta. While Brahmism as a new form of Hindu-

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ism was his faith, he was a Hindu all the same. That was why he did not approve of the Brahmo Marriage Act. When Keshab Chandra Sen objected to the use of the word 'Hindu' in that Act, Rajnarayan made a fervent speech on the superiority of Hinduism to all other religious because it acknowledges no mediator between god and man, because the Hindu worships God as the soul of the soul and can worship in every act of life.'

Alongwith Devendranath's, Rajnarayan's interpretation of Brahmism and Hinduism gave a setback to the proselytising campaign of the Christian missionaries. And both of them were regarded by progressive Hindus of the time as their true friends and benefactors. One of Rajnarayan's tracts on Brahmism was characterised by Rev. Voyway as 'Magnificently true and wise'. Rajnarayan had a number of English admirers. His tracts and addresses on Brahmism were published in two volumes, as also his autobiography in Bengali.

From 1971 Rajnarayan was the President of the Adi Brahmo Samaj and did all he could for the promotion of Brahmism. Rajnarayan supported the cast-system of the Hindu. It prevailed in every country, he said. He, however, held that a man's caste should be determined not by his birth, but by his moral and intellectual attainments, almost on the lines of the Gita. His modern outlook and progressive spirit made him support Iswar Chandra Vidyasagar's widow-remarriage campaign.

In his last days in Deoghar, Bihar, Rajnarayan was most of the time thinking of how to bring about the unification of the Hindus. To this end, he conceived of a *Maha Hindu Samiti* (All Indian Hindu Association), outlined in his paper 'The Old Hindu's Hope'. While it included some of the more important items of the Nationality Promotion Society, it made a passionate plea for the resuscitation of true religious feeling among the Hindus whose whole life is based on religion. He said the Hindu race must rise again and advance in every sphere of life.

In India, poverty was daily on the increase. 'We assemble here for the good of Mother India. What religious act is superior to this ?.....Those who worship the Supreme Being are Hindus... The creeds of Hinduism are different but Hinduism is one.... By gradual development Hinduism had arrived at a form that can be called fully universal'.

Rajnarayan's heart yearned to build a united India so that she might be free and great again. In his autobiography he says that after having read his plan the Hindu Sabhas of Bengal and Northern India united themselves into an all-India organisation colled *Bharat Dharma Mahamandal*. *The Indian Mirror* of August 8, 1889, spoke of the plan as 'exceedingly solemn in its character and catholic in its spirit..... Patriotism of the highest type pervades every syllable of the old man's thoughts and utterances. It is calculated to work a revolution in the temporal and spiritual economy of the Aryan nation.'

Behind Rajnarayan's vision of united India there was his inner perception of the true spirit of Aryan culture. Indeed, none loved his country more, none knew it better. In a sonnet of Rajnarayan's passing away on 18 September 1899, Sri Aurobindo saw in him ' a strong and sentiment spirit' taken back into the omnipresent Thought.'

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Bose, Raj Chandra (1901 --)

R.C. Bose was an eminent mathemetician. He was a group leader of a powerful research School of the Statistical Institute.

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One of the more hopeful signs of our times in these distressing days of nuclear news is that R.C. Bose should have recently blazed a headline trails in the New York Press as Euler's (pronounced *Oiler*) spoiler merely because he proved a famous conjecture of Euler wrong.

Euler, an 18th century mathematician of genius, had himself spoilt the peace of many in his own and later days. He confounded for instance, the celebrated atheist philosopher, Diterot with an algebraic `proof' of the existence of God at Catherine's court. The story may be apocryphal, but there is nothing apocryphal about his having confounded for nearly two centuries a long succession of mathematicians who, believing him, tried in vain to prove a guess he made about a new species of magic squares.

Bose's unification of such a wide diversity of fields stems from the immense power of the geometric `point', which, starting from its lowly textbook beginnings as a disembodied dot having a "position but no magnitude", has grown into a giant, a veritable Atlas, that now supports the entire mathematical world. It owes this gargantuan growth to the fact that a `point' in some imaginary space of a mathematician's imagination can be made to represent almost any measurable thing, from the dynamical state of a system of moving particles of that of Ford's business administration.

By representing the former as appoint in a multi-dimensional space of a mathematician's making, Hamilton, Jacobi, Gibbs and others virtually turned dynamics into geometry of hyperspaces. Fisher followed in their wake by daring to represent samples selected at random from a given population as points in such abstract spaces of many dimensions.

When Mahalanobis learnt of Fisher's great advance in sampling theory by the geometric approach, he, the great connoisseur of statistical talent that he has always been, drove one evening in 1931 toBose's doorstep to offer him a part-time research appointment in his newly created Statistical Institute in order to apply higher geometry to solve many sampling problems that still awaited solution despite Fisher's amazing breakthrough. Mahalanobis made the offer because he had also found out that Bose was the only researcher in the country who could bend Fisher's bow. For Bose had already made his mark in Multidimensional geometry with his discovery of a remarkable theorem that has now passed into geometry textbooks as the Bose-Blachke theorem. He has since over-fulfilled Mahalanobis's anticipations, as he has reduced the whole gamut of statistical problems from balanced designs to error-correcting codes to a geometrical problems of astonishing sweep, versatility and power.

Bose calls it the `packing' problem because all the problems which it subsumes amount to packing or finding the maximum number of distinct points in a finite abstract space, so that no pre-assigned number, say, of them are `dependent'. For example, if is three, no three of them should be on the same straight line, as otherwise only two of them would determine the line on which the third also lies, and they would not be independent of one another. If is four, no four of them should lie on a plane, to ensure their independence, and so on.

Despite the ultimate redemption of his early promise, Bose hesitated to accept Mahalanobis's offer because, quite innocent of statistics at the time, he teared getting into a field where he might be out of his depth. The hesitation speaks volumes for his integrity, as he could not be persuaded to take a job unless he was sure that he could handle its successfully, even through at the time he was badly in need of any extra remuneration that could come his way. For he had still not emerged from the gruelling struggle for livelihood that he had to wage since his early boyhood. Having been stranded as a orphan by the early death of his parents, Bose just about managed to acquire college education because of the scholarships that he won by din't of his brilliance.

It is an ill wind that blows no one any good; but Bose's was less malignant because it was more exacting. Despite its periodic threats to blow out his nascent academic career, it did oblige him to acquire quite a considerable knowledge of almost all branches of mathematics. He had to study applied mathematics for his M.A. examination, as the Delhi University that had granted him a scholarship had at the time

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no arrangement for teaching pure mathematics for which he had a great passion ever since his school days.

It was to satisfy this urge to learn pure mathematics that he migrated from Delhi to Calcutta almost penniless, and was saved from starvation in those dismal days of depression, the late `twenties, only by the generosity of some benefactors till he was able to rescue himself by securing a batch of M.A. students to coach. In the result, he had to master all branches of the subject to be able to teach every possible choice that his wards liked to offer. He had once even to dabble in statistics to be able to coach a student.

It was the smattering of statistics that he had thus imbibed which persuaded Bose to accept Mahalanobis's offer. Since that fateful day of his decision up to the year 1949, when he migrated to North Carolina, he remained the acknowledged group leader of a powerful research school of the Statistical Institute whose work has justly won international acclaim.

After his departure abroad, he has pursued statistical research with even greater vigour. His later work on balanced incomplete designs, coding, `packing' and Euler's problems, particular the latter, has put him in one giant stride alongside the great mathematicians of today.

If despite his loyalty to our cultural heritage he was persuaded to break loose from his old moorings, it was by the greater professional freedom, opportunity and even outright indulgence that American universities more than any other in the world provide. That Bose should have chosen to depart so soon after our own post-Independence scientific boom got under way is indeed a national loss. But it may yet be redeemed, in part at any rate, if the saplings of combinatorial mathematics that he has now brought from North Carolina for transplantation in our midst, in his old *Alma Mater*, the Statistical Institute, are nurtured to blossom and bloom by his erstwhile pupils and colleagues.

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Basu, Rajsekhar (1880 -- 1960)

Rajsekhar Basu, born at Bamunpara in the Distinct of Burdwan in March, 1880, was the eminent humorous story writer in Bengali literature.

Rajsekhar Basu, the eminent humorous story writer in Bengali literature, is popularly known as "Parashuram." He was born on 16 March, 1880 in the village of Bamunpara in the vicinity of Saktigar in the Distinct of Burdwan. Bamunpara was the abode of his maternal uncle. Originally Rajasekhar's father Chandrasekhar lived in the town of Birnagar (Ula) in the District of Nadia. Chandrashekhar was in a high post in the Raj Estate of Darbhanga when Rajasekhar was born. Rajasekhar was the sixth child of his parents. Sashisekhar was the eldest brother. Krishnasekhar and Girindrasekhar were his two younger brothers. All of them were accomplished.

In 1895 Rajasekhar passed the Entrance Examination in the 1st Division from the Darbhanga Raj School. He was admitted into Presidency College, Calcutta after passing F.A. Examination in 1897 from the Patna College. In his B.A. Examination he passed with Honours in Physical Science and Chemistry in 1899, and in 1900 he stood second class first in order of merit in the M.A. Examination in Chemistry.

In 1902, he passed the Law Examination and took legal profession. But as this profession did not suit him, a few days after he joined the famous Bengal Chemical and Pharmaceutical Company, founded by Acharya Prafulla Chandra Roy, in 1903 as a Chief Chemist. He was promoted to the post of Chief Executive Officer and Secretary of the said firm. He was the technical adviser and one of the Directors till his death. Rajasekhar thus came in close touch with Acharya Prafulla Chandra Roy--the life and soul of Bengal Chemicals. As a scientist, Rajasekhar fol-

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lowed objective vision in every sphere and discipline, was the motto of his life at every step.

If we study the individual life of the story-writer specially who are creators of comic sentiment, we shall find that many of them in their personal life were scholarly and thoughtful. Rajsekhar Basu, behind the pen-name of 'Parashuram', was a highly learned and thoughtful man whose mental pattern was purely scientific. Sometimes after his entrance into the world of literature, Rajasekhar made his appearance as a thoughtful essayist.

The main theme of his literary composition was various social problems and discourses in Bengali language and literature. When those essays in collected form were published in the name *Laghu Guru (1946 B.S) Bichinta, Gamanush Jatir Katha (1352 B.S), Chalchchinta* (1365 B.S.) etc, were highly appreciated by the readers in general. Rajasekhar has pointed out some formulae regarding the formation of words and their usage in his book *Laghu Guru*. In this connection we can mention two types of his essay--one *Kutir Shipla* (Cottage industry), and the other in *Bhanater Khanija* (the minerals of India). Being a practical man, Rajasekhar wrote those books with an eye to the practical utilities of common people.

It was one of the methods of Rajasekhar's literary culture to present the Indian Literature written in Sanskrit to the educated Bengali readers through lucid Bengali style. Bengali readers made true acquaintance with two epics viz: Valmiki's *Ramayana and Mahabharata* of Krishna *Dvaipayana* Vyasha through the substance very ably rendered by him in Bengali. Moreover, Rajasekhar proved his ability by translating into simple Bengali the introduction of *Srimad Bhagavada Gita*. After his death the translated edition of *Srimad Bhagavat Gita* with its introduction was republished. Rajasekhar did not judge *Gita* in the same light as it was done by the religious persons to whom formality was be-all and end-all.

He could make the theme of the *Gita* accessible to the less educated considering it from the point of view of one with the power of wisdom and intelligence, who stands to reason. We may mention in this connection the names of two books translated by him viz the story of "*Hitopadesa* (1357 B.S.) and '*Meghadoot*" (1350 B.S.) on Kalidas.

In 1940, he was recognised by the Calcutta University as a great devotee of literature and obtained the *Jagattarini* Medal. He also obtained Sarojini Medal from the University of Calcutta for positive research work.

Rajasekhar was able to bring about some amount of regularity in Bengali terminology in *Nalantika*, a Dictionary compeled by him. The first edition of the Dictionary was published in 1930. Rabindranath himself was a praise for it and congratulated Rajasekhar for the short Bengali Grammar appended to it and called it unique. Until now *Chaitantika* came out in thirteenth edition from M.C. Sarkar and Sons.

The success of Rajasekhar as philologist is proved from the popularity of the Dictionary. According to Suniti Kumar *Chalantika* is the best light Dictionary in Bengali language. Rajasekhar was aptly adept in the art of counting new words. He was appointed President of the 'Bengali Spelling Reformation Committee' formed by the Calcutta University in 1935. The booklet captioned as "The Rules of Bengali Spelling" was brought out with the consent of this Committee. The top-most literary persons like Rabindranath and Saratchandra also approved it.

It is admitted that Rajasekhar took a leading part in controlling arbitrariness in the field of spelling of the Bengali words. Rajasekhar was again elected President of the Committee meant for collecting Bengali terminology for various terms used in different educational subjects. He was also associated with the project of publishing 'Bharat Kosh' from Bangiya Sahitya Parishad and the first Volume of the project came out in 1371 B.S.. He was closely associated with Bangiya Sahitya Parishad. During 1340-41 B.S., he was the acting Secretary of the Parishad.

He was also elected Vice-President of the Parishad (1341-44 B.S.) and (1352-53 B.S.). When National Council of Education was established, Rejsekhar was also associated with the Council and helped the Council in different ways for the progressive attitude of the Council.

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Bengali Lino-type was introduced by Suresh Chandra Majumdar, one of the Directors of the Ananda Bazar Patrika. Rajsekhar was his chief patron. It was by Rajsekhar's direction that simple types were formed from Bengali Diphthongs. Suresh Chandra was able to invent lino-type for printing with the help of Rajsekhar. Another achievement of Rajsekhar was to impose the art of printing and its reformation. His Artist-friend Jatindra Kumar Sen was acknowledged by him without reservation.

Rajsekhar started story writing at the age of about forty-four. From a portion of very off-quoted famous letter addressed to Rabindranath by Prafulla Chandra Roy in connection with Rajasekhar Basu--we come to know that in the year of 1922 he wrote 'Sri Sidheswari Ltd, published in the prominent monthly magazine *Bharatvarsha*. Rajasekhar in the name of *Parashuram* practically announced his advent in the field of Bengali literature with the publication of this story. After his publication of the said story, he had to write many stories successively in *Prabasi*, *Bharatvarsha*, etc.

Those stories became popular and it may be mentioned in this connection that his first published story-book *Gaddalika* conquered the hearts of the readers of all classes with its publication in 1332 B.S. Pramatha Chaudhuri also congratulated him in his own way on account of his extra-ordinary power in this respect. Rabindranath's blessings for Rajsekhar's literary activities is to be historically recognised. Rabindranath called *Gaddalika* the book of an Art Gallery of varied characters. He had made images one after another in such a way that it seems we all are acquainted with them in our everyday life.

The other Bengali short stories written by Parashuram are also satirical and based on light laughter Creation of humour and its proper father, Surendranath Bose was a railway accountant; and his mother, Shrimati Amodini Devi was the daughter of Motilal Raychaudhuri, a reputed lawyer of Calcutta. The original place of residence of the Bose family was Jagulia of 24 Parganas. Satyendranath's parents, however, used to live in North Calcutta.

Satyendranath had his early education in Bengali Normal School and Hindu School. After that he had his education in the Presidency College. Professors Shyamadas Mukherjee, D.N. Malick, J. C. Bose, P.C. Roy, Subodh Chandra Mahaianobis, were amongst his teachers. It was Sir J.C. Bose who inspired him to devise scientific instruments from the materials available in the country, while Professor Roy and S.C. Mahalanobis created his interest in Chemistry and Physiology. Bose stood First in the First class in Mathematics (Honours) in the B.Sc. Examination in 1913. He obtained his M.Sc. degree in 1915 also being placed First in the First Class. In 1914 the University College of Science had been founded by Sir Asutosh Mukherjee. Acharya P.C. Roy had taken charge of the Chemistry section. The young Satyendranath wanted a Physics department opened. When told to go ahead by Sir Ashutosh Mukherjee, he started the department of Physics and taught Physics and Applied Mathematics there Until 1921, when he joined the newly started University of Dacca as Reader in Physics.

In 1924 came Satyendranath's major theoretical work on Physics known as the Bose Einstein or simply as Bose statics. It formed an important amendment to earlier research by Maxwell and Boltzmann on the behavior of crowds of molecules, knows as Maxwell of smatter statics. Bose detected flaws which were responsible for a discrepancy in the results of experiment based on them. His paper called Planx Law and Light Quantum Hypothesis was published in 1924. Einstein translated the paper into German and elaborated it. Bose's work was developed further by Fermi and Dirac. The latter in a book called Bosons (after Professor Bose) the particles to which his theory was applicable.

In 1924 Dr. Bose went to Europe. In Paris he got permission from Madam Curie to work in her laboratory and took certain difficult measurements of the piezoleectric effect, a property exhibited by suitably shaped pieces of Quartz under the influence of an alternating current field.

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During 1925-26, Dr. Bose also worked with Einstein in Germany. After his return home, he became Professor and Head of the Department ?? of application are very difficult in any literary effort but in the case of Parashuram this complex literary style was so simple and spontaneous that the stories at once captured the heart of the readers indicating to their eyes the basic social disorder, inconsistencies of socio-economic problems and other vices. The number of books written by Parashuram alias Rajsekhar Basu are twenty-one in all, among his short-story books we may mention the following names:-

Kajiali (1335 B.S.), Hanumaner Swapna (1344 B.S.) Galpakalpa (1357 B.S.) Dhoosturimaya Ityadi Galpa (1359 B.S.) Krishnakali Ityadi Galpa (1360 B.S.), Niltara Ityadi Gaipa (1963 B.S.) Anandi Bai Ityadi Galpa (1364 B.S.) Chamat Kumari Ityadi Galpa (1365 B.S.). In 1957 for his *Krishnakali Ityadi Galpa,* he obtained Rabindra Purasakar (Rabindranath Tagore prize). In 1958 India Government conferred on him Academy Prize of his "*Anandi Bai Ityadi Galpa.*" In 1956, India Government conferred on him Academy Prize for his "*Anandi Bai Ityadi Galpa.*"

In 1956, he obtained *Padma Bhushan* from the Government of India. During the year 1957-58 he obtained Honorary D. Litt. Degree from Calcutta University and also from the University of Jadavpur. But the highest honour earned by Rajsekhar came perhaps from Rabindranath Tagore. Rabindranath dedicated his book 'Khapchhara' in the name of Rajsekhar Basu. During his life time Rabindranath designated Visva-Bharati College Laboratory as Rajsekhar Bijnan Sadan.

Throughout life, he dedicated himself for the general welfare of the public and in all his writings he cherished thought for the welfare of the distressed people, for their poverty and other acute social problems.

After Independence, general public came to know a startling news that during the first half of the 19th century Rajsekhar helped the revolutionaries of Alipore Bomb Case (Alipore Boma Mamla) and heped the members of the revolutionary party in financial strigency.

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Bose, Rashbehari (1880/86 -- 1945)

Rashbehari Bose, born in Subaldaha (Burdwan) in 1880, had a dominating personality. He was a nationalist but believed in international co-operation.

By one version Rashbehari Bose was born in 1880 in Subaldaha (Burdwan), by another in 1886 in Parala-Bighati (Hooghly). His mother died soon after his birth. His father Binodebehari married again. His step-mother gradually became like his own mother. He had early education at Subaldaha under his grandfather Kalicharan; then in the Dupleix College at Chandernagore. Rashbehari, not a very attentive student, was noted for wayward behaviour. From the second class, he stopped going to school. Soon after he went to his father at Calcutta. He was more anxious for physical prowess than study. He felt insulted that Bengalees were debarred from the army. He tried to enter the army under a false name. Being detected, beaten and confined for some time, he returned to his house the next day in the afternoon. His father again sent him to Chandernagore. Finding him unmindful in studies, Kalicharan cnfined him in a room, but he was released at the intervention of his step-mother. Rashbehari stopped going to school.

Binode was employed in the Government Press, Simla. Rashbehari went there and was appointed a copy-holder. There he mastered English and type-

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writing. Soon he returned to Chandernagore and came in contact with Srish Ghose of the Gondalpara group of the Jugantar party.

In May 1908, a letter of Rashbehari was alleged to have been found at the Manicktala garden when Aurobindo, Barin and others were arrested for the Alipore Conspiracy Case. On his colleagues advice, he went to Dehra Dun as a guardian tutor in the house of Pramatha Nath Tagore. After serving some time in the Kausali Pasteur Institute, he joined the Dehra Dun Forest Research Institute. He picked up the revolutionary links formed by Jatin Banerjee (Niralamba Swami) in Punjab and Delhi.

He kept contact with Srish Ghose and Amarendra Nath Chatterjee. Rashbehari planned something sensational during the Viceroy's state entry into Delhi. On his request, Amarendrnath sent Basanta Biswa with some bombs to Rashbehari. On December 23, 1912, Basanta threw a bomb on the Viceregal procession. Rashbehari organised it and was present there. The Government could find no clue; after two years Dina nath, on arrest in Delhi, disclosed everything. In the Lahore Conpiracy Case (1914), Rashbehari was an absoconding accused; Amir Chand, Avad Behari, Bal Mukand and Basanta Biswa got capital sentence.

Thenceforth Rashbehari started travelling incognito in Punjab, U.P. and Bengal. World War I had then started and Indian revolutionaries arranged German help to organise a rising in India. A Marathi youngman named Pingley reached Calcutta with Satyen Sen of the Jugantar Party carrying news of German aid. Pingley was deputed to assist Rashbehari at Benaras. Rashbehari, Pingley and the Ghadar party were working together for an armed rising. Sachin Sanyal joined them. Jatin Mukherjee, leader of the Jugantar Party, met Rashbehari at Benaras and asked him to take charge of U.P. and Punjab.

During this perioed Rashbehari had many miraculous escapes in Lahore, Amritsar and Benaras. In March 1915, Pingley was arrested in Meerut Cantonment with some bombs and was executed. Deciding to leave India for Japan, Resebehari went to Benaras and stayed with Swami Vidyanand of Sandhya in Gudhaur Math. His Jugantar friends sent him money through Amar Bose, son of Atin Bose. Rashbehari left for Japan in June 1915 with P.N. Tagore's passport.

In Japan, he met Herambalal Gupta and Bhagwan Singh. Japan was a British ally in the war . Britain tried for extradition of Heramba and Rashbehari. When they were ordered to quit Japan, the Black Dragon party gave them protection. They remained confined in a house. Heramba at a great risk escaped on a Mexican ship to America. Rashbehari became a Japanese citizen by marrying Shoma, daughter of Toyana. After the war, he took part in cultural affairs, wrote books in Japanese and explained Indian viewpoints. In 1924, he founded the Indian Independence League.

Rashbehari gained political prominence again during the Second World War. When Japan declared war, he formed the Indian National Army, travelling extensively in the Far East, then conquered by Japan. Capt. Mohan Singh and Sardar Pritam singh helped Rashbehari in this. As Japanese conquests extended up to Burma, the Indian National Army grew in importance, getting recruits from the war prisoners. He handed over the organisation to Subhash Bose on his arrival in June 1943. His son Mahaside died fighting the British army. Rashbehari expired before the end of the War on 21 Junary 1945 when Japan was collapsing. He left behind his wife Shoma and daughter Tetuke. They are Japanese citizens.

Rashbehari had a dominating personality. He was a nationalist, but believed in international co-operation, as was apparent during the two World Wars. In social matters he was liberal, with no caste or creed distinction. In India he led an austere, but unconventional life, yet was calm in temperament. After marriage he led a happy family life.

His position in the Indian revolutionary movement was almost unique. He started his political career from Chandernagore and Calcutta, having links with the Manicktala garden group through Srish Ghose. While in Dehra Dun and Punjab, he worked with the local people, enjoying their full confidence. He was above

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regionalism. His remarkable organising talent was evident during the Second World War when he formed the INA.

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Bose, Sarat Chandra (1889 -- 1950)

Sarat Chandra Bose, born in Calcutta in September 1889, was a prominent journalist and politician. He always thought of India as one, resisting regionalism and communalism.

Sarat Chandra Bose was born in Calcutta on 7 September 1889 and died there on 20 February 1950. He belonged to an old and aristocratic Kayastha family of Kodalia in the 24 Parganas district (West Bengal). His father, Janaki Nath Bose, was a leading lawyer at Cuttack (Orissa). His mother's name was Bibhabati Devi. He married Prabhabati Devi. Subhash Chandra Bose was one of his younger brothers.

Educated in Cuttack and Calcutta, Sarat Chandra left for England in 1911 after graduation. There he was called to the Bar. Returning home in 1913, he joined the Calcutta High Court Bar and gradually rose to the top of the legal profession. Despite his preoccupation with public work in many fields and interruptions to legal practice caused by terms of imprisonment for services to the nation, he commanded high fees and earned almost a fabulous income.

Drawn in early life to political activities, Sarat Chandra started his active political career under the leadership of C.R. Das and became after his death, a stalwart of the Congress in Bengal. He worked in close co-operation with Dr. Bidhan Chandra Roy, Nalini Rajan Sarkar, Nirmal Chander and Tulsi Charan Goswami. Indeed, the "Big Five" dominated Congress politics and the affairs of the Calcutta Corporation for many years. He joined the Civil Disobedience Movement. Inspite of his firm faith in non-violence, he had sympathy for the revolutionary fighters for freedom. He rendered free service to the accused as defence counsel in the Chittagong Armoury Raid Case.

The years 1937-1946 represent the peak of Sarat Chandra's political career. As a member of the Congress Working Committee (1937-39), he was a powerful force in determining the general policies of the Congress during a crucial period. As leader of the Congress Parliamentary Party in the Bengal Legislative Assembly he brought into prominence his great gifts as a parliamentarian, as an orator and as a political strategist. He tried to check the rising tide of communalism under Muslim League administration in Bengal. He joined the Interim Government formed at the Centre in August 1946, in pursuance of the Cabinet Mission Plan, but resigned soon afterwards (November, 1946).

Sarat Chandra had his differences with the Congress High Command on some previous occasions, but the parting of the ways came towards the close of 1946. He resigned form the Congress and formed a new party called the Socialist Republican Party. He opposed the partition of Bengal and tried, in co-operation with Sahid Suhrawardy, to make undivided Bengal an independent State outside India and Pakistan. But the political tide was against him; the partition of Bengal could not be prevented. In 1949 he secured a resounding victory over a Congress candidate in a contest for election to the West Bengal Legislative Assembly, but death put a premature end to his political career.

Sarat Chandra was closely associated with two successive organs of Congress politics, the *Forward and the Advance*, which were leading English dailies for a few years. Later, after his breach with the Congress, he started in 1948 an English daily, the *Nation*, to propagate his own political views.

Political leadership in Bengal brought Sarat Chandra into close contact with the all-India and

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provincial leaders of the period 1920-1950, including Mahatma Gandhi, C.R. Das, Motilal Nehru, Jawaharlal Nehru, C. Rajagopalachari, Dr. Rajendra Prasad. Maulana Abul Kalam Azad, Maulvi Fazlul Huq and a host of others. He had also friendly contacts with some revolutionary leaders whom he gave financial and legal assistence.

Complete independence for India was Sarat Chandra's basic political ideal. The independence won in 1947 did not satisfy him fully. The objective of the *Nation* was stated to be the propagation of the ideal of "Complete Independence of India, Independence undiluted and undefiled, free from British or any foreign influence and control, beyond the reach of any power on earth." In the last years of his life he dreamed of transforming India into a Union of autonomous Socialist Republics.

In 1949, he declared: "Socialism alone is the cure for our country's ills; the Right-Wing Congress leadership's blundering policy has led the country from one fold of slavery to another and is sure to bring complete political and economic ruin of the country." He always thought of India as one, resisting regionalism and communalism whenever he found these monsters raising their heads. Although he never formally left the fold of Hinduism, he was an ardent liberal in social matters in thought and conduct. He spared no efforts to warn his countrymen against the evils of caste and untouchability.

Although he did not sever his official link with the Congress till the closing years of his life, Sarat Chandra was throughtout his long political career a more or less restless sprit, full of ideas, impatient for action, and distrustful of compromises. Had he chosen to extend his field of action outside Bengal, he might have left a much more fruitful and abiding impression on our national history.

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Bose, Satyendranath (1882 -- 1908)

Satyendranath, born on 30 July 1882, was a leading revolutionary leader of Bengal.

Satyendranath, born on 30 July 1882, was one of the five sons of Abhoyacharan, who also had five daughters. Abhoyacharan was the Headmaster of Midnapur Collegiate School and brother of the celebrated Brahmo leader and scholar, Rajnarayan. Their original home was at Boral, 24- Parganas (Bengal); but both the brothers were teachers by profession which found them settled in Midnapur. They were honest, dignified and simple in life. Rajnarayan is considered the first protagonist of the revolutionary cult in Bengal, and his daughter's sons were the famous leaders, Aurobindo and Barindra Kumar Ghose. Rajnarayan's catholicity needed considerable courage in those days to preach that Brahmoism was not a separate religion but only protestant Hinduism.

All these influences went to mould Satyen's character. He received his early inspiration from his eldest brother, Jnanendranath. Satyen entered Midnapur Collegiate School in 1888. Among the best in the class, he passed the Entrance Examination in the first division in 1897 and First Arts in 1899. For degree course he joined the City College, Calcutta, but ill-health prevented him from appearing at the examination.

Jatin Banerjee (later Swami Nirlamba, deputed by Aurobindo from Baroda in 1902, initated in Calcutta and Midnapur secret revolutionary societies, associated later with the name of the journal, *Jugantar*, launched by Barindra Kumar and his associates. Under Rajnarayan's patronage, the Midnapur group

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grew under the leadership of Hemchandra Das Kanango, ably assisted by Satyen. The prepartory curriculum for revolutionary recruits those days consisted of physical cultur, which included training in the use of different weapons, and moral, intellectual and political education, essential parts of which were the study of the 'Geeta', Vivekananda and Bankim's works, history of revolutionary movements and biographies of heroes and patriots. The anti- patrition agitation of 1905 gave a fillip to the secret movement. Satyen started the 'Chhaitra Bhandar', or students' emporium for countrymade goods, which was a centre for recruiting students, and a handloom factory, which turned into a shelter for wholetime workers for the revolutionary cause.

Khudiram Bose, later executed for attempt on the life of a British civilian, Kingsford, was an early recruit of Satyen's; he was lodged in the handloom factory. An agricultural-cum-industrial exhibition was held at Midnapur in 1906. The organisers recognised young Satyen's ability by appointing him assistant secretary. Under his instruction, Khudiram was distributing 'Sonar Bangla', a seditious leaflet, and was caught by a policeman. Satyen got him released on a false plea, which cost him his job at the Collectorate. It was a good riddence for him, as he found more time to devote to revolutionary work. On Hem Chandra's leaving for Paris for training in the manufacutre of explosives, the district leadership devolved on Satyen.

A political conference was held at Midnapur in 1907. Satyen demonstrated against the moderate politics of the Reception Committee personnel and ultimately of Surendrnath Banerjea, the chief arnchitect of the anti-partition agaitation. It resulted in the break-up of the conference. Similarly ended the 1907 session of the Indian National Congress at Surat, where Satyen sided with Bal Gangadhar Tilak, Aurobindo and other extremist leaders against the moderates.

In 1908 witnessed the first manifestation of the Bengal revolutionrary movement with the attempt on the life of Kingsford at Muzaffarpur. Satyen, serving two month's imprisonment in Midnapur jail under the Arms Act for possession of his brother's licensed gun, was transferred to the Alipur jail as an undertrial prisoner in the Alipur Bomb Conspiracy Case, where, among a large number of other accused persons, were Aurobindo, Barindra Kumar and Hemchandra. A co-accused, Naren Goswami, made himself an object of bitter hatred by turning a prosecution witness. Hem Chandra and Satyen were determined to create an inspiring example by removing the blot on revolutionary patriotism

At their request, Srishchandra Ghose and Basanta Kumar Banerjee of Chandernagore managed to pass two revolvers to the accused during interview. A fellow-prisoner, Kanailal Dutt, besought Satyen to give him the privilege of sharing the fatal glory. Hemchandra and Satyen readily consented. As a godsend, Syaten fell ill and was taken to jail hospital, from where he smuggled a letter to Goswami. He requested Goswami to meet him to discuss means for him to secure release by turning an aprover, as prison-life had made him feel miserable. Goswami was successfully duped.

Meantime, on the evening of August 30, 1908 Kanailal feigned unbearable colic pain and was hospitalised. Next morning, Goswami, escorted by an Anglo-Indian convict warder, came to meet Satyen, who, noticing him proceeding towards the dispensary room, ran out and fired. Goswami, fleeing past Kanailial's ward, was shot at by him. He ran down the staircase pursued by the two firing, until he feel dead in a drain before the hospital gate. Convicts and warders seized and disarmed them. Both were sentanced to death.

Satyen refused to interview his mother until she promised to hold back tears before the attending officials. On her heartrending appeal, Hemchandra took upon himself the blame and asked Satyen to appeal merely for her satisfaction. He did, with the expected result, which was welcome to himself. He was hanged on 21 November 1908. He faced gallows with calm dignity. Lest there be demonstrations, his dead body was withheld. His relative, Abinash Chandra Roy, arranged for the well-known Brahmo leader and Acharya (priest) Shibnath, Shastri to conduct prayer before cremation inside jail.

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Bose, Satyendra Nath (1894 -- 1974)

Satyendra Nath Bose, born in Calcutta in 1894, was a man of genius, a scholar in the best meaning of the word, a lover of music and of literature, a creator in science and an ardent teacher.

Among the plethora of technical terms that have been coined in various contexts of the many advances in twentieth century physics, one that is of fundamental and universal significance is the *boson*. It is named in honour of the physicist S.N. Bose.

Bose was born in Calcutta where he had most of his formal education. He was an exceptional student from the start, impressing his teachers with his mathematical acumen and keenness of mind. He was as fond of poetry as of pure science, and is known to have memorized long passages of Tennyson when still very young.

At the Presidency College in Calcutta he was one, indeed the brightest, of a glassy of brilliant students of which Meghnad Saha was another. Recognizing the importance of scientific publications in European languages, Bose studied, aside from physics and mathematics, French and German also.

This was to prove to be very valuable when a Professor at the Engineering College in Sibpur allowed Bose (and his friend Saha) to use his many books on advanced physics, and most of these were in German. Indeed thanks to these, unlike most other students of his class, Bose became well versed in the current topics in physics, such as the quantum theory of Planck, the relativity theory of Einstein, and the atomic model of Bohr.

In fact, as much to master the material as to do a service, Bose and Saha translated into English Einstein's papers on relativity. Bose himself began to work on related problems, and published a "Deduction of Rydberg's Law from the Quantum Theory of Special Emission."

Because of professional rivalries and competitions, circumstances at the Calcutta University were becoming somewhat uncongenial for Bose. As a result he left for Dacca in 1921 to teach physics at the newly established University there. Although the conditions, especially in terms of laboratory equipments and library facilities, were far worse here, Bose continued with his theoretical researches.

In 1924, he wrote his famous paper on "Planck's Law and the Light Quantum Hypothesis," which he had the presence of mind to send to Einstein for comments and possible publication. Einstein saw through its merits right away, translated it into German, and had it published in the prestigious *Zeitsharif fuel Physic*, which the following significant comment: ''In my opinion Bose's derivation of the Planck formula signifies an important development. The method considered here yields also the quantum theory of ideal gases.''

Bose soon had an opportunity to visit Europe, travelling to Paris and Berlin, and meeting some of the illustrious physicists of the golden era of quantum physics. Upon his return to Dacca, Bose became a full Professor, and in this capacity, aside from teaching and his own researches, he also guided many young physicists in their investigations.

In 1945 Bose returned to Calcutta where he occupied a prestigious chair for over a decade. During this period he taught, did research, and travelled to Europe regularly to attend conferences, took part in meetings, renewed acquaintances, etc. During

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this period he also worked on some aspects of the unified field theory, an attempt (in those days) to unify gravitation and electro-magnetism.

Then, in 1956, Bose, moved on to the Shantiniketan as Vice Chancellor of the University there. But his efforts to infuse more science in its curriculum and bring about significant changes there were not as successful as he would have wished. He came back to Calcutta after spending hardly three years there.

Bose was active in many fields. Aside from theoretical physics and mathematics he worked on experimental science, on chemistry, and on education. He also had an abiding interest in music. As two of his biography have noted, "Bose-defies classification.....His versatile mind could be properly understood only by the highly gifted....Bose was capable, with equal ease, to talk about research on edible mushrooms with a Botanist, or discuss the pre-revolution conditions in France, or read the history of the French Revolution in the original. He even published Bengali versions of French stories. In his later years he became quite involved with the idea of teaching science in the vernacular.

Bose received many well-deserved honours during his life time; several honorary doctorates, the Padma Bhushan, Fellowship of the Royal Society of London, etc., though some of these came rather late in his life, if only because he was for too long away from the mainstream of science.

Satyendra Nath Bose was a man of genius, a scholar in the best meaning of the word, a lover of music and of literature, a creator in science, an ardent teacher, simple in outlook, indifferent to name and fame, always hungry for food for the mind, a true representative of whatever is best in the Indian love of learning. His name will for ever be remembered in the technical world of physics, associated always with the subtleties of light.

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Bose, Subhash Chandra (1897 -- 1945)

Subhash Chandra Bose, a brilliant Bengali, was an illustrious and aspiring patriot who fought the British in unconventional ways and with impressive *valour* in his revolutionary attempts to drive them out of India.

He grew up in a period of India's history when the most convenient and worldly wise thing to do for an ambitious student was to pass the appropriate exams and secure promising job in the Government. Though his father wished very much to see him climb this leader, Subhash Bose, fiery patriot from his college days, would not succumb to this. Thus, even though, at the instance of his father, young Bose sailed to England and mastered the materials for the degree, he was obsessed with the idea of serving his motherland.

To Prabhavati Devi, wife of Janaki Nath Bose a well-to-do lawyer of Cuttack, Orissa, was born on January 23, 1897, a son--the ninth among their fourteen children--who was destined to become one of the foremost leaders of India's freedom struggle, and who was to leave an indelible impress not merely on the history of modern India, but on the minds and hearts of the people of Asia. Janaki Nath was descended from the Boses of Mahinagar, 24 Parganas. He had migrated to Cuttack some time after he had graduated in law from the Calcutta University. Prabhavati Devi belonged to the family of the Dattas of Hatkhola in Calcutta.

Janaki Nath was elected Chairman of the Cuttack Municipality in 1901. Later he was appointed Government Pleader and Public Prosecutor. In 1912 he became a member of the Bengal Legislative Council and was awarded the title of Rai Bahadur. On 1917,

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following serious differences with the District Magistrate he resigned the post of Government Pleader and Public Prosecutor, and some years later gave up the title of Rai Bahadur as a protest against the repressive policy of the Government.

In his boyhood, Subhash Chandra was greatly influenced by his father and mother, particularly the latter from whom he derived his religious temperament. However, it would not be incorrect to say that even more than his parents he was inspired by Beni Madhab Das, Headmaster of the Revenshaw Collegiate School, Cuttack. He almost 'adored' the Headmaster, and was strongly drawn to him.

Subhash passed the Matriculation examination, standing second in the Calcutta University, from the Revenshaw Collegiate School. He entered the Presidency College, Calcutta where he got involved in the : Oaten Incident''. Prof Oaten was assaulted by some students of the College who had been infuriated by the abusive language used by the Professor against India and Indians during one of his lectures.

The high-spirited Subhash who had been in the black-list of the Principal for sometime was held guilty as the prime mover in the incident, and was expelled from the College and rusticated from the University in 1916. With the help of Sir Asutosh Mukherjee, he however, got himself admitted to the Scottish Churches College in 1917 with a ''no objection'' certificate, and graduated in 1919 with a First Class in Philosophy. He also joined the University Training Corps in 1917.

In 1919, Subhash's parents decided to send him to England, as they keenly desired that he should join the Indian Civil Service. The young man whose inner being had been set a flame by the incandescent spirit of Swami Vivekananda, and whose heart had already become the seat of spiritual aspiration and patriotic fervour, was in two minds about the objective set for him by his parents. He, however, finally submitted to their will, probably with mental reservations. In England he appeared for the Indian Civil Service competitive examination in 1920, and came out fourth in order of merit. He also secured the Cambridge Tripos in Moral Sciences.

Subhash Chandra did not, however, complete the year of probation, which every successful candidate in the competitive examination was required to undergo. His mind had been deeply disturbed by grave developments at home; after the heinous Jallianwala Bagh Massacre by General Dyer in 1919, Mahatma Gandhi had, in August 1920, launched the barque of the Congress on the stormy, uncharted sea of non-cooperation and civi disobedience against the 'Satanic' British Government, and had called the nation to suffering and sacrifice.

Subhash handed his resignation in April 1921, and returned to India, reaching Bombay on July 16, 1921. He went straight to the Mahatma for guidance who, perceiving the passion for India's freedom that consumed Subhash, directed him to Deshabandhu Chittaranjan Das, who had in the meantime flashed on the Indian political firmament and become the uncrowned King of Bengal. From then on for a brief period of four years, till C.R. Das's death in 1925, Deshbandhu was his political Guru.

Subhash Chandra first proved his mettle in the thorough manner in which he worked for the total boycott of the Prince of Wales in Calcutta in 1921; subsequently his capacity for organisation and executive ability were amply demonstrated in the discharge of his duties as Chief Executive Officer of the Calcutta Corporation during the mayoralty of C.R. Das. The Government, however, soon clamped him behind the bars in distant Mandalay on the trumped-up charge that he was actively associated with the terrorists of Bengal. However, after three years of detention without trial under the obnoxious Regulation III of 1818, he was released in 1927 on medical grounds, and soon began to take an active part in political life despite his shattered health. He was elected President of the Bengal Provincial Congress Committee. He devoted much of his time and attention to the organisation of the youth and to the Trade Union movement as well.

In 1928, the Motilal Nehru Committee appointed by the Congress declared in favour of Domination Status, but Subhash Chandra Bose alongwith Jawaharlal Nehru opposed it, and both asserted that they would be satisfied with nothing short of com-

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plete independence for India. Subhash also announced the formation of the Independence League. At the Calcutta Congress in 1928, presided over by Motilal Nehru, Subbas Chandra Bose was G.O.C. of the Congress Volunteers. The Lahore Congress Session under Jawaharlal Nehru's presidentship adopted a resolution declaring that the goal of the Congress would be complete independence or "*Poorna Swaraj*", involving severance of the British connection.

Gandhiji's Salt Satyagraha Movement (1930) again found Subhash in the thick of the fight, and the Government arrested him and lodged him in jail. When the Satyagraha Movement was called off in March 1931 upon the conclusion of the Gandhi-Irwin Pact, Subhash, who, alongwith others was also set at liberty, raised his voice in protest against the Pact and the suspension of the movement, especially when patriots like Bhagat Singh and his associates had not been saved from the gallows. He soon came into conflict with the law, with the result that he was once again detained under the infamous Bengal Regulation. Within a year or so, his physical condition became so alarming that he was released, and banished from India to Europe, where, besides recouping his health, he took steps to establish centres in different European capitals with a view to promoting politico-cultural contacts between India and Europe.

Returning to India in 1936 in defiance of a Government ban on his entry, he was again arrested and imprisoned for a year; but soonafter the General Election of 1937 and the accession of the Congress to power in seven Provinces, Subhash found himself a free man again, and shortly afterwards was unanimously elected President of the Haripura Congress Session in 1938.

In his Presidential address, he stressed the revolutionary potentialities of the Congress Ministries formed in seven Provinces, and the address was also notable for its clarity with regard to what should be the Congress policy in the new epoch. Contrary to the popular nation regarding Pandit Jawaharlal Nehru's role in Planning, it was Subhash Bose who, as Congress President in 1938, talked of planning in concrete terms, and set up a National Planning Committee in October that year.

The year that followed saw the steady worsening of international relations, and clouds of war gathering on the European horizon. At the end of his first term, the presidential election to the Tripuri Congress session took place early in 1939. Subhash was reelected, defeating Dr. Pattabhi Sitaramaiah who had been backed by Mahatmaji and the Congress Working Committee. Soon after the election, the members of the Congress Working Committee resigned and the Congress met at Tripuri under the shadow of a crisis within the Party as well as internationally.

Subhash was a sick man at Tripuri, but even so, with amazing, almost prophetic foresight, he warned that an imperialist war would break out in Europe within six months, demanded that the Congress should deliver a six-months ultimatum to Britain and in the event of its rejection a country-wide struggle for 'Poorna Swaraj' should be launched, taking full advantage of Britain's entanglement in the international imbroglio. His warning and advice, however, went unheeded, and what was worse, his powers as Congress President were sought to be curtailed. He, therefore, resigned his Presidentship in April 1939, and for the democratisation, radicalisation and reorientation of the Congress into a sharp instrument of the people's will to freedom, he announced, in May 1939, the formation of the Forward Bloc within the Congress.

In August Subhash was removed from the Presidentship of the Bengal Provincial Congress Committee, and further debarred from holding any elective office in the Congress for a period of three years. In September 1939, war broke out in Europe, and Subbas Bose's prophecy at Tripuri came true almost to the very day. India was dragged into the Imperialist War by an ordinance of the Governor-General declaring India a belligerent country. The Congress Ministries in seven Provinces resigned in October 1939, but Mahatma Gandhi declared that he would not like to embarrass the British Government during the war.

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In March 1940, Subhash Bose convened an Anti-Compromise Conference at Ramgarh, Bihar, under the joint auspices of the Forward Bloc and the Kisan Sabha. The Conference resolved that a world-wide struggle should be launched on April 6, the first day of the National Week , calling upon the people not to help the Imperialist War with men, money or materials, and to resist by all means and at all costs the exploitation of Indian resources for the preservation of the British Empire.

The Indian people, hungry for freedom, participated in their thousands in the struggle launched throughout the country by the Forward Bloc on April 6. At the Nagpur session of the All India Forward Bloc held in June 1940, the Ramgarh stand was reiterated, and the Forward Bloc demanded the immediate establishment of a Provisional National Government in India.

Soon after the Nagpur session Subhash was arrested in July by the Bengal Government on the eve of the anti-Holwell Monument Satyagraha in Calcutta, and sent to jail. While in prison, he resorted to hunger-strike, where upon he was released in December 1940. A month later, on the historic 'Independence Day' January 26, 1941, an astounded India heard the news that Subhash had suddenly disappeared from his house under the very nose of the C.I.D, who had kept a round-the clock vigil at his house of Elgin Road, Calcutta.

It was not until November of that year that news trickled in from Berlin that he had gone out of India, in order, to use his own words, "to supplement from outside the struggle going on at home." Recognizing Britain's difficulty as India's opportunity, and on the strategic basis, "our enemy is our friend," he held talks on a basis of equality, at first with Germany and later negotiated an alliance with Britain's foe in the East, Japan.

In January 1942, he began his regular broadcasts from Radio Berlin, which aroused tremendous enthusiasm in India. By the end of 1942 the British, French and Dutch Imperialism in East Asia crumbled before the Japanese blitzzkrieg, and Subbas, with the fullest cooperation of the German and the Japanese Governments, left Germany early in 1943, and after a perilous three-month voyage in a submarine arrived in Singapore on July 2, 1943.

The dramatic appearance of the dynamic leader was a signal for wild jubilation among the Indian prisoners--of war no less than among the civilian community in Singapore and elsewhere in East Asia. Two days later, on July 4, he took over from Rash Behari Bose the leadership of the Indian Independence Movement in East Asia, organised the Azad Hind Fauj (the Indian National Army), and becoming its Supreme Commander on August 25, proclaimed the Provisional Government of Azad Hind on October 21. He was hailed as Netaji by the Army as well as by the Indian civilian population in East Asia. The Andaman and Nicobar Islands were liberated in November and renamed Shahid and Swaraj Islands respectively. The I.N.A. Headquarters was shifted to Rangoon in January 1944, and marching thence towards their Motherland with the way cry "*Chalo* Delhi" on their lips, the Azad Hind Fauj crossed the Burma Border, and stood on Indian soil on March 18, 1944.

How the brave Army subsequently advanced up to Kohima and Imphal, how Free India's banner was hoisted aloft there to the deafening cries of " Jai Hind" and "Netaji Zindabad", how the atom bombs dropped on Hiroshima and Nagasaki compelled Japan to surrender and the I.N.A. subsequently to retreat, have all became part of world history.

Subhash was reportedly killed in an air crash over Teipeh, Taiwan (Formosa) on August 18, 1945; the intrepid warrior and astute statesman was then not even fifty. However, even Government spokesmen have confessed that there is not 'irrefutable proof' of his death in the air crash. In 1970 over 400 Members of Parliament wrote to the President of India demanding an enquiry into the circumstances connected with his disappearance. On July 20, 1970 the Government of India announced its decision to constitute a Commission of Inquiry.

To his elder brother, Sarat Chandra Bose, a renowned advocate and a political leader in his own right, Subhash was deeply attached, and it was Sarat

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Chandra who financially helped him, in the early years of his career, and backed him politically during the vicissitudes of his turbulent and meteoric career.

Netaji Subhash Chandra Bose was tall, well above the average, and was somewhat predisposed to obesity. Subhash Chandra Bose's chubby face with its cherubic smile concealed a granite core of will. Gentle and affectionate in disposition, he could be very firm, even relentless whenever occasion demanded. To know him was to love him.

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Braganza, Luis De Menezes (1878 -- 1938)

Luis de Menezes Braganza, born at Chandor in Goa, in 1878.

Luis de Menezes Braganza was born at Chandor in Salcete-Goa, on 15 January 1878. His father Domingos Beatriz Joveniano Menezes was a resident of Calapur in Tiswadi-Goa Taluka. He practised law and later on became a judge at Quepe and thereafter at Daman. The mother of Menezes Braganza, Claudina Stael de Menezes, was the only daughter of Francisco Xavier de Braganza, a lawyer and a wealthy landlord of Chandor. He had received titles from the Portuguese Government. He was elected President of Salcete Municipality and was also an associate Member of the Institute Vasco-de Gama at Panaji.. He had a very rich library. He had no son, and the mother of Menezes Braganza had inherited her father's vast estate. Domingos came to stay with his wife at Chandor and adopted her father's surname, Braganza.

Menezes Braganza studied first at the Seminary of Rachol where he completed his courses in Philosophy and Scholarsticism, and thereafter at the Lyceum (Secondary School) at Panaji. On completion of the Lyceum course he joined the Medical School at Panaji but soon gave it up due to ill-health. While at the Rachol Seminary, he translated into English in 1893 a biography of St. Luis de Gonzaga.

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He made use of his maternal grandfather's library. He was looked upon as a brilliant scholar throughout his life.

He was a born journalist. He was recognised as an accomplished writer in Portuguese just when he was only twenty years old. He founded in 1900 the first Goan Portuguese daily, O *Heraldo*, in collaboration with Prof. Messias Gomes. Braganza contributed to the paper under a pen-name " Sr. Mephistoples". The issue of O *Heraldo* of 6 December 1903 reproduced the sermon of Fr. Sarmento Osorio S.J. and Braganza's comment on it under the caption *Na Cidade Velha* (i.e. In the Old City), which created much furore in the official and ecclesiastical circles for pungent criticism about how Portuguese ecclesiastical authorities made the Goan Christians their slaves.

It was the immediate cause for the court case, but Menezes Braganza emerged victorious and also as a force to be reckoned with. The book "The Opinion of Justice and the Justice of Opinion" is the record of the case. In the *Nacionalista*, of which he was virtually the editor and the *Comercio* he expounded the ideals of a secular Republic before the advent of the Portuguese Republic in 1910.

Braganza distinguished himself as a President of the Municipality of Ihas Goa Taluka From 1910 to 1913. He started his own paper O *Debate* (The Debate) in 1911 and conducted it till 1921. Later he used the *Pracash* for disseminating his progressive ideas. The foundation of O *Debate* synchronized with the advent of the Portuguese Republic in 1911. Menezes Braganza advanced the cause of the Republic and interpreted accordingly the values of renaissance, humanism and rationalism. Through his articles in O *Debate* he thus gave a new inspiration to the Goans who had been denationalised by religious orthodoxy and foreign rule.

For a period in the twenties, Menezes Braganza strove to secure an autonomous regime for Goa. He was the leader of the elected opposition in the Government Council and the Legislative Assembly for 1919 onwards. He was the author of various draft bills submitted to the Metropolitan Government seeking autonomy for Goa, but unfortunately what Goa got was not even a semblance of autonomy. Braganza therefore set up in 1920 the Goa Provincial Congress to agitate against the injustice. He was elected its first President in 1921. He attended the Colonial Conference held in Lisbon in 1924 as a delegate of the Portuguese India.

Since the Dictatorship of Salazar (1926) Menezes Braganza continued his fight for civil liberties. Through the pages of the *Pracash* (Light) (1938) Braganza defended religious and civil liberties. He made the Goans aware, for the first time, of the great freedom movement in India and this sowed the seeds of nationalism among the Gonas. At this time Menezes Braganza earned the honour of being called by his friends and foes alike the 'Greatest of all Goans' (O Maior de Todos). He resigned the Membership of the Council of the Government as a protest against the imposition of the Colonial Act by the Salazar regime which curbed civil and political liberties in the Portuguese Colonies. When that Act came for discussion in the Council of the Government on 4 July 1930, he protested that "Portuguese India refuses to renounce the right, given to all nations, to attain the fullness of their personality until they are able to constitute units capable of guiding their own destinies, since this is an inalienable birthright".

He died on 10 July 1938. In 1936 two years before his death the people of Goa planned to hold celebrations in his honour, but Menezes Braganza declined to accept the proposed homage, saying "I have sowed ideas, and my mission as a jounrlist is but to make place for such ideas in our society".

After the liberation of Goa the people of Goa erected a bronze bust of Branganza at Panaji and at Madgaon, and renamed the cultural Institute of Vasco-de Gama in Panaji after his name in 1963, when his 25th death anniversary was celebrated.

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Brahmachari, Nilakanta (1890 -- ?)

Nilakanta Brahmachari, born at Shirgali in Tanjore in 1890, was preaching terrorism under the auspices association.

Nilakanta Brahmachari was born in 1890. He was the son of Sri Sivaramakrishna. He belonged to Erikkur in the Shirgali Taluk in the district of Tanjore. He passed an examination in a Commercial School and came to Madras in 1906.

Influenced by Poet Bharati, Nilakanta Brahmachari came to develop a taste for Tamil journalism. In January 1908 he joined the 'India Office' of Bharati. For two months, he was in contact with the Swadeshi preachers. In March 1908 he set out for Tinnevelli district for delivering speeches on Swaraj. He returned to Madras and became the Assistant Editor of a Tamil journal, called *India*, in May 1908.

From Madras, Nilakanta Brahmachari went to Pondicherry and stayed for four months with Bharati. Later he went to the rural areas and delivered speeches of an anarchist nature. In July 1909, he retuned to Madras and this time he became the Assistant Editor of the *Hindu Nesan*, a Tamil bi-weekly. He was also preparing a Tamil history of Japan. He also assisted Saigon Sinna who was editing a Tamil weekly called *Suryodaya* in Pondicherry. This weekly was devoted to French and Pondicherry politics. He worked on this till March 1910. He also edited Tamil essays, purely social and philosophical.

Nilakanta Brahmachari delivered many speeches on the Swadeshi movement. Till 1908, he was for peaceful methods to achieve independence, later he incited his followers to take to violent and anarchist methods. In the middle of 1910, he went to Pondicherry again and stayed with Bharati. Later he visited Banaras. In 1908, under the name of Govinda Narayan Dubai, he lectured on anarchism. The manuscripts, "Confessions and Thoughts," pointed out that Pondicherry was the centre of anarchist activities in South India. He was the first accused in the Ashe Murder Case of 1911.

The British Government felt that the conspiracy originated early in 1910. Nilakanta was defended by J.C. Adam. He was accused of conspiring to overthrow the British Government, his principal centres of activity being Tinnevelli, Travancore and Tenkasi. The prosecution evidence was that he had been closely associating himself with the Nihilists of the extreme type, first at Madras and later at Pondicherry; that he had been working on the editorial staff of several journals prescribed by the Government; and that in the beginning of 1910, he started on a preaching tour in Tinnevelli, Tuticorin and Shencottah, enrolling members for a secret society and inciting them to murder Europeans as a means of achieving the independence of India. It was alleged that he proposed a blood oath to be taken by every member of the society and exhorted his followers to collect more men in every town and village and freely distributed pamphlets emanating from Pondicherry.

In his 'Confessions' he admitted his travels in 1910, and his forming secret societies, though he did not clearly state the aims of the societies. He was arrested in Calcutta in July 1912 and tried. The trial lasted for three months, and on 15 February 1912, he was sentenced to seven years rigorous imprisonment. The Ashe Murder trial revealed that he was preaching terrorism under the auspices of an association, called the 'Bharatha Math a Association', at Shencottah.

It was Tarakanath Das of Bengal who recruited Nilakanta Brahmachari alongwith V.O. Chidambaram Pillai, Subramanya Siva and others to form the nucleus of a revolutionary organization in Madras. They were accused in the Tinnevelli Conspiracy Case. After the Tinnevelli Case, Madras witnessed no further revolutionary movements for some years. After his release, Nilakanta Brahmachari resumed his revolutionary activities. It was he who organised the Moplah rebellion of 1922. Initially, the Moplah re-

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bellion was an agraian movement and an auxiliary to the Non-Cooperation Movement. Nilakanta Brahmachari found in the Moplahs a ready weapon to strike at the British rule. He was convicted and sentenced to a long term of imprisonment after the riots. After serving his sentence, Nilakanta came out of prison with broken health and took no further part in politics.

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Brahmagupta (598 -- 660)

Brahmagupta was one of the last of the great ancient Hindu mathematicians, for it was not until two centuries later that we hear of another great mathematical writer of his calibre.

He lived in Ujjain, and does not seem to have thought much of some of his predecessors. He is remembered chiefly for his huge work, known as *Brahmasphuta-siddhanta.* The Brahmasphuta-siddhanta is principally a thousand verse divided into 24 chapters. The topics discussed here include planetary motion, the moon's cusps and shadows, eclipses, questions relating to space, time and distance, etc. There is also a chapter devoted to a discussion of astronomical instruments.

One chapter of this work, entitled *Ganitadhyayah*, is devoted to important operations in arithmetic; fractions, the taking of square and cube roots, rule of three, etc. are discussed here alongwith appropriate applications.

In another chapter, *Kuttadhyayah*, he considers algebraic problems, including simple and simultaneous equations, and applies these to the solution of astronomical problems. The terms *kuttaka-ganita* is generally translated as algebra. Indeed the development of this subject in Hindu mathematics is usually traced to Brahmagupta's time. In this context one must mention the famous lemma of Brahmagupta for the determination of integral solutions for an (indeterminate) equation of the type.

$$Nx^2 + c + Y^2.$$

In his works we also find discussions of the quardratic equation (giving formulas for the positive root) and areas and volumes of geometrical figures as well as some plane trigonometry, including tables of sines. He refers to the unknown as colors. He gives formulas for the areas of geometrical figures. Although there are errors in some of these, his expression for the area of a cyclic quadrilateral is perhaps the earliest correct one.

Brahmagupta derived a general formula for the sum of the squares of the first integers, as well one of the sum of their cubes. These were equivalent, in modern notation to:

$$1^2+2^2+3^2+\ldots+n^2 = n(n+1)(2n+1)/6$$

and

$$1^3+2^3+3^3+\ldots+n^3 = n^2(n+1)^2/4.$$

The reader may wish to verify, if not derive, these.

Brahmagupta is also known for his acid criticisms of the great Aryabhatta whom he compared to a worm-eating wood. Al Biruni was shocked by the :offensive terms (with which) he attacks Aryabhatta and maltreats him..." But he too was severely criticized by another important astronomer, Vateswara.

Brahmagupta did not like Aryabhatta's interpretation of eclipses as arising from the shadows of the earth and the moon, preferring the *Rahu- Ketu* mythology to it. If only because "the Veda, which is the word of god from the mouth of Brahman, says that the Head (Rahu) eclipses; likewise, the *Smriti* composed by Manu, and the *samhita* composed by Garga, the son of Brahman. "He goes on to say that Aryabhatta and others maintain contrary views because of enmity against the just mentioned dogma."

Some have suggested that Brahmagupta was a practical-minded astronomer who saw

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nothing working in publicly accepting the absurdities of the pundits." When the demands for the ideological requirements of the law givers becomes specially oppressive", notes one scholar "at least a section of the scientists try to evade censorship by conceding to it, though at the cost of self--consistency-Brahmagupta does this...."

Yet he is insightful enough to state , however qualitatively, the law of falling bodies (if not of gravity); "....all heavy things fall down to the earth by a law of nature, for it is the nature of the earth to attract and keep things, as it is the nature of water to flow, that of fire to burn, and that of the wind to set in motion."

A famous quote from Brahmagupta reveals the great esteem in which mathematicians were held in classical India: "As the sun eclipses the stars by its brilliancy, so the man of knowledge will eclipse the fame of others in assemblies of the people if he proposes algebraic problems, and still more if he solves them." He himself eclipsed other contemporary mathematicians. It is not surprising that George Sorton called Brahmagupta "one of the greatest scientists of his race, and the greatest of his time".

Brahmagupta exerted a great influence on later mathematicians in India. Moreover, al - Khwarizimi's treatise which was to become a major work in medieval European mathematics, was based to a considerable extent on Brahmagupta's work. Likewise, that eminent Arab scholar's atronomical treatise, Zij-al-sindhind, "is related to although not identical with, the Brahmasphuta-siddhanta of Brahmagupta."

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Brahmananda Reddy, Kasu (1909 --)

Brahmananda Reddy, born at Chirumamilli in Guntur District in July 1909, is a very resourceful strategist, and a genuine and ardent lover of Andhra Pradesh.

Kasu Brahmananda Reddy was born on 28 July 1909 in an upper middle class family at Chirumamilli, a small village in the Guntur District of the present Andhra Pradesh. It was a family whose members had won the regard and affection of all their neighbours through their innate goodness and generosity. Brahmananda Reddy lost his father at an early age. But his eldest brother Venkat Reddy, in the best tradition of the Indian joint family system, brought him up with great care and affection, a fact which Brahmananda Reddy still cannot recall but with tears of joy, gratitude and humility welling up in his eyes. Reddy had his High School education at Guntur. He took his B.A.. and B.L. Degrees from the Madras University. He was married to Raghavamma, an accomplished and cultured lady. They do not have any children.

After a brief but successful career as a criminal lawyer he entered the political arena. After all, the loss of one world is always a gain to another. Fortunately for Reddy, early in his political career he came under the influence of the 'Lion of Andhra', T. Prakasam, and Maharshi Bulusu. With the former's blessing he became the President of the Guntur District Board at the age of 27. Active participation in the stirring events of 1941-1942 led to Reddy's incarceration for three years. He was detained in Rajahmudry, Vellore and Tanjavoor jails, and was released in 1945.

In 1946, he was elcted to the legislature of the composite Madras State, and continued to be a member till 1952. Since the formation of Andhra Pradesh in 1956, he had continuosuly been in ministerial ofice till 1971 and left the imprint of his dynamic personality on all the departments he had had charge of. His name is closely associated with many of Andhra's modern temples' like Srisailam, Pochampad and Nagarjunasagar Projects and the rail-cum-road bridge on the Gadavari.

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Brahmananda Reddy's handling of the delicate and explosive situation created by the demand for a separate state of Telengana has established beyond all doubt that he is a very resourceful strategist, and a genuine and ardent lover of Andhra Pradesh. His resignation as Chief Minister (in 1971) will go down in history as his greatest contribution to the unity and progress of the four crores of Telugu speaking people. He is simple in dress and unostentatious in manners. He mixes freely with the people as an equal. He holds progressive ideas on social reform and is opposed to caste distinctions. In hs younger days he was also a good sportsman.

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Brahmayya, Gottipati (1898 -- ?)

Gottipati, born at Ghantasala in Krishna District in December 1898, was a freedom fighter and a strong supporter of the Andhra State Movement.

Gottipati Brahmayya was born on 3 December 1898 at Ghantasala, Krishna District (Andhra Pradesh) in a middle-class agriculturist family. While he was a student in the Intermediate class at Masulipatam, Mahatma Gandhi started the Non-Cooperation Movement. Brahmayya discontinued his studies and joined the Non-Cooperation Movement in 1921. He came under the influence of Dr. Pattabhi Sitaramaiah, Mutnuri Krishnarao and Cherukuvada Venkata Narasimha Pantulu, popularly known as "Gurutrayam" among the Andhra People.

By his devotion and hard work, Brahmayya made his mark in no time in the Congress ranks. He served as the President of the Krishna District Congress during 1921-22 when Pattabhai Sitaramaiah was its Secretary. He was elected as the Secretary of the Andhra Provincial Congress Committee in July 1937. He endeared himself to his fellow Congress workers so much that he was re-elected for the next year (1938) also. He served as Vice-President of the Andhra Pradesh Congress Committee during 1948-49. It was in fitting recognistion of his meritorious services to the Congress organistaion that he was elected unanimously as President of the Andhra Pradesh Congress Committee in 1962.

Brahmayya was a good orator. During the nationalist movement, he addressed public meetings in villages and told the peasants how the wealth of India was drained out by the heavy taxation of the British government. He advocated abolition of the Zamindari system and nationlisation of indistries. He believed that the establishment of cottage industries in India was the only way to relieve unemployment among the rural masses.

Brahmayya was a strong supporter of the Khadi movement. Ever since he joined the Congress in 1921, he began wearing Khadi dress and propagated the movement for the spread of the Khadi industry in the villages. By organising the Khadi industry in villages, he believed, it would be possible to help the masses in getting out of their financial dfficulties. He worked as Secretary of the Khadi Board in Andhra for some time.

When elections were held under the Montagu-Chelmsford Reforms in 1921, the Congress Party decided to boycott the elections, Brahmayya led the boycott movement in the Krishna district and urged the people not to vote for anyone. The boycott movement was so successful that empty ballot boxes, even without one ballot paper cast, were sent back. He led the Simon Commission boycott movement also in 1927-28 with the slogan "Simon Go Back." When Mahatma Gandhi toured Andhra in 1929, Brahmayya accompained him in the East Krishna district and collected Funds for the All India Khadi fund and presented it to Gandhi.

In 1937, the Andhra Provincial Political Mahasabha was held at Nandyal, Kurnool district,

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under the Presidentship of Brahmayya. At the meeting, some differences arose between Bulusu Sambamurty, Secretary of the Pradesh Congress, and another group in the Congress opposed to him. It appeared as though the meeting could not be conducted on account of these group rivalries. At this moment, Brahamayya rose to the occasion and by his shrewdness and ability compromised the differences between Bulusu Sambamurty and his opponents.

Dr. Pattabhi Sitaramaiah who was present at the meeting paid a glowing tribute to Brahmayya on this occasion. Brahmayya was imprisoned for about five-and-a-half years for participating in several movements initiated by Mahatma Gandhi during 1930, 1932 and 1942. He was also sentenced to pay a penalty of one thousand rupees.

He was deeply interested in the welfare of the agriculturists who constitute ninety per cent of the population of this country. Brahmayya organised several public meetings in the villages of the Krishna district to convey the message of Mahatma Gandhi. He also organised separate associations for agricultural labourers. He is popularly known as "Rytu Pedda" (Leader of the Agriculturists) among the Andhras.

Brahmayya was opposed to the imparting of Western Education and supported the movement for a new type of education known as "National education" evolved by the Congress Party. He contributed liberally large sums of money to national eeucational institutions in Andhra. He advocated the study and patronage of Indian music, literature and art.

He was also a strong supporter of the Andhra State Movement. He worked for the separation of Andhra from the erstwhile Madras State. He organised several meetings from time to time in order to keep the agitation alive among the Andhra people until a separate State was conceded to them in 1953.

Brahmayya was also interested in the social reform movements of his times. As a student of the Brahmo Samaj Mandir in Masulipatam, he came into touch with the social reform movements of K. Veeresa-lingam Pantulu and Raghupati Venkataratnam. He encouraged widow remarriage and worked for the removal of caste barriers and untouchability.

He was elected unanimously as Chairman of the Andhra Pradesh Legislative Council in 1964 and conducted the deliberations of the House for about four years with great dignity maintaining well-established Parliamentary traditions. Aftet the split in the Congress Party in 1969, he chose to remain in the Old Congress Party led by Nijalingappa. He is now devoting his time to strenghten the position of the Old Congress Party in Andhra pradesh.

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Brelvi, Syed Abdullah (1891 -- 1949)

Syed Abdullah Brelvi, born in Bombay in September 1891, was a fearless critic of the Government and under his editorship of *Bombay Chronicle* supported all nationalist causes.

Syed Abdullah Brelvi was born on 18 September 1891 at Bombay, though the ancestral home of his family was Bareilly (U.P.). He received his early education in the Anjuman-e-Islam High School, Bombay, and then joined the Elphinstone College from where he graduated in 1911. Two of his college contemporaries with whom he formed life-long friendships were Mahadev Desai, who later became Gandhiji's Private Secretary, and Vaikunth L . Mehta, who afterwards became Finance Minister of Bombay and Chairman of the Khadi and Village Industries Commission.

Brelvi was interested in journalism and wrote some articles for the *Times of India.* Because of this V.L. Mehta's father, Lallubhai Samaldas, introduced

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young Brelvi, then a fresh law graduate, to Sir Pherozeshah Mehta and requested him to find a suitable job for him. Pherozeshah Mehta appointed Brelvi as Assistant Editor of the *Bombay Chronicle* in 1915. During World War I when its Editor, B.G. Horniman was deported, Brelvi acted as Editor and for sometime published the *Bombay Chronicle* with blank editorial columns as a protest against the order of precensorship which the Government had imposed upon the paper. In 1920--, Marmaduke Pickthale was appointed Editor and Brelvi Joint Editor. Four years later, Pickthal resigned and from then, until his death in January 1949, Brelvi was the Editor of the *Bombay Chronicle*.

Brelvi was a nationalist. When in 1917-18, M.A. Jinnah's leadership of the Muslim League was challenged by a group of obscurantist and reactionary Muslims, mainly at the instigation of some British officials, a stormy session of the League was held in Bombay. Brelvi was then associated with Jinnah and some Muslim ruffians shouted against "Horniman's man !'' meaning Brelvi.

Brelvi's service to the nation was primarily as a journalist. He was one of the founders of the All India Newspaper Editors' Conference and was on its executive since its inception in 1943, and in 1945 was elected its President . He was a member of the Press Law Inquiry Committee appointed by the Government of India. He was also a member of the Indian Delegation to the U.N. Conference on Freedom of the Press held in Geneva in 1948.

Like so many Indian journalists of the pre-Independence era, Brelvi was attracted to Gandhiji. He joined him during the Khilafat Movement and remained a loyal Congressman till the last. For a short term, he was a member of the A.I.C.C. and during the Civil Disobedience Movement, a substitute member of the Congress Working Committee. He served two terms of imprisonment in 1930 and again in 1932.

Brelvi was a firm believer in Hindu-Muslim unity, a cause for which he worked untiringly. In 1929 he took a leading part in forming the Bombay Congress Muslim Party, the object of which was to induce Muslims to join the Congress. That same year he was Chairman of the Reception Committee of the Inter- Communal Amity Conference held in Bombay. In 1944, he was associated with the Rajaji formula which formed the basis of the negotiations between Gandhiji and Jinnah.

Brelvi was associated with a number of other movements. In 1934, he presided over the Gujarat States Peoples' Conference in Ahmedabad. He also presided over a convention of Youth Workers of Gujarat held at surat in 1939 and over the Civil Liberties Conference held at Indore in 1944. He was a member of the Textile Labour Inquiry Committee appointed by the Government of Bombay in 1939.

Brelvi was a progressive in matters of social reform, and his wife (he was married only once, in 1935) never observed 'purdah'. Though a believer, he was not a devout Muslim; he neither went to mosque nor worshipped at home according to the rituals of Islam. He was very broad-minded and catholic in his religious outlook and had numerous non-Muslim friends.

He was influenced in his youth by Lallubhai Samaldas of whose house he was like a family member. Pandit Motilal Nehru once called him, "the fourth son of Lallubhai Samaldas'' who had three sons. Some of his other friends with whom he discussed his ideas were Maulana Azad, Dr. Zakir Hussain, Dr. Ansari, Sarojini Naidu. Umar Sobani, Mahadev Desai, V.L. Mehta and G.L. Mehta.

Brelvi suffered obloquy and insult when he declined to support the movement for the partition of India. Jinnah was very indignant. During the 1945 elections when Brelvi went to vote at the polling booth in Bombay, he was booed and abused and even spat upon. But he remained calm and never lost his poise. He was however not a enthusiastic supporter of the 'Quit India' movement and favoured a reasonable set-

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tlement with the British Government and the Muslim League. This attitude was unfortunately misunderstood by some of the Congress leaders who took umbrage at it.

The Second Khalifah, Umar, whose life Brelvi contemplated writing, was known for his simplicity, generosity, straight-forwardness and catholicity-qualities which Brelvi also possessed. He was simple in dress and appearance and gentle in temperament. As Editor of the *Bombay Chronicle*, Brelvi was in the forefront of the freedom struggle which the nationalist press waged against the British Raj.

.His editorial commenting on the viceroyalty of Lord Chelmsford under the title ''Colossal Incompetence'' (*Bombay Chronicle* April, 2, 1921) became so famous that it had to be reprinted as a booklet. He was a fearless critic of the Government and under his editorship the *Bombay Chronicle* supported all nationalist causes. Its editorials from 1924 to 1949 reveal the story of India's struggle for freedom.

Brelvi passed away after a severe heart attack (he had two or three pervious attacks) at his residence in Bombay on 9 January 1949 when G.L. Mehta and his wife Saudamini Mehta were by his side alongwith Mrs. Brelvi.

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Brij Narayana Chakbast --

(See under Chakbast, Brij Narayan)

Broacha, Sir Shapoorjee Burjorjee (1854 -- 1920)

Shapoorjee, born at Broach in Gujarat in 1854, was a Grand Old Man of the Bombay Stock Exchange. He played a great part in the industrial growth of the then Bombay Presidency.

Shapoorjee was born at Broach in Gujarat in a very poor Parsi family. He lost his father at the age of six and within four days he lost his brother, both bread earners of the family. The mother came to Bombay where she had to work as a domestic servant. The boy had to toil hard to be educated, unfortunately he failed in the Matriculation Examination.

He first joined the BB. & C. I. Railways as a petty clerk and then the Asiatic Banking Corporation in the same capacity. Here he came in contact with Premchand Roychand, then the ''Prince of Bombay Brokers'', who entrusted him with some important transactions. The experience served him as a stepping stone to join the rank of brokers (1864). He carried on business in partnership with Trilockchand and soon attained a position of unchallenged immense in his profession. Little wonder that he became a trusted adviser of the Exchange Banks in Bombay as well as in London.

He played a great part in the industrial growth of the then Bombay Presidency. That Bombay had emerged from the stage of mediocre finance into a great centre of money power is due partly to the work of Shapoorjee. He utilized his financial resources for great pioneer industries. He encouraged the develop-

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ment of texile industry, projected and financed cotton mills, and was closely associated with several joint stock companies, banks and public utility concerns.

It was due to his financial courage and foresight that the greatest of Jamshedji Tata's schemes came to fruition; the Iron and Steel Works and the Tata Hydro-Electric enterprise; that the Bombay Tramways became an Indian concern; and that Swadeshi Banking was founded on lines which resisted the storm of 1913 and stands today on solid foundations. With Jamshediji Tata and Sessoon David, Shapoorjee ranks and the architect of the industrial greatness of Bombay.

Self-made and self-educated as he was a man of wide reading, saturated in Victorian literature and a diligent student of history. His oratory, on the rare occasions when he spoke, was rich in metaphor and displayed Persian exuberance of imagery.

In politics, he had a robust and unchanging faith in the British connection and he was unsparing in his criticism of those who, in his opinion, were weakening that connection. On this point, his action was stamped with independence and courage.

He was one of the simplest men ever born. When wealth poured upon him, he did not alter his mode of life or personal habits. His own personal tastes were almost Spartan, but he loved entertaining, and entertaining well.

He hated any form of ostentiation. He was dressed in the long white coat and trousers, with the orthodox Parsi hat his *prince-nez* dangling from a think black-ribbon.

He was a J.P. and Sheriff of Bombay. In 1912 he was Kinghted in recognition of his cosmopolitan charities which amounted to nearly half a crore. He was a member of the Native Share and Stock Brokers Association since its inception in 1875 and became its President from 1896 to 1919. He gave evidence in London before the Herschell Committee (Indian Currency Committee) in 1893. He rendered valuable services to the Government when the war loan was floated in 1927. There was a tragic end to the glorious life of this Grand Old Man of the Bombay Stock Exchange. He was seized by a stroke for several days, and died on June 23, 1920.

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Buch, Arvindbhai Navranglal (1920 --)

Arvindbhai Navarnglal Buch, born at Gondal in Junagarh in February 1920, is a well-known and respected name in the sphere of trade union activities in Western India.

Son of Navaranglal Champaklal and Lajjaben, he was born on 19 February, 1920, at Gondal in Junagarh. He graduated in Science from Fergusson College in Poona, then affiliated to the University of Bombay (1941). Earning livelihood through job had no attraction for him. His mission in life was to work for the poor, the economically socially and politically weak. He thoroughly prepared himself for his role in fulfillment of his mission and won proficiency in Gujarati, Hindi and English.

Young Buch's selfless zeal and enthusiasm and his commitment to continually and endlessly fight for the establishment of equality in all walks of human endeavour induced him to devote his whole time and energy for promoting the welfare of workers and labouring classes. He gave up his brief tenure of work in Maharana Mills, Porbandar and came over to Ahmedabad.

In 1942, he joined the Ahmedabad Textile Labour Association and with a membership of more

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than 1,30,000 eventually was elected its President. In recognition of his selfless service, honours were conferred on him in quick succession. He is now President of more than thirty Trade Unions in Gujarat State in various industries, such as Textile, Ports and Docks, Cement, Sugar, Local Self-Government Employees; Electricity, Transport, Woollen and Hosiery, Chemicals and of Union of white-collared employees in Banks and commercial establishments, including Government undertakings. He also became President of Rural Labour Association of South Gujarat. He acted for sometime as General Secretary of the Indian National Textile Workers' Federation.

Buch's experience as a trade-union leader has been varied and extensive. He was called upon to bear burden of great responsibility as member of Gujarat State Textile Corporation; member of the second Wage Board for the Cotton Textile Industry, member, Gujarat Electricity Board; President, All India Federation of Bank of India Officers' Association Bombay, member, National Savings Central Advisory Board; member, Gujarat State Road Transport Corporation; Trustee, Central Board of Provident Funds; Treasurer, Indian National Trade Union Congress; member, Study Group on Wage, Income and Prices set up by the Government of India in 1979; member Committee on Comprehensive Industrial Relations Law, Ministry of Labour, Government of India; Member, State Advisory Council of Industries, Gujarat Member State Planning Board, Gujarat and Member, Railway Reforms Committee Working Group on personnel management and Industrial Relations.

Shri Buch was also called upon to work on International Committees and Conferences as Vice-President in the Textile Workers Asian Regional Organisation in Tokyo and as substitute member of the Executive Committee of the ARO of International confederation of Free Trade Unions, New Delhi. Among the Conferences held abroad those attended by Sir Buch included ILO Annual Conference, Geneva; ICFTU Annual Session, Stockholm; UNESCO worker's Education Seminar, Paris; Land Grant University Centenary Celebration, U.S.A; Duke of Edinburgh Common Wealth Conference, Canada; Asian Regional Labour Conference Tokyo; ICFTU-ARO Meeting at Singapore; first World Congress of International Textile Garment and Leather Worker's Federation at Amsterdam, Seminar For Trade Unionists for Africa and Asia held at Bonn; Second World Congress of ITGLWF at Dublin and International Security (ISSA) Associations XIV Conference at Madrid deserve mention.

Buch's basic commitment is organisation of the weaker section of the society, the women, unemployed, the blind and the physically handicapped. The gift of purses to him in recognition of his outstanding services has been converted into Human Welfare Trust for the fulfillments of objects which inspired Buch's thoughts and actions since the early years of his life. His wife is Pushpaben Buch who fully shares her husband's commitments. They have two daughters.

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Buddha, Gautama (563 B.C.)

Buddha was one among a handful of individuals in the story of mankind in whom humanity reaches its highest fulfillment.

His noble character, the penetrating intellect, his love of humanity, and his transcendent wisdom had led to his adoration by millions. He was a philosopher, a doctor of the mind, and a religious leader. His disciples and followers represented a

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wide spectrum of social classes and included kings, bankers, housewives, and courtesans. The religion he founded spread from India to all of Asia and has enriched the lives of millions for more than twenty-five centuries. So tolerant and gentle was the Buddha's teaching that there is not a single example of persuasion or the shedding of a drop of blood in converting people to Buddhism.

India, in the Buddha's time, was undergoing a widespread social transformation. The age of iron had arrived. Smaller states and republics were being taken over by larger, imperialistic states. The established Vedic religion had degenerated into mere ritualism. Society had satisfied into rigid caste divisions with the lower castes bearing the double burden of economic exploitation and social ostracism. Young, bright minds were seeking ideologies that would show individuals how to live meaningfully in an uncertain age.

The first fruit of the new intellectual starving was the philosophy of the *Upanishads*. In this philosophy the ultimate reality underlying the empirical world was designated *Brahman. Brahman* is transcendent, pure consciousness. The essence of a human being is also pure consciousness, the *Atman Brahman and Atman* are one. Through ignorance, *Atman* gets associated with a body and lives the life of a person. The right and wrong acts committed by a person form his *Karma. Good Karma* results in beneficial results in this life or in future incarnation. Bad *Karma* results in future harm. A person gets born again and again to reap the rewards of his acts. The world of *Karma* and reincarnation is called *Samsara*. The ultimate goal, the *Summumbonum*, is escape from *Samsara* to the final freedom *moksha*.

Many bright energetic young seekers after a new ideology were not satisfied with the Upanishadic philosophy. Although it says a significant departure from the Vedic ritualism, it did not go far enough. The Upanishadic way was tied to the Vedic tradition and its social values. The Buddha belonged to this stream of seekers in the non-Vedic tradition.

The Buddha was born about 563 B.C. His given name was Siddharth and the family name was Gautama. Siddharth Gautama also came to be known as Shakyamuni (Sage of the Shakyas) because he was born in the clan of Shakyas. The Shakyas were a warrior tribe inhabiting an area just below the Himalayan foothills. Gautama's father was a chieftain and Gautama was brought up as a prince. He lived a life of luxury. Even though his father arranged studies and training befitting a future king, Gautama was shielded from the knowledge of the trials of ordinary everyday life. Following tradition, Gautam's father arranged his marriage to Yashodhara, who bore him a son named Rahula.

For Gautama, the luxuries of the palace was not enough. His father's attempts to shield him from harsh realities of life did not succeed. On his rare visits outside the palace Gautama noticed an old man, a sick man, and a corpse. He realized that the infirmities of old age and the pain of sickness and death highlight the inevitable sufferings of human life. He began wondering if there was a way of life that could conquer suffering and lead to tranquility of mind.

The search for a path that would radically overcome the sufferings inherent in the human condition became the driving force in Gautama's life. He decided to renounce his kingdom and his family and became a wandering ascetic. At first he pursued the path of Yogic meditation with two *Brahmin* hermits. He succeeded in achieving high planes of meditative consciousness. But he was not satisfied by this path as it did not answer to his quest. Next he tried the path of severe austerities ,inducing suspension of breathing and prolonged fasting. So severe were Gautama's' austerities that he came close to death. But this path too did not answer to his quest.

Finally, he resolved to take his seat under the Bodhi Tree facing east and not to arise until he attained enlightenment. On the night of the fullmoon, Gautama' ascended the four stages of trance (*Dhyana*). All of the trances were characterized by concentration and accurate cognition. During the last hours of the night,. Gautama acquired enlightenment (*Bodhi*) and became the Buddha (the Enlightened One).

Buddha went on to preach, "Those indeed are conquerors who, like me now, have conquered the

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intoxications. Evil dispositions have cased in me; therefore is it that I am conqueror !'' he proclaimed. Gradually he acquired more and more disciples. Months later he returned to his capital city with a monk's begging bowl, met his somewhat shocked father and explained to him the wisdom he had found. He said his spiritual dynasty was of a long line of Buddhas, prophets awakened to a higher consciousness.

Many stories have been told about Buddha and his teachings, for, like Jesus, he moved among the people, teaching them new ways regarding life and death. His precepts were simple, mostly inspired by the horrors of pain and suffering, by the constant recognition that pain is part of terrestrial existence.

The story of the mustard seed is the most famous of the Buddha stories. A young woman once came to the Buddha in inconsolable grief with her infant that had just died, seeking some magical medicament to revive the corpse. The master asked her to go to the village and get some mustard seeds from a family where there had been no death at all. It did not take long for the breaved mother to realise that there existed no such family and that it was futile to lament over inevitable death.

Quite unlike Vedic hymns to the forces of nature or Upanishads proclamations on the mysteries of Brahman, Buddha's teachings were essentially ethical. The master insisted constistantly on right conduct and advised his disciples to search on their own. ''Do not believe anything on mere hearsay. Do not believe traditions because they are old...Do not believe anything because people talk a great deal about it... Whatsoever, according to thine own experience , and after through investigation agrees with thy reason, and is conducive to thine own weal and welfare, as well as to the weal and welfare of other beings, that accept as true, and shape thy life in accordance therewith.''

He wasted little time on the secrets of the soul, but it could not escape from the prevalent belief in reincarnation. Release from the cycle of birth, death, and rebirth was what he called *nirvana* or liberations. This could be accomplished only by the curbing of desires which are the root cause of all anguish. Above, all, advised the Buddha, be moderate in whatever you do, for excessive indulgence is surly infurious.

Buddha lived in the age of Vedic sacrifices. His revulsion for suffering could not accept the sight of animals being slaughtered. He preached non-injury to man and beast, condemned rituals and astrology. Perfumes and profane music were taboo too.

Such basic precepts grew into heavy scriptures in the course of time. Pundits pondered over their esoteric significance, argued over their diverse interpretations, and formed rival sects of the Buddhist tradition. Thus arose the *Mahayana* school with its elaboration of the prophet's sermons, and the Hinayana that includes monastic laws, philosophical insights, and basic ethics.

The Buddha's message spread far and wide, beyond the borders of India. In the centuries that followed much of Southeast Asia and China embraced the ennobling world views of Buddhist doctrines. Though the Enlightened One spoke of no god and taught only the elements of leading a good life, future generations built idols of his and began to venerate him in temples. When one cannot live upto to the ideals of a reformer one tends to deify him or her.

The Buddha had seen the path that leads to the end of all suffering and to liberation (*Nirvana*). He now pondered whether the world was ready for such a deep teaching, but he finally decided to teach his doctrine. He travelled to Sarnath and gave his first sermon in the Deer Park. The Buddha was now thirty-five years old.

His first sermon is called ''Turning the Wheel of *Dharma*.'' The Buddha calls his path the Middle Way, since he rejects both asceticism and hedonism as one-sided extremes.

There are two extremes in this world, O Monks! which the religious wanderer should avoid. What are these two ? The pursuit of desires and indulgence in sensual pleasure, which is base, low depraved, ignorable and unprofitable; and the pursuit after hardship

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and self torture, which painful, ignoble and unprofitable.

There is a middle way, O Monks! discovered by the *Tathagata* [the Buddha], which avoids these two extremes. It brings clear vision and insight, it makes for wisdom and leads to tranquility awakening, enlightenment, and nirvana.

The Buddha proceeds to proclaim his *Four Noble Truths*:

"Now this O Monks, is the noble truth of pain (*dukha*) birth is painful, old age is painful. Sickness is painful, death in painful, sorrow, lamentation, direction and despair are painful. Contact with unpleasant things is painful not getting what one wishes is painful...

"Now this, O monks is the noble truth of the cause of pain that craving which leads to rebirth. Combined with pleasure of lust, finding a pleasure hear and there, namely the craving for pleasure..."

"Now this, O monks, is the noble truth of the cessation of pass. the cessation of that craving abandonment, forsaking, release, non-attachment".

"Now this, O monks, is the noble truth of the way that leads to the cessation of pain; this is the *Noble Eightfold Path* namely, right views, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration...."

Like a good physician, the Buddha had diagnosed the malady, found its cause, and prescribed a cure. Behind this rather simple-sounding diagnosis and prescription lay a profound philosophical discovery. The first part of that discovery is what the Buddha called the 'Three Characteristics of Being".

All constituents of being are transitory. Everything is impermanent. Beings come, become and go. What we believe to be enduring objects--physical objects and person--are nothing but sequences of transitory events. It is our cravings and needs which drive us to create the illusion of permeance. We went to grasp and hold on to objects and persons or we hate and fear them. All this presupposes permanent objects.

All constituents of being are lacking in an ego. Our greatest illusion is that we ourselves are an enduring ego, which persists through a lifetime and even gets reborn. All the attachments of "I" and "mine" flow from this illusion. I the enduring self, want to grasp and hold pleasures, collect property, fear or love others. But, says the Buddha, there is not enduring I. "I" is just a convenient label for a series of interconnected events.

All constituents of being are painful. According to the Buddha, the impermanent. transitory flux of events can never be the source of real happiness and place, rather they engender unhappiness because of our craving nature which can never be satisfied by the impermanent.

The second part of Buddha's philosophical discovery goes beyond impermanence to his theory of causation or the law of dependent origination *(pratityasamutpada)*. When this is present, that comes to be; from the arising of this, that arises. When this is absent, that does not come to be; on the cessation of this, that ceases.

In his theory of causation, the Buddha was following the middle path between Eternalism and Annihilationism. The Eternalists, following Vedic teachings, proclaimed that man's true self (*atman*) is eternal. The Buddha argued against this theory. Both because it was unproved and because it fed the flames of human cravings and created unhappiness.

The Annihilists, on the other hand, claimed not only that everything was impermanent, but also that there were no connections between events and everything was a chance occurrence. The Buddha saw this to be a mistaken doctrine, both because it was patently false and because if this view was accepted there would be no cure for any disease nor a sure path to liberation.

The Buddha's law of dependent origination is the Middle Way. Everything is impermanent all right, but all happenings are conditioned by others and in

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turn, form a condition for other happenings. In short, every event has a cause and causes others. In his "Discourse on Casual Relations" the Buddha mentions four characteristics of causation (1) objectivity, (2), necessity, (3), invariability, and (4) conditionality. This law of dependent origination, which the Buddha discovered during the night of his enlightenment, forms the fulcrum for his entire system. Not only do his characteristic doctrines such as impermanence, no-self, and suffering flow from the law of dependent origination, but his diagnosis and cure for the sufferings attendant on the human condition are also based on it.

This law also enabled the Buddha to give a Buddhist interpretation of the law of *Karma* and rebirth. The Buddha conceptualized a person as consisting of five groups (*Skandhas*); (1) bodily form (2) feelings, (3) perceptions, (4), impulses, and (5) consciousness. At any given point in time, a person is a specific configuration of his *skandhas*. His state at a later time is a causal consequence of his earlier state. A potent factor in the causal sequence is a person's moral action. His wrong acts make his later state less favourable, whereas his right acts make it more propitious. This is the Law of *Karma*. Furthermore, this sequence does not end with a person's bodily death. The consciousness factor gets carried over to another newborn body. That is reincarnation with karmic residue. Since human suffering thus persists from life to life, the goal of nirvana, which is liberation from suffering and rebirth gains supreme importance.

The aim of Buddhist practice is to end transmigration and attain final peace. The most essential and characteristic part of the teachings is a scheme of training and study to attain this aim. The excellent Noble Eightfold Path summarizes the training. The first two items, right views and right intentions,constitute Wisdom; the next three, right speech, right action and right livelihood, constitute Morality; and the last three, right effort, right mindfulness, and right concentrations constitute Concentration. The movement from Wisdom to Morality to Concentration forms an upward Spiral. The aspirant starts with a glimmer of wisdom, which motivates him to molarity and bringing level concentation. Concentration, in turn, deepens the wisdom. Greater wisdom strengthens morality, which leads to higher levels of concentration. The growth spiral eventually leads to nirvana.

Buddhist morality is anchored in five principles of conduct. Right Action consists in abstaining from (1) taking life, (2), taking what is not given, (3) misconduct in pleasures, (4), false speech, and (5) intoxicating drink. Right Speech means abstention from telling lies; from backbiting, slander, and talk that may bring about hatred, enmity, and disharmony, from harsh, rude, malicious language and from idle gossip. Right means that one should abstain from making one's living through a profession that brings harm to others.

These three factors--Right Action, Right Speech, and Right Livelihood--of the Noble Eightfold Path constitute morality. This moral conduct aims at promoting a happy and harmonious life both for the individual and for society. It is the indispensable foundation for all higher attainments.

In the scheme of Buddhist training the most important part is not moral conduct, which though essential is only a preliminary, but meditation, in which the truths about the nature of the universe and one's own being are contemplated and the consciousness becomes gradually abstracted and detached.

One powerful technique of meditation or concentration is called self-possession. It consists in mindfulness (*Vipassana*) meditation on the body, the emotions, thoughts, and *dharmas* (elements) such as the five *Skandhas*. For example, the Buddha explains meditating on emotions:

In this connection, monks, a monk feeling a pleasant emotion understands that he is feeling a pleasant emotion, feeling an unpleasant emotion understands that he is feeling an unpleasant emotion....he lives observing the nature of origination of emotions or observing the nature of cessation of emotions....thus he lives unattouched....

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Similar directions are given for mindfulness of the body, thoughts, and principles (*dharmas*). The goal is self-possession leading to non-attachment. Enlightenment is non-attachment and equanimity. The is no craving, therefore no suffering. Said the Buddha, "Knowledge arose in me and insight; my freedom is certain, this is my last birth, now there is no rebirth. "This is nirvana, the Buddhist goal of life. Nirvana has been described as the Great Peace, perfection, extinction. The Buddha said that nirvana is indescribable.

The Buddha was questioned about whether the saint (who has achieved nirvana) exists or does not exist after death. He said that this question and others such as "Is the world eternal or non-eternal? tend not to edification and therefore are improper. The main problem is suffering and end of suffering. Metaphysical disputes merely distract one from the goal. The Buddha claimed that a person who insists that metaphysical questions be answered before he would follow the path to enlightenment is like a man wounded by a poisoned arrow, who would not let the surgeon remove the arrow until he found out who shot the arrow, what his name was and so on.

Among the founders of religions the Buddha was the only teacher who did not claim divine authority in any form. He attributed all his realization, attainments, and achievements to human endeavor and human intelligence. His philosophy is entirely based on observation and reasoning. His characteristic doctrines such as impermanence and dependent imagination have an empirical justification. His rejection of metaphysical speculation is based on the philosophically sound insight that such questions are unanswerable on the basis of observation. For example, he compares the question "Does the saint exist after death or does he not?" to the question "Does the flame that has gone out, gone north or not?"

Many scholars have claimed that the Buddha was an empiricist and positivist philosopher. This is a dubious claim. Experience, for the Buddha, was a wider concept than ordinary sense perception. The Buddha claimed to have observed his own past lives and the reincarnations of other beings during the trance state before his enlightenment. So experience for the Buddha includes experience during Yogic meditation. Then there is the question whether the Buddha countenanced anything that could be termed unconditional or transcendental. Divergent answers to this question form the nucleus for the two major schools of Buddhism, *Theravada* and *Mahayana*.

Theravadins believe that everything is conditioned and impermanent. Nothing is transcendent. Buddha was a human being, though a unique one, exalted above all others. The Theravadin form of religion consists in following the Noble Eightfold Path.

Mahayanists, on the other hand, believe that there is the unconditional and the transcendent. Only the everyday, empirical world is conditioned and impermanent. They cite the Buddha's claim that nirvana is indescribable, as indicating the existence of the unconditioned. The Mahayana goes on to claim that the Buddha himself and many other beings form a part of the transcendental realm, and erects a full-fledged popular religion on that basis.

The Buddha taught his path of liberation for forty-five years. He maintained that only a person who had left the world and become a monk can achieve the final goal of nirvana. He encouraged his followers to form a community that came to be known as the *Sangha*. But the Buddha also preached to the lay community, many of whom became his lay followers. It was understood that beyond the immediate aim of individual nirvana lies the objective of the happiness of the whole human society and the still higher objective of the happiness of all living beings.

The basic Buddhist precept was to consider all beings as like oneself. Buddhists are encouraged to cultivate a set of four social emotions--friendliness, compassion, sympathetic joy, and impartiality. In a recommended meditation exercise, the meditator is asked to pervade the four directions successively with thought charged with friendliness, compassion, sympathetic joy, and impartiality by considering all beings as one considers oneself and by having thought that by being large, sublime, immeasurable, generous, and nonviolent, pervades the whole universe.

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The Buddha's teachings paint a picture of the good society. The most important aspect of this society is that it is classless. All beings are equal before the moral law. The Buddha favoured a republican government. His own community (the *sangha*) was organized on the republican model. The Buddha's refusal to appoint a successor and denying for himself the prerogative of exclusive guardianship of the *Sangha* underline his republican preference. The Buddha's recommendations for a republican government were that the assembly should be held frequently and should aim at unanimity in its proceedings. Principles to be followed include "Elders should be honoured and listened to" and "Women and girls should be protected."

The Buddha was well aware of the fact that republican government were being replaced by monarchies. For the king, the Buddha recommends a policy of conciliation. The king should consult the wise men of his society frequently. He should uphold the ancient principles, such as honouring the elders. It is the king's duty to provide protection, safety, and shelter for not only the whole of society, but even beasts and birds. Policy of conciliation implies that punishment should be mild and taxes moderate.

It is the king's duty to teach his subjects the five principles of good conduct, namely non-violence, non-covetousness, abstinence from sexual misconduct, truthfulness, and temperance. It is the king's duty to prevent poverty, the root of so many evils by grants to the poor. The three economically productive classes of the society are to be given aid in producing prosperity. The farmers are to be supplied seed and fodder for cattle, traders are to be supplied with capital for their ventures and the workers are to get decent wages. Ashok, who ruled from 168 to 322 B.C, became a model emperor by following the precepts of the Buddha.

After forty-five years of strenuous and energetic teaching, the Buddha passed away at the age of eighty. Everything, whether stationary or movable, is bound to perish in the end. Be ye therefore mindful and vigilant ! The time for my entry into Nirvana has arrived ! These are my last words.

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Buddhadatta (5th Century A.D.)

Buddhadatta, born at Bhuthamangalam in the early years of the 5th century A.D., was a great teacher of Buddhism.

Buddhadatta, a great teacher of Buddhism, was born in the early years of the 5th century A.D. at Bhuthamangalam, a suburban city of on the banks of Kavery river in Choladesa. Scholars have identified Bhuthamangalam as Koil Venni, a village twenty miles east of the Tanjore in Mannargudi Taluk, Tamil Nadu. A temple inscription discovered at Mannargudi has referred to a *Bhagavadeva* temple of Eluthamanagalam. The Buddha is called Bhagavadeva or Bhagwan Buddha in Tamil literature.

It is, therefore, the view of scholars that the temple of Bhuthamangalam referred to in the inscription must be a Buddhist shrine. To substantiate this view, a few images of the Buddha were discovered in the locality. There exist in Bhuthamangalam five mound believed to be the ruins of ancient *Viharas*. These mounds have not yet been excavated and if they could be opened, something significant might be discovered about this ancient Buddhist city of Tamil Nadu where Buddhadatta was born and lived in a *vihara* built by Krishnadasa or Gunadasa who has been referred to in the Pujavaliya of Ceylon as *Amathya* or Minister of the Chola king.

Buddhadatta, in his writing, has described in glowing terms about the scenic beauty of his birthplace Bhuthamangalam, its sylvan surroundings and

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ever green plantations. He was closely associated with Kanchipuram, Uragapuram, (modern Trichinopoly), Mayoorapuram, (modern Mayavaram), and Kaveripoompattinam, a port city on the Southern banks of Kaveri. In Kaveripoompattinam, Buddhadatta lived for sometime in a Vihara built by Krishnadasa or Venudasa, the same Minister of the Chola King who had built the Vihara at Bhuthamangalam.

Kaveripoompuram was one of the capital cities of the Chola kingdom. It was an international port city known as Puhar in the early centuries of the Christian era. According to *Silappadikaram* and Manimekalai, the two ancient Tamil classics, Emperor Asoka had built seven Viharas in this port city. They were erected by Mahendra Mahinda who stayed there for sometime on his way to Ceylon. Buddhadatta was a celebrity of the Mahavihara of Anuradhapura in Ceylon. He stayed in the Mahavihara during the reign of king Mahanama and was a contemporary of Buddhaghosa. Produced from *Madhuratthavilasini*, is one of the beautiful descriptions of Buddhadatta about Kaveripoom-pattinam and its Buddha Vihara.

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Budh Singh, Sardar (1884 - ?)

Budh Singh, born at Mirpur in Jammu in May 1884, was the father of political unrest in Jammu and Kashmir State.

Sardar Budh Singh was the oldest surviving leader of the freedom movement in Jammu and Kashmir State. Son of an advocate, Anant Ram, and father of a senior Civil Servant (his son Ajit Singh is Controller of Stationery and Priting in the State), Buddha Singh was born in May 1884, at Mirpur, a district headquarters in Jammu region. He studied at the Government High Schools of Mirpur and Jhelum. At 16, he was married to Maya Devi, a Sikh girl. Later, he embraced Sikhism mainly under the influence of his Sikh mother.

In 1906, he joined Government service as a camp clerk to the Settlement Commissioner, an Englishman named Tabot, whose simple life greatly influenced the impressionable young man. At 28, he became a Tehsildar.

When Mahatma Gandhi first gave a call for Khadi around 1915, Budh Singh was quick to respond. Although he had became a Deputy Commissioner by this time, he identified himself with the Akali movement, which was then directed against the British Government, by wearing a black turban and addressing Sikh congregations.

Budh Singh had made his debut in public life even earlier. As Tehsildar and later as Deputy Commissioner, he made strong representations to the Maharaja and his senior officers against prevalent corruption, poverty and injustice.

Moved by the plight of the people, he addressed two public meetings at Hazuri Bagh, Srinagar, in 1922. Being the first ever expression of the grievances of the opposed, helpless and illiterate Kashmiris, it caused quite a few tremors in the official and non-official circles of the State. On account of his reputation of integrity and saintliness, as also his popularity with the people, Maharaja Pratap Singh remained indulgent to his rebellious action. In 1925, Budh Singh formally resigned from the post of the Deputy Commissioner. As a special case, he was sanctioned a small monthly pension.

Budh Singh earned some unique distinctions as a public man. The Sikhs of the country honoured him by selecting him as one of the '*Panj Piaras*' (the sacred five) to lay the foundation stone of the renovated temple at Panja Sahib. The Dogras of Jammu honoured him thrice by electing him (starting in 1930) to the presidentship of the celebrated Dogra

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Sabha, the first non-communal public organisation in the State.

In 1934, Budh Singh founded the Kisan Party and was elected to the first State Assembly from Mirpur-Poonch. He, alongwith a number of other progressive Hindus, got in touch with the Kashmiri Muslim leaders, led by Sheikh Abdullah, to persuade them to form a common political party of all communities. Eventually when they converted their Muslim Conference into the National Conference in 1939, Budh Singh joined it, to remain its first rank leader till 1964. The Kashmiris gave him the unique honour of electing him President of the National Conference, first in 1942 and again in 1944. The only other person who occupied this august office before 1953 was Sheikh Abdullah.

Budh Singh was last imprisoned (it was his third term) for participating in the Quit Kashmir movement in May 1946. In the trial court, he declared that the time had passed for tinkering with the system through reforms. Freedom and revolution were his goals.

After independence, Budh Singh joined Sheikh Abdullah's Cabinet. In less than two years, his portfolios were changed thrice, from Relief and Rehabilitation to Health and then to Information and Broadcasting. Eventually he resigned from the Cabinet in October 1950. It clearly indicated his lack of adjustment with his Cabinet colleagues.

He was also getting alienated from the new emerging leadership of Jammu which sought recognition of the region's identity and status within the State. To pacify Jammu, the Kashmir-based National Conference leadership consented to constitute a Provincial National Conference, with Budh Singh as its President. But it hurt him when Sheikh Abdullah later accused him of regional bias in his new role.

Ideologically, Budh Singh moved close to the Communists. In a pamphlet entitled "Communist Bogey" (1954), he cites reasons which attract people to Communism. He says, 'The speech with which reforms are being introduced does not satisfy the poor. They want a revolution right now." His Communist colleagues, however, left the National Conference in 1958 to form the Democratic National Conference which later became the State unit of the CPI (M).

Budh Singh suffered the greatest shock of his life when Sheikh Abdullah--who used to call him his spiritual father--was "led astray" in August 1953 disregarding all his past agreements, commitments, pledges, statements, speeches and announcements.

When Budh Singh returned from New Delhi after completing his second term in the Rajya Sabha in 1964, he was the loneliest person in Kashmir politics. He retired to his hut in Khanpur village near Jammu.

With his crusading zeal, courage of conviction, radical views, capacity to undergo hardships and fire-brand eloquence, Budh Singh could be described as the father of political unrest in Jammu and Kashmir State . He raised the banner of revolt against the authoritarian monarchical rule long before any organised political activity started in the State. With his non-sectarian and cosmopolitan outlook, he also sought to bridge the cultural, religious and regional diversities that abound in the State.

However, his extreme puritanism bordering on self-torture, rigidity of views, monologous conversations, feeble capacity to appreciate the viewpoint of his opponents and self-righteous approach considerably inhibited his maneuvrability and effectiveness in the post-independence politics of the State.

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Burli, B. V. (1899 -- 1981)

B. V. Burli, born at Bagalkot in Bijapur district in August 1899, was a freedom fighter. He worked hard for the Karnataka Pradesh Congress Committee in post-independent era.

Bindumadhavacharya Venkannacharya Burli was born at Bagalkot in Bijapur district in an orthodox Vaishnava Brahmin family on 18 August. 1899. His father Venkannacharya was a *Puranika* (priest). Burli completed his primary education at Bagalkot and after finishing his three years' training course at Dhawad returned to Galgali in Bijapur district to work as a teacher.

However, love of service to the country had taken a deep root in Burli and this did not allow him to continue as a teacher for long. He left the service that brought him regular pay and returning to Dhawad entered the field of journalism in the office of *Karnataka Vrutta*, a Kannada paper, that was being published by the veteran freedom-fighter Madaveedu Krishnarao. This proved to be a temporary affair. Burli had to return to the teaching profession. He joined the National School in Dhawad which had started functioning since 1921.

Unfortunately for Burli, the school being in the bad books of the Government, had to close and as a result he was thrown out of employment. Then he plunged head-long into the country's struggle for freedom. He served in the 'Hindustani Seva Dal' started by Dr. N.S. Hardikar as an important worker. In the following years, the two alternating activities of Burli were either being in jail or while free, being in some responsible work connected with the National Movement.

In the short periods in-between, he would join his family but there poverty made life hard for him. He faced bravely all such situations and during this period he was attracted to the Gandhian way of thinking and living. His entire dress consisted of a piece of Khaddar loincloth. He was famous as bare-bodied Burli. His Gandhian way of life agreed and fitted well with his orthodox way of living. His wife Padmabai had also spent some months in jail in the cause of the nation. After independence, Burli worked for the Congress and became the President of the Taluka Congress Committee. He also worked hard for the Karnataka Pradesh Congress Committee.

A sort of a deep desire to undertake a profession for his livelihood was uppermost in his heart. He decided to commence publishing something like a Home University Library. This series was born on the auspicious day of *Dashara* in 1937 and the First Book in this series *Karnataka Darshana* was released by B.M. Srikanthaiah, President of the Kannada Sahitya Sammelan held that year at Jamakhandi and received his blessings.

The *Lightning Creeper* Series, as it was called, was an unheard of and a bold attempt in the literary field. At a time when even light literature was struggling hard for want of response from the reading public, Burli carried on his remarkable experiment of publishing a series devoted to serious literature. This did not bring enough money but brought him peace of mind. He published more than a hundred books under the auspices of this series which included a few books written by himself. The series observed its Silver Jubilee but finally this creeper withered for want of support.

The object in commencing this series of books was declared by Burli himself as under: "Whatever be our personal opinions, since it is absolutely essential that our people should be fully aware of the new thoughts arising in the world, only such publications find their place in the series. On the whole, that the *Kannadigas* should march ahead in the national life is really the main object of this series." Burli did achieve his objective not only to his satisfaction but to the satisfaction of all Kannadigas. Only a well-endowed institution could have done such work as Burli had done single-handed.

Alongwith the work of the publication, there is another gigantic work which he undertook. With his experience of the Hindustani Seva Dal he organised another volunteer corps which finally was transformed into Congress Seva Dal. When the work was completed, he entrusted it to others and came out of it.

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Another instance of his organising capacity was seen when a festival was to be arranged to celebrate the 400th anniversary of Purandara Dasa, a great devotee of God Vitthala. Burli was not satisfied merely by organising lectures about him, but he collected the works of Purandara Dasa, edited and published them in six volumes with the help of a team of scholars and at the same time he collected the funds necessary for this venture. He saw to it that these volumes were published at the appropriate time. This work of his has made all Kannadigas indebted to Burli for a long time to come.

All this work was achieved by Burli with no money to start with and he remained so to the end. His self-respect and unsoliciting way of life were always wakeful. After independence, many freedom-fighters received rewards from the Government. Even when they were granted pension he never asked for it but finally the pension itself came seeking him, when Central Government changed its policy of granting honorarium to such persons.

Burli had strong belief in rectitude, virtuous living and good thoughts. He used to worship God with deep devotion and observed all the rituals. He had taken Lokmanya Tilak as his Guru and had full faith in *Nishkama Karma* (selfless service). He worked for the upliftment of Harijans also. He never took tea or coffee. He did not take even a sip of water outside.

In quest of knowledge he stayed at Udupi for two years and studied scriptures under the Swamiji of Bhandarkeri. Burli spent his last eight to ten years in religious studies and teaching. Although his strength was on the decline due to age he continued his usual religious observances. Having retired from public activities he was so to say in *Vanaprasthashrama*.

Burli was blessed with two sons and a daughter. All of them are married and well-placed in life. Burli died at Bangalore at his son's residence on 27 October, 1981. Besides the treasure of his hard labour i.e. *Lighting Creeper* publications, Burli had left to posterity a living example of pure, honest and dedicated life.

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Bukharzi, Shaikh Saifu'd-Din (D. 1260 A.D.)

The *silsila* traced its spiritual descent from Shaikh Saifu'd-Din Bakharzi, an eminent disciple of Shaikh Najmud's Din Kubra. According to Jami, Shaikh Saifu'd-Din became Najmu'd-Din Kubra's Disciple after completing the education of an '*alim*' Shaikh Nizamu'd-Din Auliya', gives the following account of Bakharzi's conversion to Sufism.

In his youth, relates Shaikh Nizamu'd-Din, Shaikh Bakhariz was an inveterate enemy of Sufism, strongly condemning its followers at his public lectures on theology. Despite opposition from his disciples, Shaikh Najmu'd-Din attended one of Shaikh Bakharzi's lectures. Seeing Shaikh Najmu'd-Din, Shaikh Bakharzi became quite eloquent in his condemnation of Sufism. Shaikh Najum'd Din appeared to be impressed by the discourse. At the end of the lecture, the Shaikh left the mosque where it had been held and inquired as to why that Sufi (Bakharzi) had followed him.

Bakharzi started screaming and tearing his clothes and then fell at the feet of the man who was a to become his *Pir, a* Shaikh Najmu'd-Din's disciple, Bakharzi proved to be devoted and humble. Shaikh Najmu'd-Din sent him to

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Bukhara and prophesied his future fame in that city.

Berke (1927-67) the Mongol Khan of the Golden Horde, who was a grand of Chingiz Khan and the ruler of Transoxiana, was converted in Bukhara by Safi'd -Din Bakharzi'. The statement by Minhaj Siriaj, the author of the *Tabaqat-i Nasiri* that Berke was brought up from infamy as a Muslim, is hardly feasible. It appears he was prompted to embrace Islam for political considerations, in an effort to set himself apart from his Shamanist and Buddhist brethren in Iran, China and Central Asia.

This enabled him to reorganize the Tatars through a process of Islamization as resulted in a unified force with which he could fight his rivals, the Mongol Ilkhans of Iran, who were Shamanists or Buddhists. Inspite of such expediency, the Muslims tended to see Burke's conversion as a triumph for Islam. Shaikh Nasiru'd-Din Mahmud refers to him by both his pre-Islamic name, Khar Banda, and his Islamic one, Khudabanda, adding that the prince embraced Islam after having had a vision in which Shaikh Bakharzi appeared to him and suggested he became a Muslim.

Shaikh Bakharzi continued to lecture on theology even after adopting Sufism. Shaikh Nasiru'd-Din told the story that on one occasion a snake appeared while Shaikh Bakharzi was speaking to an audience. Members of the group rushed to kill it but the Shaikh prevented them from doing so, saying that the reptile also wished to listen to the words of a sage.

Shaikh Saifu'd-Din Bakharzi died in 658/1260. It appears that he sent one of his disciples from Samaqand, Khwaja Badru'd-Din, to settle permanently in Delhi. Relations between Khwaja Badru'd-Din and the Delhi Chishtis were amicable. Shaikh Nasiru'd-Din relates that Khwaja Badru'd-Din and Shaikh Nizamu'd-Din Auliya, constantly visited each other.

The Khwaja was very fond of *sama* and each '*urs*' or death anniversary of Shaikh Saifu'd-Din Bakharzi was celebrated with great enthusiasm by them both. Food was freely distributed from Chishtiyya and Firdawsiyya *langars* and dervishes assembled in large numbers. The date of Shaikh Badru'd-Din's death is unknown, but probably it was during the reign of Sultan 'Aqla-u'd'-Din Khalji for Shaikh Nasiru'd-Din refers to the Khwaja in the context of the Delhi affluence in that period'.

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Buksh, Khuda --

(See under Khuda Buksh)

Burgula, RamKrishna Rao --

(See under Ramakrishna Rao Burgula)

Burhan Al-Din Kutb-i 'Alam (1388 - 1453)

Abu Muhammad 'Abd Allah B. Nasir Al-Din Mahmud B. Djalal Al-Din Makhdum-I Djahaniyan, usually known as *Kutb-i 'Alam,* a famous Suhrawardi saint and the founder of the Bukhariyya Sayyids of Gujarat. He was also known as *Thani-i Makhdum-i Djahaniyan (Ma'arid)*. Born at Uchach (now in Bahawalpur) on 14 Radjab 790/19 July 1388, he died at Batwa or Batwa (*Ma'aridi)* a village 6 miles south of Ahmadabad, on 8 Dhu l-Hijaja 857/10 December 1453 (Matla Yawm al-Tarwiya-857 is the chronogram recorded in *Akhbar al Akhyar,* but one later writer, Khweshgi, gives the date as 856). Conflicting accounts are given as to why and when he came to Gudjarat. The following version occurs in the *Mir'at-i Ahmadi.*

Being left an orphan at the age of ten, he was brought up by his father's uncle Shah Radju Kattal (d.

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827/ 1824, *Khazina* 733) who directed him to go to Gudjarat for missionary work.

He reached Patan in 802/1399-1400 and was well received by Sultan Muzaffar Shah I, a disciple of his grandfather. He studied the usual sciences with Mawlna 'Alishir Gudjarati, and became eminent in learning. When Ahmadabad was founded (813/1411) he settled first in the (Old) Asaual, and finally at Batwa, for the rest of his life. For the Shaykhs from who he received *khirkas,* see, *Nuzha,* iii, 97. A notable one among these was Shaykh Ahmad-i Khattu (d. 849/1446).

Kutb-i 'Alam, his successors and their disciples, particularly his son Shah 'Alam did remarkable work for the spiritual uplift of the people of Gudjarat, who had great faith in them and among whom they enjoyed high repute. They exercised great influence over the Ahmad Shahiyya, Kings of Gujarat and later several Mughal Emperors, From Djahangir onwards, showered benefits on the Shaykhs and some of the Emperors personally visited the shrines at Ahmadabad.

Shahdjahan made one of the Shaykhs *mansabdar* and *sadr-i kull*, and Awarngzib made his son *sadr al-sudur*; When Kutbi-'Alam died the novels of the Ahmad Snahi court erected a magnificent mausoleum of his tomb, which is now in a ruined condition. Ali Muhammad Khan testifies to the tomb being frequently visited in his time (1176/1762). For a specimen of the language Kutb-i' Alam spoke where a detailed account of an oft-mentioned miracle of his is given.

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(See under Gama)

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Nagendra Kr. Singh, born in Sept. 15, 1963, is an reputed Orientalist, who has written several important books and edited Encyclopaedia on oriental religion, philosophy and culture. He has done M.A. and Ph.D. and produced several research papers in journal of National and International repute. Presently, he is working as a Director of International Centre for Religious Studies.

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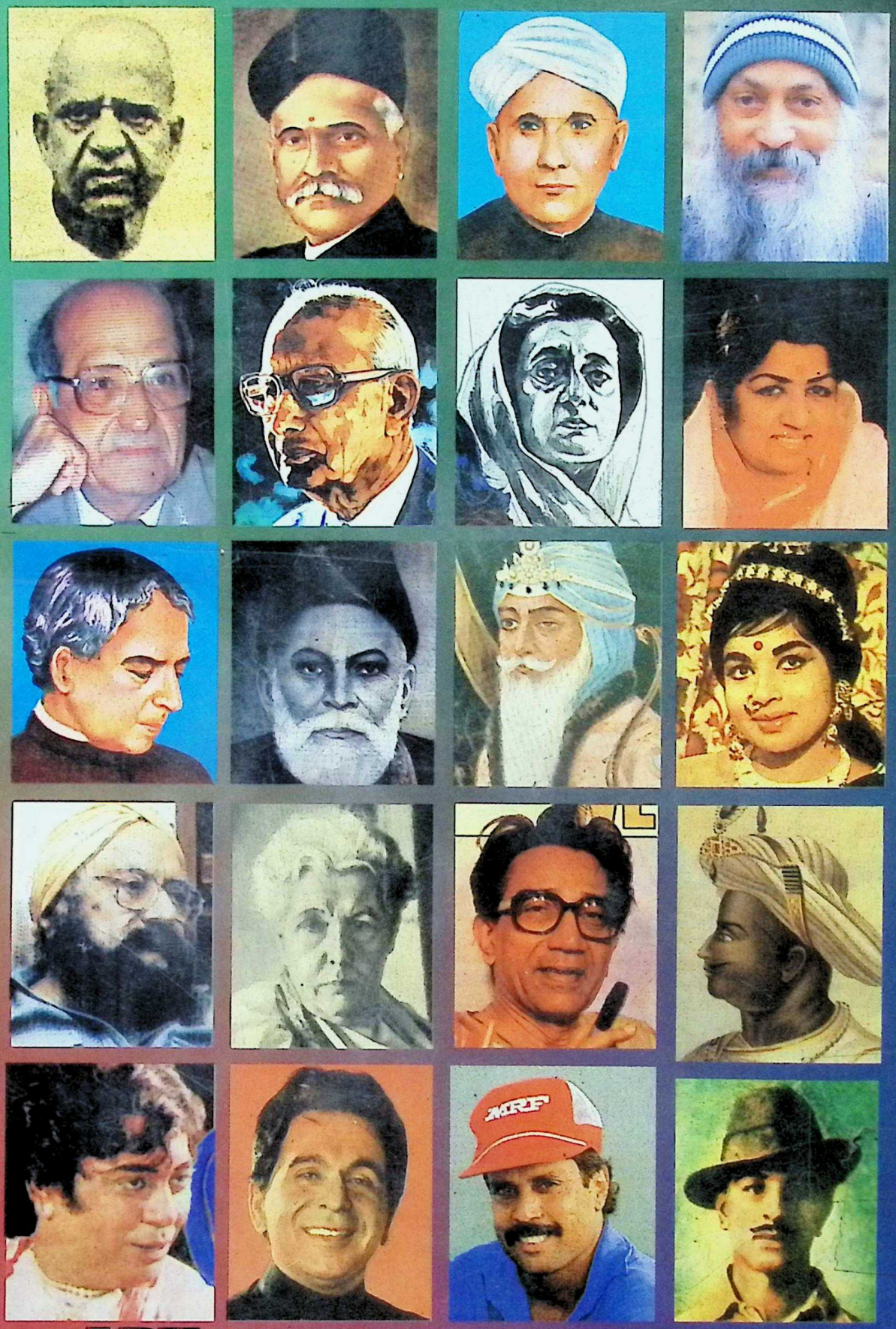

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